

Vol. 20

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DEVOTED TO THE

Exposition of Gospel Truth, and the Promotion of
Practical Piety.

JOHN F. FUNK, Editor. J. S. COFFMAN, Asst. Editor.

VOLUME XX.

How sweet are thy words unto my taste! Yea, sweeter than honey to my mouth. Through thy precepts I get understanding; therefore I hate every false way. Thy word is a lamp unto my feet, and a light unto my path. Ps. 119, 103-105.

Cast thy bread upon the waters; for thou shalt find it after many days. In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good. Eccl. 11, 1, 6.

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In the six days' creation God finished the heaven and the earth and all the host of them, which includes not only visible things on earth, but also all things in existence in heaven and elsewhere, visible and invisible, let them be thrones, dominions, principalities, or powers, angel or archangel, cherubim or seraphim, and all things were good. Adam and Eve the innocent pair in the garden of Eden, in the enjoyment of perfect happiness, in a mild and genial climate, could pluck the delicious fruit of the trees and drink the pure water of the river to their own satisfaction; being pure from sin, free from sorrow, and death, future punishment was unknown to them. There was a real paradise on earth while at the same time there was unbounded happiness in the upper world, where the morning stars sang together and all the sons of God

them to transgress and eat the forbidden fruit which brought sorrow, misery, and woe into this world. God drove them out of their beautiful garden, and placed Cherubim and a flaming sword which turned every way, to keep the way of the tree of life. They had now fallen under the curse of a broken law; they were now under the dominion of sin; death reigned over them, and in the sweat of their brow they had to eat their bread. But God, in his infinite mercy, did not leave them altogether comfortless. He clothed them with skins, and promised them a Redeemer, the woman's seed, who should bruise the serpent's head, and when she gave birth to her first-born son she undoubtedly thought this was the Redeemer, because she said, "I have gotten a man from the Lord." But in this she was no less deceived than when she had eaten the forbidden fruit. She had a murderer; a destroyer of life instead of the "Prince of Life." She little expected that seventy-five generations had to live and die, and four thousand years roll round before the Messiah would

Unto Micah was revealed the town where the Messiah should be born. "But thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel, whose goings forth have been from of old, from everlasting."

Balaam the son of Bosor (who loved the wages of unrighteousness, went astray when the dumb ass speaking with man's voice forbade his madness), took up his parable and fell into a trance, and said there shall come a staff out of Jacob, a scepter shall rise out of Israel.

The Lord also informed Moses of this great Prophet, saying, "I will raise them up a prophet from among their brethren like unto thee, and will put my words in his mouth, and he shall speak unto them all that I shall command him." The book of Isaiah is so full of prophecies concerning the Messiah that some commentators have called it Isaiah's Gospel. Israel as a nation was as a forest cut down, dispersed, and in captivity, reduced almost to a dry stump or root, but Isaiah, the holy man, was moved to say, "There shall come forth a rod out of the stem of Jesse, a branch shall grow out of his roots, and the Spirit of the Lord shall rest upon him." Then he goes on and describes his peaceable kingdom, and in another chapter he says, "His name shall be called Wonderful." Other prophets foretold his suffering and death. The Psalmist speaks of his resurrection. So many have prophesied concerning him that the time fails us to make mention of all. Malachi was the last of the prophets that spoke of the coming of the Redeemer and the Harbinger, John the Baptist, who, coming in the power and spirit of Elijah, was to be the voice crying in the wilderness, preparing the way for the "Sun of Righteousness," who was to arise with healing in his wings. This was the last prophecy recorded in the Bible, and we are left for a period of over four hundred years in which sacred history is sealed up in darkness.

We have no record of any angelic appearance or visions until the announcement was made to Zacharias, the priest, concerning the birth of the Baptist, save the occasional coming down of the angel into the pool of Bethesda to trouble the water, in order to effect the miraculous cure of the impotent that first stepped in. But finally the promised time came, and the angel Gabriel announced to the Virgin Mary that the Holy Ghost should come upon her, and that the power of the Most High should overshadow her, and that she should bear a son and call his name Jesus (Immanuel), which means "God with us." Now here we see that God moves in a mysterious way to perform his wonders. Joseph and Mary at that time were residents of Nazareth, a town about fifty-six miles north of Jerusalem. But the prophecies of Micah had to be fulfilled. Jesus was to be born at Bethlehem, the despised, insignificant little town, where David was crowned king, and here the Son of David was to establish his throne, and consequently he could be born nowhere else. The Supreme ruler of the world had thus willed, and

in order to accomplish it Caesar Augustus sent forth a decree that all the world should be taxed. He did not think however that he would help to fulfill the prophecies concerning Christ.

This decree summoned Joseph to Bethlehem, and soon the angel of the Lord announced unto the Shepherds the birth of the new King saying, "Fear not, for behold I bring you good tidings of great joy, which shall be unto all people, for unto you is born this day, in the city of David, a Savior, which is Christ the Lord; and this shall be a sign unto you, Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God and saying, Glory to God in the highest, and on earth peace, God will toward men."

Now we see that also Balaam's prophecy was fulfilled. The sages or Magi saw the star in the east and came to worship him, presenting him gold, frankincense and myrrh, thus also fulfilling Solomon's prophecies when he says, "The kings of Tarshish and of the isles shall bring him presents; the kings of Sheba and Seba shall offer gifts." But as it appears, these Eastern strangers lost the Star and came to Jerusalem, undoubtedly expecting this royal city to be full of the news; but to their surprise, they were the first to bring the intelligence which startled Herod and all Jerusalem. This reminds me of the Savior's words, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent and hast revealed them unto babes; even so father, for so it seemed good in thy sight." Herod had to call together the chief priests and scribes to learn of them where Christ should be born and they told him in Bethlehem of Judea and Herod sent them thither, saying, "When ye have found him bring me word that I may worship him also." This shows that there is no villainy so great but it will mask itself in a show of piety.

But God overruled the designs of the hypocritical tyrant, and warned the wise men in a dream that they should not return to Herod. Joseph was also warned to take the child and his mother and flee to Egypt, "for Herod will seek the young child to destroy him." There he remained till after Herod's death in order to fulfill Hosea's prophecies, "Out of Egypt have I called my Son." Here we see that the Savior of mankind had to be persecuted even before he was two years old. He had not where to lay his head, but his time had not yet come to be killed, though Herod killed all the infants of Bethlehem, fulfilling the prophecies of Jeremiah, causing a weeping and lamentation in Rama. But notwithstanding all this he had to increase. The "little Lion's whelp" grew, and became an old lion." The stone which Daniel saw cut

out of the mountain grew until it became a great mountain itself and filled the whole earth. Thus his fame went abroad, and the everlasting kingdom was set up which shall never be destroyed.

Dear Reader, had not Paul great reason to exclaim, "Without controversy great is the mystery of godliness. God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the gentiles, believed on in the world, and received up into glory." O how thankful ought we to be to our heavenly father who shared not his only begotten Son, but gave him as a ransom for us, who was delivered for our offenses, and raised again for our justification. God would not deal with us according to the merits of our deeds. "The bruised reed he would not break, and the smoked flax he would not quench until he sent forth judgment unto victory." "God made him our wisdom, our righteousness, our sanctification, and our redemption." The law was given by Moses, but grace and truth came by Jesus Christ. Eighteen hundred and eighty two years ago, John could point his disciples personally to Jesus and say, "Behold the Lamb of God which taketh away the sins of the world."

Christmas is now here again and it is customary for the people to give gifts to their friends on this day. Now is not Jesus our best friend; "who sticketh closer than a brother; what greater love hath a man than that he leave his life for his friends." So then let us give him our hearts as a gift, as a manger for the new-born king, as the indwelling of the Holy Ghost. Obedience to his commandments is what he wants, which is better than sacrifices or the fat of rams. He says, "Ye are my friends if ye do whatsoever I command you." It is also customary among the people to make feasts on this day to which they invite their friends. Now if we do this let us take heed of the Savior's words, "when thou makest a dinner or a supper call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors, lest they also bid thee again and a recompense be made; but when thou makest a feast, call the poor, the maimed, the lame, and the blind, and thou shalt be blessed, for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just." I believe if these rules would always be strictly followed in our land there would not be so much feasting. Let us be careful how and where we spend this day; let us not go into the saloon, or other places where the ungodly gather together. Whether therefore ye eat or drink, or whatsoever ye do, do it all to the glory of God."

DAVID BURKHOLDER.

(The foregoing article should have appeared in the number of Dec. 15th, but it came too late.—EDITOR.)

For the Herald of Truth.

LED BY THE SPIRIT.

For as many as are led by the Spirit of God they are the children of God. (Rom. 8: 14.)

There is contained in these words a sublime beauty as well as an important lesson. The fact that the Almighty, Eternal God promises to take poor mortal man, as it were by the hand, and lead him, is indeed a touching and wonderful condescension. Even while man is wandering away from God in sinful and forbidden paths, the Spirit follows him with the entreaty, "Return unto me and I will restore unto you, saith the Lord of hosts." "Turn ye, turn ye, from your evil ways, for why will ye die?" He even expostulates and pleads with the careless sinner, saying, "Wilt thou not from this time cry unto me, My Father, thou art the guide of my youth?"

"Oh hear his voice,
Let every heart break forth and rejoice,
And let us freely make him our choice—
Do not delay but come."

Every soul is influenced or led by either the good or an evil spirit. And it is the privilege of every one to choose for a guide whichever spirit he will. "Choose you this day whom you will serve." "Know ye not that to whomsoever ye yield yourselves servants to obey, his servants ye are to whom ye obey?" The different spirits hold forth different inducements wherewith to persuade the children of men to yield themselves to their guidance and service. The Holy Spirit holds forth crowns of glory, palms of victory, eternal life, "an inheritance in heaven which is incorruptible, undefiled, and that fadeth not away," as a gift to all that obey him and choose to be led and guided by him. But the "prince of the power of the air, the spirit that now worketh in the children of disobedience," holds forth the "lust of the flesh, the lust of the eye, and the pride of life." The riches, the glory and friendship of the world, saying, "All this power will I give thee, and the glory of them; for that is delivered unto me, and to whomsoever I will, I give it. If thou therefore wilt worship me, all shall be thine." But hark! The end of those things is death. "For if ye live after the flesh ye shall die; but if ye through the spirit do mortify the deeds of the body, ye shall live."

Gentle reader, are we being led by the Spirit of God? This is a question that demands our careful consideration. Many persons have been sadly deceived on this point. Our Savior says, "Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and done many wonderful works? Then will I profess unto them, I never knew you." Under the plea and pretext of religion, many

things are done and indulged in which are directly opposed to the spirit and teachings of Christ. Men take up the carnal weapon to "destroy men's lives," claiming that they are prompted and led by the Spirit of God. Women indulge in the sin of extravagant dressing, seeking eagerly "that outward adorning," claiming at the same time that the Spirit bears witness with their spirit, that they are the children of God. Men and women harbor an unforgiving spirit, and cause trouble and strife by judging one another; and yet claim to be "peace-makers," and the children of God. Many are satisfied with the "form of godliness, whilst they deny the power thereof." Satisfied with "leaves only," without the "fruits of the Spirit." As many as are led by the Spirit of God, they are the children of God." We should bear in mind that the Spirit of God leads strictly in accordance with the word of God, as that word was given "by inspiration" of God, and holy men of God spake as they were moved by the Holy Ghost; therefore the Spirit and word of God must agree. The Spirit of God then will lead us to "keep his commandments, and do those things which are pleasing in his sight" (1 Jn. 3: 22), to do his will as revealed to us in his divine word. The Spirit also helps us to come to God and obey him. Peter says, "Ye have purified your souls in obeying the truth through the Spirit." "The Spirit also helpeth our infirmities," (Rom. 8: 26) presenting our prayers before the throne of grace, not in that imperfect manner in which they fell from our lips, but, blessed thought, "He searcheth the hearts." Rom. 8: 27. He knows our wants and desires and presents them in a perfect form to God, thus helping our infirmities, and not only so, "but the Spirit itself maketh intercession for us with groanings which cannot be uttered."

But why are so many mistaken in this matter? Because they suffer themselves to be deceived by Satan and his ministers. Satan transforms himself into an angel of light, and his ministers transform themselves to ministers of righteousness; like counterfeit money, they sometimes imitate very closely the genuine, and if we are careless or negligent, we will be deceived. Hence it is highly necessary that we heed the admonition of John, "Beloved, believe not every spirit, but try the spirits whether they be of God; because many false spirits are gone out into the world." We must try them by the detector, the word of God. When Moses performed miracles and wonders before Pharaoh, the magicians with their enchantments also performed many of these wonders. But some of the wonders which Moses performed, the magicians could not perform. In these they acknowledged the "finger of God." Exod. 8: 10. Just so in religion. When it

comes to humiliation, or love and forgiveness, that reaches even our enemies, the false spirit cannot perform them. It is a blessed truth that the Holy Spirit is able and willing to lead every soul that chooses to be led by him. Oh, then let us be sure that we all yield ourselves to the guidance of the "Spirit of Truth, who will guide us into all truth." He will make us to "lie down in green pastures," he will lead us "beside the still waters," He will lead us "in the way everlasting." He will

"Lead us to heaven the seat of bliss,
Where beauty in perfection is."

J. SHENK.

For the Herald of Truth

SOW GOOD SEED.

Our daily conversation may be compared to seed that we scatter around us wherever we go, throughout our entire earthly pilgrimage. Words and ideas are what mold, to a great extent, the character of each succeeding generation. An idea or thought, picked up from one's words, one here and another there, is what stamps or forms the character of many an individual. These words and ideas which we are so apt to imitate, may then be the carefully considered thoughts of one, put into writing, and through the power of the press be scattered broadcast over the country; or they may be such as are thoughtlessly dropped from our lips at an unguarded moment. This, then, should prompt us to be ever on our guard as to the manner in which we train that unruly member, the tongue; as for every idle word that we speak we also must give an account in the judgment day.

Sometimes we may drop a few seeds (words) that will lie dormant in the ground for years, but will eventually germinate, slowly but surely, and the roots sink deep into the earth (heart) and the tree bring forth fruit to life everlasting—or, perhaps to eternal damnation—depending upon the kind of seeds dropped, whether wheat or tares.

When first the angel of death visited our once happy family circle and called home one of whom the Savior says, "Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven," my heart was sorely afflicted; for it was my dear little playmate that was laid in the cold, cold grave. Being a little child myself, I naturally turned to my mother for comfort and consolation. My childish inquiry was whether we cannot go and see her again in her grave. A loving and dutiful mother answered, "If you are good and obedient we will see her again." These words cheered my little soul for awhile, but finally were entirely

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forgotten until my childhood age was passed, and the Savior knocked so earnestly at my heart's dark door: then those golden seeds, although dropped more than twenty years ago, sprung up and rooted deep into my heart. "If you are good and obedient we will see her again." These words flashed into my mind and brought tears of penitence into my eyes. This dear mother had gone to meet her departed child—my lovely playmate—a short time after these (to me) sacred and cherished words were spoken, and to-day they are a sacred treasure in my heart.

Especially should we be guarded as to the kind of seeds we drop around the children entrusted to our care, and whom we are pleased to call our own. They are a gift of God, given into our trust, and we are admonished to bring them up in the nurture and admonition of the Lord. "Train up a child in the way he should go, and when he is old he will not depart from it." Prov. 22: 6. If we are not guarded in the language we use—if it is idle, unsavory, so that we do not teach by example, how then can we teach by precept? Though we lay down "line upon line, precept upon precept, here a little and there a little," (Isa. 28: 10), yet "be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity," 2 Tim. 4: 12.

We may often speak words of consolation or reproof that may for a time, sink into oblivion, but, eventually, perhaps after we are numbered with the dead, will spring up and bring forth fruit a hundred-fold.

Cast thy bread upon the waters: for thou shalt find it after many days. Ecc. 11: 1. "The seed is the word of God." Luke 8: 11. In like manner all our words may be compared to seed.

A. M.

"Nothing will give greater spiritual strength, or more surely increase earnestness and depth of feeling, than visiting and ministering to the sick and the desponding, helping them to see the light and to fasten their faith upon Jesus. There are duties that somebody must do, or souls will be left to perish. Christians will find a blessing in doing these duties, however unpleasant they may be. Christ took the disagreeable task upon himself of coming from the abode of purity and unsurpassed glory to dwell, a man among men, in a world seared and blackened by crime, violence, and iniquity. He did this to save souls; and shall the objects of such amazing love and unparalleled condescension excuse their lives of selfish ease? shall they choose their own pleasure, and follow their own inclinations, and leave souls to perish in darkness?"

For the Herald of Truth.

OBEDIENCE TO THE COMMANDMENTS OF GOD.

"Blessed are they that do his commandments, that they may have right to the tree of life and may enter in through the gates into the city." Rev. 22: 14.

"For this is the love of God, that we keep his commandments, and his commandments are not grievous; for whatsoever is born of God overcometh the world, and this is the victory that overcometh the world, even our faith, and whoso loveth me as to keep his commandments, in him verily is the love of God perfected; and he shall be made a partaker of happiness and eternal life." Let us consider the love which God hath manifested toward us in this that he sent his only son Jesus into this sinful world to die upon the cross to redeem us from eternal woe, and has a full, perfect and sufficient atonement for the sins of the whole world. Jesus Christ by his fulfillment of the holy law of God has wrought so spotless a righteousness that gives to the believer a title to the kingdom of glory; he being made perfect, became the Author of eternal salvation unto all them that obey him. It is said, "Thou shalt love the Lord thy God with all thy heart and with all thy soul, mind and strength," and again the Bible says, "Trust in the Lord with all thine heart, and acknowledge him in all thy ways, and he will direct thy paths." Do we truly trust in the Lord with all our hearts, and fully believe in and live up to the requirements of these commands?

Dear reader, if you are yet unconverted and have not come to a knowledge of the truth, then turn to him now, knowing that the fear of the Lord is the beginning of wisdom. Why will you not accept the salvation to which he so tenderly invites you? He who died that you might live. Oh, come to him with a humble and contrite heart and submit to his will, for he delights in the souls that delight to do his will. Trust in him with full assurance of faith and he will safely lead you and save you. Oh what a blessed change that will be when faith is lost to sight, and prayer is turned to praise.

Dear Christian friends, how diligently we should be engaged in laboring in the vineyard of the Lord, in trying to gain other souls to the fold of Jesus. Let us be steadfast in the faith always abounding in the work of the Lord, and not cast away our confidence which hath great recompense of reward.

Let deep repentance, faith and love
Be joined with Godly fear,
And all our conversations prove
Our hearts to be sincere.

SUSAN M. HERSHEY.

For the Herald of Truth.

NEARER HOME.

Nearer home! My weary soul,
Hasten on, the Savior waits
Far beyond where billows roll,
Standing at the peary gates.

Nearer home! Press on I will,
Till heaven's portals I shall see;
Onward, upward marching still,
Savior, till I come to thee.

Nearer Jordan's dashing foam,
Nearer to the heavenly shore,
Nearer to my happy home
Than I've ever been before.

Nearer to the throne of love,
Nearer to my journey's end;
Nearer to the realms above,
Nearer to my Bosom Friend.

Happy friends have gone before,
Whom we learned below to love;
Gone where they shall sigh no more—
Gone to join the throng above.

Surely, swiftly, gliding on,
Hour by hour, and day by day;
Soon the work below is done
And the spirit soars away.

Home at last! Then O how sweet
Shall my rest and pleasures be,
When departed souls I greet,
Far beyond the rolling sea.

A. METZLER.

THE YOUNG AND THEIR INSTRUCTORS.

Address by E. BICKERSTETH, at Exeter Hall.

Upon this subject on which we have met to-day to pray, the promises of God are very great and full. I remember asking an old friend of mine who is now between seventy and eighty years of age, and who I think, as far as I have been permitted to know Christian men, is mightier with God than almost any man I know—"Do tell me the secret of your success in prayer."

He said, "I will tell you what it is. I say to myself, Is that which I am asking for promised? Is it according to the mind of God? If it is, I put my foot upon it as upon a firm rock, and I never allow myself to doubt that my Father will give me according to my petition."

Now we are dealing to-day with the Christian education of the young. One of the most striking testimonies is that in Genesis 18: 19, where God says, "I know Abraham that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment." I think that under every godly example set before us in Scripture there seems to

lurk a command, "Go thou and do likewise," and under every command I am quite sure there lurks a promise. God never mocks us when he commands us. If it is said to us who are parents that we are called to bring up our children in "the nurture and admonition of the Lord," we may be quite sure that we shall have the grace needful for it if we ask for it.

I think we may learn a great deal from the directions of Moses to Israel, where he says in Deuteronomy 6, "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might; and these words which I command thee this day shall be in thine heart; and thou shalt teach them diligently unto thy children." Thou shalt love and thou shalt teach. Now I think if the teaching of our children is to be successful teaching it must spring from overflowing love. May not we who are parents have a double assurance in coming to the throne of grace, when we ask our Father in heaven to fill our hearts with love, in order that by his grace we may be permitted to draw our children to the feet of the Lord Jesus Christ?

What a wonderful prayer that is of the apostle's, "The Lord direct your heart into God's love and into Christ's patience," as the words ought to be rendered.

But perhaps you say, "Of course I love my children's souls." I do not think it is a matter of course at all. It certainly is not with the world. Is it even a matter of course with Christian parents, that they love their children's souls as they ought to do? Tested by the choice of schools for them, by the choice of companionship, by the choice of society, by the choice of alliances as they grow up in life, by the choice of business and professions, is our first object with them, that their souls may prosper? Oh, that God may fill our hearts with intense love for the souls of our children!

What is God's promise? "I will pour out my Spirit upon thy seed, and my blessing upon thine offspring." The promises are to Abraham and his seed. "As many as are of faith are blessed with faithful Abraham." "The promise is unto you and to your children." Let us follow my old friend's example and say, "Now I plant my feet firmly on these promises." May we not

take up the words which were said to Monica when she came full of grief about Augustine—"The child of so many prayers can never be lost"? And it is not only bare salvation that we want for them. It is in the heart of our God to give us such large and overflowing blessings for each of our children that we may say that each one by his grace is a well-spring of life unsealed to flow on for ever to the glory of his name.

That is the case with regard to parents; it is in its measure so with regard to teachers. I think it is remarkable that in Daniel 12, the promise to teachers is so entwined with the account of the last days. It tells us of a time of trouble, of the end of that time of trouble. Many that are in the dust of the earth shall wake on the resurrection morning. "They that are wise" (or as it is in the margin, "they that are teachers") "shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." It is a special promise to teachers. Now if there is one thing more remarkably characteristic of the present day than another, it is the immense impulse which has been given to education, an impulse which is gathering fresh force every year. If only all this may be sanctified, if only that promise may be fulfilled to us who are teachers of children—"All thy children shall be taught of the Lord, and great shall be the peace of thy children." What an unspeakable power for good is here put into our hands.

If we would learn even with regard to the youngest children, what is the heart of the Lord Jesus Christ, let us study upon our knees the first fourteen verses of Matthew 18. We see there how he rebuked the pride of his apostles. He called a little child to him, and took it in his arms, saying, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of God." He goes on to say, "It is not the will of your Father in heaven that one of these little ones should perish." Oh, parents who have children, take that promise. Do what my old friend did in prayer—stand upon it. It is a firm rock.

A NOBLE part of every true life is to learn to undo what has been wrongly done.

OUR DESERT GUIDE.

While in the cold rocky city of Petra among the sons of Esau, I had some experience which made me regret somewhat that I had not obeyed the injunction given in Deuteronomy 2: 5, "Meddle not with them." I found it an easy thing to slip into their city unawares; but after a four days' sojourn it was not quite so easy to get away from it.

My experiences during the last three hours of my visit there, made it important for me to secure the extra services of a friendly sheik from Gaza as the guide of our party, away from that region. After a final separation from the quarrelsome children of Edom, our Gaza friend Ouida, who had the only horse in the party and the only long spear, rode ahead for as long a distance as would enable him to keep us in sight, and also to keep within our vision, in order that he might apprise us of any danger which should arise on the way. It was his habit to climb to the tops of the hills in advance of us, to make a survey of the country, and to signal to us if he saw unfriendly Bedawin in the neighborhood. Sometimes he would plant his spear among the rocks on top of the hill, make his horse fast to it, and descend into the valley on foot; at other times, when he found the road too rough for walking, he would plant his spear on the crest of a hill, where we could see it, and ride until he came to a neighboring hill, to reconnoiter. In this way we were guided along the proper road, and made to feel comfortable at all times, from the fact that our guide never permitted himself to go entirely out of sight, or, if he did, to leave some signal in view to prove to us that he was still caring for our welfare. Thus we were made confident of our safety, and content to go on, even through a country that we knew was infested by tribes of Bedawin unfriendly to those who were our attendants from the Akabah country.

These experiences made me think of the promises so frequent in the Bible,—promises which had been learned in early youth, and which now bubbled up like living waters for our comfort and help, such as, "I will instruct thee in the way in which thou shalt go, I will guide thee with mine eye." (Psalm 32: 8). "Thou shalt go before . . . to give

light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace." (Luke 1 : 79.) And so we were "guided" through the unfriendly country even unto the waters of Beersheba and the borders of Eschol, by our trusty sheik, who turned out to be one of the noblest Arabs we had met during our whole travel, and from whom we parted with a good deal of regret. When we parted with him, and saluted him in friendly Arab style, I could not but thank him for his faithfulness, and refer to the fact that the God whom I loved was the God whom he loved; saying to him in the language of the psalm, with all heartiness: "For this God is our God forever and ever: He will be our guide even unto death." (Psalm 48 : 14). And it was beautiful to see his parting smile, and to hear him say, "commit you now to God's care, and pray that he may safely guide you through the rest of your journey."—*Edmond L. Wilson.*

DESTROYED THROUGH TOBACCO.

An agent of an insurance company says, "One-half our losses come from the spark of the pipe and cigar." One young man threw away his cigar in one of the cities, and with it he threw away three millions of dollar's worth of the property of others that blazed up from that spark. Harper's splendid printing establishment years ago was destroyed by a plumber, who, having lighted his pipe, threw the match away and it fell into a pot of camphene. The whole building was in flames. Five blocks went down. Two thousand employees thrown out of work, and more than a million dollar's worth of property destroyed. But I am speaking of higher values to-day. Better destroy a whole city of stores than destroy one man. O my young friends! if you will excuse the idiom, I will say, Stop before you begin. Here is a serfdom which has a shackle that is very hard to break. Gigantic intellects that could overcome every other bad habit have been flung of this and kept down. Some one was seeking to persuade a man from the habit. The reply was, "Ask me to do anything under the canopy of heaven but this. This I can not give up and won't give up, though it takes seven years off my life." O my young friends! steer clear of the Dry Tortugas.—From "The Plagues Alcoholic and Narcotic."—*Rev. T. De Witt Talmage.*

GREEN PASTURES AND STILL WATERS.

The care and kindness of a good shepherd, and the condition of a happy flock are strikingly illustrative of the Psalmist's beautiful words, "He maketh me to lie down in green pastures; he leadeth me beside the still waters." He, our heavenly Shepherd; we, his people, the sheep of his pasture. "Maketh me," oh the rich provision of his sovereign grace, the unmerited kindness of our Shepherd, who "has sweetly forced us in,"

"While thousands make the wretched choice, And rather starve than come."

"Lie down;" for the quantity of the pasture is assured; there is enough for all and to spare, an inexhaustible supply; and here we may serenely, securely repose. "Green pastures;" or in the marginal translation, "pastures of tender grass;" It is not to a field of dry and withered herbage, a pasture of decaying stubble, that the good Shepherd conducts his flock; his pastures are fresh and green, tender and ever-budding. "Leadeth me beside the still waters;" water is familiarly known in the Scriptures as an emblem of the Holy Spirit. So here the Psalmist evidently alludes to that heavenly peace, those sweet communications of grace which it is the privilege of the believer to enjoy through the Comforter. These are the "still waters"—marginal reading, "waters of quietness," or in the original, "waters of rest," to which the good Shepherd loves to conduct his flock. Never does he leave them in circumstances where they may not obtain the quickening and satisfying influences of the Holy Spirit. He indeed assures us that he is "more ready to give the Holy Spirit to them that ask him, than earthly parents are to give good gifts unto their children." Let us then gladly yield ourselves to the good Shepherd that he may make us to lie down in the green pastures of his love, and lead us by the restful waters of his grace. Let us "hunger and thirst after righteousness," and we "shall be filled." "They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the rivers of thy pleasures."—*Family Christian Almanac.*

"The Lord is my Shepherd."

A DOOR THAT IS NEVER LOCKED.

A young girl living in the country, forsaking the guide of her youth, and forgetting the covenant of her God (Prov. 2 : 17), plunged into all the dissipation and vice of the most abandoned class in a large city. For a time her feet went down to death, and her steps took hold on hell, (Prov. 5 : 5); but the covenant keeping God heard the cries of her heart-broken mother, and his Holy Spirit followed the lost child even into dens of infamy to fasten the burning arrows of conviction in her conscience and heart.

Terrified by the discovery of her villainess, she attended a meeting where Jesus was presented as able and willing to save to the uttermost all them who come unto God by him. Believing the word, she trusted in him to the saving of her soul, and at once determined to return to her native home. The train on which she traveled reached the station near the cottage about midnight, on passing along the familiar path her feet had trod when a little child, she gently and timidly turned the door knob, and the next instant was upon her mother's bosom, sobbing out the flood of her mingled grief and gladness. "Oh, mother," she exclaimed, as soon as she sufficiently recovered from the violence of her emotions to speak, "you forgot to lock the door to-night." "No, my child," replied the weeping mother, "I did not forget it, but never once has it been locked since you went away. I knew God would hear my prayers and bring you back in his own time, and I could not bear the thought that my darling might be compelled to wait without in the cold for even one moment."

There is another door that is never locked during the whole night of our Lord's personal absence from the earth, for, "behold, now is the accepted time; behold, now is the day of salvation." 2 Cor. 6 : 2. Over it He has written the sweetest and most urgent invitations to the very ends of the earth to enter; and he does not bid the heavy laden sinner remain outside even for one tick of the clock to feel more, to pray better, to get worthy, or to move an eyelash, before being received into the open arms of a waiting Savior. But, "when once the master of the

house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us," (Luke 8 : 25), then it will be too late. Christ is surely coming for his people, and also "in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." 2 Thess. 1 : 8. Oh, how earnest should believers be in raising the cry of entreaty and of warning! "Behold, I have set before thee an open door." Rev. 3 : 8.—*Manna.*

THE PREACHER'S DISPOSITION.

The preacher should never exhibit a money-loving disposition. A preacher known to be a money-hunter is useless in the kingdom of Christ. Christ and mammon are in direct opposition to one another. The Christian's conscience feels this, and the world's instinct recognizes it. The moment the world detects a money-loving preacher it exclaims, either delightedly (at finding so high an example for its own carnality) or scornfully (as seeing the contrast between office and disposition), "He is become as one of us." If the Lord of glory became poor for our sakes, we may well be glad to remain poor for the sake of the great work of grace. The preacher had better rely on his Lord than on his shrewdness in the money market for his support.

The preacher should be free from a headstrong disposition. . . . The headstrong disregard of the rights of others. It would overcome opinion and purpose not by argument, but by sheer weight of persistence. It doubtless often defends this self assertion to the conscience under the plausible name of asserting truth, but its unreasonableness is too glaring to the eyes of others for any sympathy with the excuse on their part. The headstrong preacher cannot have counsellors. He can have only oecylects. He will drive independent minds from him and make a little pope in his parish. He may make a unity in this way, but it will be a unity at the expense of the church's healthy life, and the probability is that he will extinguish the life altogether. Churches with grand opportunities for usefulness have been destroyed by preachers who would consult no other oracle than their own prejudices. They have made a desert and called it peace.

The Christian preacher should not have an eremitic disposition. He is eminently, though not of the world, a man for the world. He is to mingle freely and fully with men of all classes and descriptions. His message is for all. As

Paul talked with chance passers in the agora as well as with the stoics and epicureans, the imitators of Paul are to court every opportunity of instructing men of high and low degree, men learned and men illiterate, the salvation they preach being equally important to all. To this end a preacher cannot afford to be a cloistered student, except at such stated times as meditation and study may be necessary for his work in the world. The retiring disposition, which would withhold him from opportunity, must be drawn from him by the traits of character insisted on by the apostle, for a Christian bishop, is hospitality, and that alone tells the whole story of social intercourse with his fellows.

As opposed to these styles of disposition which a preacher should never exhibit, we say positively that he should be calm, gentle, cheerful, regular, careful, disinterested, reasonable, and social; a man whom all will respect and most will love; whose words of counsel will not be discounted by a life out of harmony with the teachings, and who will not simply be endured as an official teacher, but will be ever welcomed as a trusted friend.—*Excerpted from Howard Crosby's Lectures on Preaching.*

AN INFIDEL COINCIDES WITH PAUL.

An admirable reply was once made by a careful reader of the Bible, to an infidel who accosted him, and sought to baffle him with expression like the following: "It is foolishness to suppose that the blood of Christ can wash away sins; I do not believe such a thing."

The Bible student answered, "You, my friend, and the Apostle Paul precisely agree."

The infidel inquired with much surprise, "How so?"

"Oh," said the student, "just turn to Corinthians 1 : 18, and you will see at once."

The infidel did so, and read as follows: "For the preaching of the cross is to them that perish foolishness, but unto us which are saved, it is the power of God."

The infidel being ashamed and confounded and disgusted over his stupor and blindness, ever after studied the Bible from a purer motive, and under the gracious teaching and enlightenment of the Holy Spirit was soon led to realize that the Gospel of Jesus Christ is the power of God unto salvation.—*Selected.*

THE WRONGS we inflict upon others follow us like our shadow.

FASHION AND CHRISTIANITY.

E. P. M., in the *Presbyterian Journal*, writes a good article under the above heading, from which we glean the following, to which we invite the special attention of all our readers:

"Fashion leads to a hollow-hearted, hypocritical, vain and Godless life. It is founded, not on taste or art, but on pride. It fosters the caste feeling which is accursed of God, and which is blighting and blasting the churches in all our cities especially. It magnifies and idolizes the inferior part, and renders women supremely and almost exclusively conscious of the body. The holiness of beauty, supplants the holiness of duty. It is a fact often illustrated by the infidelity and gross immorality of leading esthetes, that the sense of beauty never detracts from moral evil nor prompts to moral good.

Fashions in our churches is squandering millions of the Lord's money, and bringing thousands of his professed people to shameful bankruptcy. It keeps millions from church service, and diverts the attention of millions who do attend from spiritual worship. Fashions are becoming more and more costly, outlandish, indecent and immoral, especially in lasciviousness. If the present style of clinging, puckered and decorated skirts has any significance, it is certainly grossly immoral and lascivious.

The complexities and intricacies of fashion displayed in our numerous fashion journals are engrossing the thoughts, affections and resources of most of our young ladies, especially of wealth, to the exclusion of almost everything else. Fashion becomes an imperious passion, trampling under foot every principle of Christianity, and sweeping more women to ruin than any other influence. It is the evil genius of woman, and her condition cannot be greatly improved physically, morally or spiritually, until she is emancipated from this tyranny. How humiliating the fact that the newspapers leading, "For the Ladies," always refers to dress, as if this was woman's all and in all!

Fashion excites envy and imitation, leads husbands to desperate and dishonest expedients for money, and if wives who worship at the shrine of fashion are professing Christians, it often makes husbands infidels. It identifies women professing godliness with the world, destroying their usefulness as Christians, and bringing them under condemnation of God."

Wars are the fruits of human wickedness. Let all men be at peace with God, and obey the command, "Whatsoever ye would that men should do to you, do ye even so to them, and wars will cease.

HERALD OF TRUTH.

January 1, 1883.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

TOKENS of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

Entered at the Post Office at Elkhart, as second class mail matter.

NEW YEAR.—We wish all our readers a happy new year.

ARTICLES.—We hope many of our dear patrons will employ an hour or two occasionally in writing up some good and interesting articles for the columns of the Herald.

TO THOSE IN ARREARS.—Our friends who are in arrears will please bear in mind, that as we enter upon a new year, we need all our dues to meet our liabilities, and this is now an opportune time to pay up.

NEW SUBSCRIBERS.—New subscribers for 1883 are coming in briskly just now, and our clerks are busily engaged in arranging the lists for the new year. We hope the good work may continue until our list shall have a large accession of new names in addition to the old ones.

OUR PUBLICATIONS IN KANSAS.—Bro. R. J. Heatwole is sole agent for all our publications in the state of Kansas. Books, almanacs, &c., can be bought of him at just as low prices as when bought directly of us, and subscriptions for any of our papers will receive prompt attention.

BRO. GEO. WEAVER of the Weaverland Church, Lancaster Co., Pa., has for some time been much afflicted, so that he has not been able to leave the house. May a kind heavenly Father bless him in his affliction and restore him speedily to health and enable him again to attend to the important duties devolving upon him.

ERRORS.—In the arranging of the mailing lists for 1883 it is very likely that occasional mistakes will occur. Should any such come under the observation of any of our friends they will confer a great favor by immediately informing us of the fact and we will make the correction.

BRO. JOHANNES H. VON STEEN, of Beatrice, Gage Co., Nebraska, with his daughter Mary, visited Indiana to attend the marriage of his son John, near Ligonier, in Noble Co., on the 21st. They remained over Christmas and made us a pleasant visit at Elkhart on the 26th. On the 27th they joined the newly married couple on the train at Elkhart and together proceeded on their homeward trip. We trust they may have had a pleasant journey.

WHERE OUR ALMANACS MAY BE HAD.—In order to facilitate shipping and save high freight and express charges, we have made arrangements that our Almanacs may be had at the following places:

Benjamin Frick, Frick's Store, Bucks Co., Pa.

Wm. Allemang, Berlin, Ontario.

R. J. Heatwole, Newton, Kansas.

Stauffer's store, Columbiana, Ohio.

Peter Dueck, Gruenfeld, Manitoba.

Peter Wiens, Reinland, Manitoba.

John Baer's Sons, Lancaster, Pa.

Schaefer & Koradi, corner of 4th and Wood streets, Philadelphia.

They may also be ordered from the Western News Co., Chicago, Ill., T. J. Brown, Eager & Co., Toledo, Ohio.

The prices are as follows.

Single copy postage paid	\$.08
Two copies " "	.15
Four " " "	.25
12 " " "	.60
22 " " "	1.00

By Express, (charges to be paid by the purchaser):

Per hundred, \$3.75. Per gross, \$5.00.

All orders by mail should be accompanied by the cash.

THE NEW YEAR.—With this number the HERALD OF TRUTH enters the New Year, 1883. How faithfully it has been guarded and how earnestly its progress has been watched during these nineteen years of its existence, what labor it has cost and unceasing toil when others slept and rested, and what sacrifice of means and strength, and home pleasures had to

be made for it no one but the editor knows. The longing for its periodic coming, the eagerness with which it was received and perused, the comfort it has brought into lonely homes, and the light it has shed upon the path of the heaven-bound pilgrim and the sin-darkened wanderer from the fold of Christ is known only to the reader, or those he may have told, as his own individual case was affected. The good it has done in leading sinners to forsake evil and accept Jesus, the influence it has had upon the church in educating her into greater activity and higher Christian life, and its power upon the world to spread and establish the pure principles of Christianity eternally alone will reveal. Or if unhappily through human weakness it should have been made a vehicle of error the All-seeing eye alone can behold the full extent of the calamity.

With the conviction that it has been an instrument of much good to the cause of Christ in the past and that it is an indispensable auxiliary in keeping, building and spreading the church and the holy cause, the HERALD OF TRUTH is submitted to the church and the public for the year 1883, and every friend of the paper and the church and cause it represents is invited to look after its interests and aid in its circulation and furnishing matter for its columns. Will you help to make the coming year the most prosperous we have yet seen for the HERALD OF TRUTH?

RULES TO BE OBSERVED IN WRITING ARTICLES.—1. Write with black ink on white paper.

2. Write a plain, bold hand, forming every letter distinctly.

3. Do not use abbreviations, or cut short your words, leaving the editor to fill them out, as though you had not time to write in full. Remember that, "whatsoever is worth doing at all is worth doing well."

4. Do not crowd your writing by putting the words or the lines too closely together. Never write between the rules.

5. Do not use frequent repetitions of the same words or the same ideas.

6. Let every sentence have a clear and distinct meaning, which no one can mistake.

7. Make your articles short and to the point.

8. Do not write everything that happens to occur to your mind. Use judgment and discretion. When you have an idea, think it over, and consider, whether it is Scriptural, in accordance with facts, reasonable and edifying.

9. When you have written an article, read it over two or three times, and trim it down by striking out all that you can find that is superfluous, or not easily understood, also all the unnecessary words.

10. Cultivate the habit of saying just what is necessary to express your meaning and no more. Many articles are spoiled by saying too much.

PREMIUM LIST FOR 1883.

THE YEAR is drawing to its close, and as a large portion of our subscription list expires with the close of the year, we trust our friends will again kindly assist us to extend our circulation, and we offer them for their work the following inducements:

For a club of two subscribers and \$2 we will send a pocket instand, or an automatic, indelible, copying and marking pencil, a copy of Fireside Readings, Words of Cheer, or Jugendfreund for one year, a copy of Teachers' Stories, Stories of Long ago, Troyer's Sermons, Dymond ueber den Krieg, Ebe der Christen, Handbuechlein mit Morgen-und Abendgebet, Menschenflueh u. Gottes Segen, Anrede an die Jugend, or the semi-monthly "Randschau."

For a club of three subscribers and \$3 we will give a copy of Mennonite Church and her Accusers, Plain Teachings, English Mennonite Hymn Book, Beasts and Birds, Sunshine for Rainy Days, Apples of Gold, Views from Nature, Einfache Lehre, Der Dolmetscher, Eby's Kirchen-geschichte, Allgemeine Liedersammlung, Biblische Geschichte, or Sonnenschein fuer Regentagen.

To any person sending us a club of five subscribers with five dollars, we will give one copy free, or he may select from our list any book or books not exceeding in value one dollar, a quarter ream of good note paper, two hundred peace envelopes, Story of the Bible, Geike's Life of Christ, a gold pen and holder, a copy of Philharmonia, Arnold's Erste Liebe, or Dorch Heilige Land.

For a club of ten subscribers and ten dollars, we will give a copy of Schaff's "Through Bible Lands," a nice pocket Bible, English or German, a No. 4 gold pen and holder, a copy of the Prince of the House of David, Dietrich Philip's Handbuechlein, or Gesangbuch, in use in the churches recently from Russia, Menno Simon's Fundamentbuch, or Leed's History of the United States.

For a club of twelve subscribers and

twelve dollars, we give a copy of Recent Travels and Explorations in Bible Lands a new book, by Frank S. De Hass, late consul at Jerusalem, an excellent and valuable work.

For a club of fifteen subscribers and fifteen dollars, we will give a copy of Smith's Illustrated Dictionary of the Bible, a copy of the Works of Flavius Josephus, in English, Life of our Lord upon Earth, by Andrews, the Life and Epistles of St. Paul, a No 5 gold pen and holder, Sacred Geography and Antiquities, by Barrows, Bible Looking Glass, Encyclopedia of Wonders and Curiosities, Hofacker's Predigten, Eusebius' Kirchen Geschichte, eine deutsche Handbibel, or Miller's Illustriertes Kreuterbuch.

For a club of twenty subscribers and twenty dollars, we will give a copy of the Complete Works of Menno Simon (Eng.), a good Family Bible (Eng), Gallaudet's Scripture Biography for the Young, 11 volumes, containing 2029 pages, neatly bound in cloth, or 1000 peace envelopes.

For a club of twenty-five subscribers and \$25.00 we will give a copy of the German Martyrs' Mirror, a German Family Bible, No. 1, or an English Illustrated Family Bible, a copy of Adler's English-German and Ger-English Dictionary, a set of Jacoby's Notes on the Gospels (4 volumes), or a fine Teacher's Bible, full morocco, with maps, etc.

For a club of forty subscribers and \$40.00 we will give a Jameison, Faueset and Brown Commentary in 2 vols. bound in half morocco, Webster's Unabridged Dictionary, or Grieb's Eng-German and Ger-English Dictionary.

To obtain the above premiums the following rules should be observed: The money must in every case accompany the order.

Money should be sent by draft or postal money order. Do NOT SEND US CHECKS, but New York, Philadelphia or Chicago Drafts.

Old subscribers as well as new may be taken into the clubs, but every club should have some new names. The papers making up the club can be sent to any address, single or in packages, and may be sent in at different times.

The larger premiums which are too heavy to be sent by mail will be sent by express, charges to be paid by the person receiving the premium.

Give names of persons, post office, county and state distinctly. State also whether the names in the club are old or new subscribers; and if any change their post office, be particular to mention the former post office as well as the new one.

Agents will please keep a book account of all transactions with us, so that there may be no misunderstanding.

Address all Orders and make all Drafts and Postal Money Orders payable to MENNONITE PUBLISHING Co., Elkhart, Ind.

CHURCH NEWS.

MINISTER ORDAINED.—On the 30th of November a minister was ordained in the Strickler Church, Dauphin Co., Pa. Bro. Henry Schopp was chosen and ordained. Bro. Jacob N. Brubaker, of Mt. Joy, Lancaster county, Pa., officiated in the ordination.

THE Ministering Brethren, Michael Rohrer, of Stark county, Ohio, and Peter Boesinger, of Mahoning county, O., made a visit to Lancaster county, Pa., about the 10th of November, and attended a number of meetings, much to the interest and edification of the church.

FROM MICHIGAN.—A correspondent from Mancelona, Mich., writes that the brethren, Bishop Jacob A. Beutler, of Elkhart Co., Ind., and Henry Eymann, of Kent Co., Mich., were with the church at that place, and that they had very pleasant and enjoying meetings on the 9th and 10th of December.

MOVED TO OREGON.—A short time ago, probably during the month of October, five families of Bishop John Schrag's Church, of Turner County, Dakota, started for Oregon, expecting to find there a better location. Time will tell whether their choice has been a good one.

ON A VISIT.—The Brethren Gabriel Heatwole, of Rockingham Co., Va., and Joseph Driver, of Augusta Co., Va., arrived in Lancaster Co., Pa., on the 8th of December, and expected to visit in Lancaster, Cumberland and Franklin counties, Pa., and Washington county, Maryland. They expect to return to their homes about the first of January.

NEW MEETING-HOUSE.—During the summer the old Meeting-house at Miller's River Corners, Lancaster Co., Pa., was taken away and a large, commodious stone house was placed there instead. The first service was held in it on Thursday, Dec. 7th. The meeting was largely attended, and the services were interesting. Bro. Amos Herr was the principal speaker on the occasion.

DEACON ORDAINED.—A deacon was ordained at the Stone Church south of Lancaster city, in Lancaster Co., Pa., on the 23rd of November. Bro. Samuel Shank was chosen and ordained to this important office. May the Lord help him to serve the flock faithfully, and if necessity should ever require it, may he prove himself God's peace maker. One of the brethren from whose number Bro. Shank was chosen by lot, Michael Harnish, met his death the next day by the falling of a tree, which fractured his skull as reported in the last HERALD.

FROM THE FRANKLIN CO. PA., AND THE WASHINGTON CO. MD. CHURCH.—On Saturday, Nov. 18 services were held at

Hege's church followed by communion on Sunday the 19th, Bishop Daniel Shank of Adams Co., Pa. officiated, assisted by Benjamin Leshler. Deacon Samuel Porry, of York Co., Pa., accompanied by the brethren A. Shank and J. Bucher were also present. They visited the church at Clear Spring, Maryland, and held services on the 21st and the church at Reiff's, where they had a meeting on the 22nd. On the 23rd they came to Chambersburg and held a meeting, from whence they started for their homes.

A VISIT TO PENNSYLVANIA.—On Thursday, Dec. 7th, the ministering Brethren, Gabriel D. Heatwole and Jos. N. Driver, of Virginia, left Waynesboro for a visit to Pennsylvania. They arrived in Lancaster on the 8th, and went to Leo-man place the same evening where Bro. Jos. Hershey met them and took them to his home. On Saturday the 9th they attended an appointment at the Old Road Church. On Sunday they preached at Hershey's, on Monday at Paradise, on Tuesday at Weaverland, on Wednesday at Groffdale and on Thursday in the forenoon and in the afternoon at Stumptown. There was an aged sister buried here, and the Brethren Benj. Hartzler, Jos. Driver and Amos Herr took part in the services. On Friday the Brethren filled an appointment at Strasburg and on Saturday at the Stone Church. On Sunday morning one of the brethren was at Rohrerstown and the other at Habacker's, and in the afternoon both attended the service in Lancaster City. Bro. John Landis of Stumptown introduced the services in German, and Bro. Driver spoke in English from the text, "If God be for us, who can be against us?" His remarks were earnest and impressive. Bro. Heatwole spoke both in English and German. In closing the parting hymn was sung,

"Dear friends, farewell, I do you tell," etc. The church was crowded with people. On Monday they filled an appointment at Hess's Church near Litz, on Tuesday at Landisville, on Wednesday at Donegal and on Thursday at Mount Joy. From there they expect to go to Cumberland and Franklin counties, and to Washington Co., Maryland. They expect to arrive at their homes about the first of January. The meetings were all well attended, and we hope that much good was done. May God bless the dear brethren and richly reward them for their labors. * * II.

HOME AGAIN.—On the 20th of December I arrived safely at home from my visit to Canada and Pennsylvania. I was away from home forty-six days, during which time I visited the church in Branch Co., Mich., a number of the churches in Waterloo Co., Ontario, the church at the Twenty, Ontario, the church in Rainham and South Cayuga, on the shore of Lake Erie, and the small congregation at

Berty, near Sherston; also the church near Lake Erie, east of South Cayuga. From there we went by Niagara Falls to Clarence Center, N. Y., and spent some time with the church there.

From there we went to Mount Joy, Lancaster Co., Pa. Having to travel several hours in Harrisburg, I looked around for acquaintances and soon met a number of brethren and sisters from Cumberland county, with whom the time passed rapidly and pleasantly. We visited over a week in Lancaster county. Here we met with Bro. George Brenneman of Ohio, whose company we had the privilege of enjoying for several days, both visiting and attending meetings. We also very unexpectedly met with the brethren Gabriel Heatwole and Joseph Driver, from Virginia, and had the privilege of being with them at the meeting at Millersville. It was a rare pleasure to meet, after a long separation, with those who had been my companions and fellow laborers during the first years of my ministerial labors. In a few hours we parted, they going to meet appointments in the eastern part of the county and we to Fayette county, in the western part of the state.

I remained in Fayette Co., over a week, and on my way home, stopped one day in Richland Co., Ohio, to visit Sister Freed, widow of Pre. Joseph Freed. I attended over fifty appointments while on my visit, and was blessed all the time with excellent health.

This is a brief summary of our visit. Were I to write a description in detail of all that I saw and felt, refer to the work that is being done and the work that is needed, the earnestness and zeal of many, the lukewarmness and want of energy in some; and speak of the kindness and fervent Christian love that was manifested by great numbers of kindred spirits it would make my article too long.

Let it suffice for this time to state that it was a season of refreshing and encouragement to me, and I fully realize that it was profitable to me spiritually, to make the visit. It gave me a clearer insight to the workings and the wants of the church; and as one that is connected with the work of publishing our church paper, better prepared me for my duties, and at the same time threw around me a caution, to keep a jealous eye upon the literature given out as the teachings of the church, lest it educate the readers away from the doctrines of the Bible, which our people have maintained with the apostles for centuries in the past.

I will herewith express my sincerest thanks for the kindness, charity, and many words of encouragement of the great number of dear friends we were privileged to meet on our journey. If spared, I may, some time in the future, write something with reference to the churches we visited. J. S. COFFMAN.

A LETTER FROM DAKOTA.

Dear Bro. J. F. Funk:—I received your letter containing draft for \$15.00 for Peter Graber and have handed the money over to him. He is very thankful for it, and remarked that it was his desire that the kind friends would not send any more, as he felt himself entirely unworthy that the dear brethren should do so much for him, and thought there were still others poorer and more deserving than he is. I agree with him and desire the kind friends to send no more, as his loss has been fully made up. His wife is still confined to her bed the most of the time, and sometimes has great pain.

In regard to the passage money furnished, I hardly know what to write. Generally speaking, we had here in Dakota a good harvest this year. But the largest number of our brethren had no seed in the spring, and as it was very high in price they were not able to buy much and so could sow but little, so that they do not all have enough even for bread through the year, and seed. Those that could sow considerable, have harvested a middling crop. Wheat, oats, barley, potatoes and corn, all yielded fair, only the latter was injured some by the frost.

I have talked with many of the brethren concerning the payment of the notes for passages, but they all feel that they are not able to do anything this year and ask for a little patience yet on the part of those who hold the notes. Only one brother, Jacob Ries, 82 years of age, was able to pay a part of his. He paid \$78. and has \$39. more to pay, which he intends to make up next year. His note is held by Samuel Guengerich, of Iowa, to whom I have forwarded the amount. I do not know whether any others will be able to pay any this year or not.

The weather is pleasant; not very cold, no snow and dry. The people are afflicted considerably with sore eyes.

I have also been confined to my bed several days on account of cold.

Jacob Y. Shantz from Canada is here on a visit. With brotherly greeting,
ANDREAS SCHRAAG.

Childstown, Turner Co., Dak., Dec. 2nd, 1882.

CONTINUATION OF MY VISIT TO THE WEST.

Leaving Branch Co., Mich., I arrived at Delphos, Ohio, the same evening and was met by Bro. John Shenk who conveyed me to his home. I spent two weeks in Allen and Hancock counties, and attended a number of meetings.

Bro. J. J. Weaver, of LaGrange Co., Ind., was with us over Sunday in Allen Co. Two Communion meetings were held in Allen Co. and one in Hancock

Co. These meetings were all well attended and many brethren and sisters found places at the table of the Lord.

In Hancock county, we met Bro. James Coyle, of DeKalb Co., Ind., who accompanied Bro. George Brunk and myself eastward as far as Louisville. Stopping in Mahoning county, Ohio, we were overtaken by Bro. George Brenneman, of Putnam County, who was on his way to Pennsylvania. We had four meetings in this part of Ohio, all of which were well attended. Our company of three then proceeded to Fayette Co., Pa., where we had four interesting meetings.

Here Bro. Brenneman left us for the eastern part of Pennsylvania, while Bro. Brunk and I proceeded to Myers Dale and Elk Lick, Somerset Co., where three meetings were held, which, owing to the inclemency of the weather, were not largely attended. From this place we set our faces homeward, where we arrived safely on the evening of Dec. 2nd, finding all well and in joyful anticipation of our arrival. SAMUEL COFFMAN.

Rushville, Va.

For the Herald of Truth. STAND FAST IN THE FAITH.

Dear readers of the HERALD OF TRUTH, I wish you all a happy New Year. Not worldly happiness, but happiness in our Savior's love; such happiness that you may sing with the spirit,

"O how happy are they,
Who their Savior obey,
And have laid up their treasures above."

Do we obey our Savior, and are our treasures above? Is the love of God shed abroad in our hearts by the Holy Spirit? Have we peace with God through our Lord, and do we rejoice in the hope of the glory of God?

If the Spirit of Christ dwells in us we can sing with a true heart, "O how happy are they," etc. But if our conscience tells us that we do not obey, that we are continually grieving and quenching the Spirit, we cannot say that we have peace with God; we do not feel happy in our Lord, we feel condemned.

When I first learned to know my Redeemer, and saw how he loved me, how much he suffered, and that he died for me, I could sing with a true heart, "O how happy are they, who their Savior obey." But I fear I was too much like the foolish Galatians; I began in the Spirit, but was not always willing to obey. I turned again to the weak and beggarly elements of the world.

I have been getting the HERALD over a year, and dear writers, the Lord put it into your hearts to give us such truthful and searching articles that many a sin was told me for which I cannot thank the Lord enough. I examined and proved my faith. I saw that my condition was

like that which the Spirit described to the church at Ephesus. Read Rev. 2: 2-7. I saw that I was in danger of having my candlestick removed. I had to repent and do the first works over. By God's grace I overcame again. I see the danger much more plainly than I did when I first repented. May the Lord give me strength and grace to be faithful till death.

Dear young brethren and sisters, do not forsake your first love, but stand fast in the liberty wherewith Christ has made you free. Be not entangled again with the yoke of bondage. Paul says, Gal. 5: 24-26, "They that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another."

SISTER C.

SYMPATHY FOR THE SCATTERED ONES.

This extract from a letter written to a ministering brother may be of interest to some:

"When you told me of the poor scattered ones in many places in the west, as sheep without a shepherd, my heart was filled with sympathy. I had to ask myself the question, What can I, a babe in Christ, do for them? But conscience, which you so clearly explained to us, tells me I can pray for them if nothing more. I often think, when I read letters in the HERALD from those scattered members, how sad it would be for us, who have the privilege of hearing God's word preached every Sabbath, if we had to endure this experience for a little while. I feel thankful indeed for the privilege we have.

Being strong in numbers is not always a certain evidence of being strong in the faith. There may be such a thing as forgetting to rely on God where there is a strong congregation. I think, with you, that where there are many able ministers in the strong congregations, some, though they would be missed, might be spared to declare the whole counsel of God to the scattered ones, and possibly bring many precious souls around them to Christ and build up strong congregations where there are weak ones.

I am glad we have a good Church paper to aid them in passing their otherwise lonely Sabbaths and their long winter evenings in a pleasant and edifying way. I am glad for the paper not for their sakes only, but for all who dearly love to read it in connection with their Bibles. My best wishes to all the writers for the HERALD.—From the East.

"FAITH: WHAT IT IS, AND HOW TO INCREASE IT."

BY GEORGE MUELLER.

I. Faith: what it is.

Positively, faith is confidence that God will act according to what he has declared in his holy Word. It is reliance on God's Word, through the assurance that he will act truthfully. It is based altogether on his character. Negatively, faith is not any impression, whether strong or weak. We believe because God has spoken, and not because we have impression. Neither is it any degree of feeling or emotion. It has nothing to do with probabilities. Faith begins where probability ends. Many go under a cloud when they might be in clear light, because they are looking at their own impression or feelings, or are weighing probabilities.

II.—Faith: how to increase it.

(1.) Welcome all the trials of faith. It grows by the exercise trial gives. But, if we do not welcome the discipline, we get little from it, but the suffering. To repine at affliction is to miss the most ennobling joy, to incur needless distress, and to lose faith-culture. God is the most lovable Being. Is this the language of your inmost souls? If not, you are not acquainted with God as he is revealed in the Scriptures. Seek, above all, to know God, so that you shall, from your inmost soul, say, "Though he slay me, yet will I trust in him." "They that know thy name will put their trust in thee." Ps. 9: 10. If one is really acquainted with the God—not of the world, nor of many in the church—but the God of the Bible, he is so satisfied that he will not complain of anything, but will rejoice in all. I say deliberately, from my knowledge of tens and tens of thousands of Christians in all parts of the world, that many of them are not acquainted with the God of the Bible. My soul longs to have others know what I have found by getting acquainted with God. A brother from America, twenty years ago, expected to see me a decrepit man. But I am as clear in mind as I was fifty years ago, why? I roll all the burden on God. A hundredth part of it would crush me. It is not only God's advice, but his positive command: "Cast thy burden on the Lord, and he will sustain thee."—Observer.

It is GENERALLY held that love alone "never faileth," but outlives all other graces, including faith and hope; that it alone enters heaven with us, and graces the realms of glory; that, at death faith is swallowed up in sight, and hope ends in possession.

Herald of Truth Supplement.

JANUARY 1st, 1883.

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Dear friend, it is not necessary for me to describe the effect that fashionable dressing has upon our Christian churches, because we can see all around us that it is running away with Christianity, and that if a reformation does not soon take place there will be no distinction between the church and the world.

How to check such an evil and downfall upon our churches is a matter of vital importance, and should interest every Christian; for we are strictly commanded to adorn ourselves in modest apparel, and to come out and be separate people, and to keep ourselves unspotted from the world. All will admit that fashionable dressing is wrong, but how to close the floodgate of pride and fashion has been the study of many Christians, and various ways have been tried to accomplish the end desired; among others was one to have all the members get their clothing made plain and of a uniform pattern, but the remedy is but little better than the cause, for the tailors charge so much that it makes it costly array. I have therefore adopted a different plan, and find it just what is wanted. As our people do not wish to be constantly changing with the fashion of the world, I have decided on a plain and modest apparel, which they consider is consistent with our profession and the Gospel.

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those having it in charge are accommodating, and their tracks and bridges are in good condition, therefore making it one of the best routes for travel either east or west.

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DAVID EVANS, a workman living near Wilkesbarre, Pa., who for the past two years has been trying to solve the perpetual motion problem, committed suicide, owing to poverty and despair over his many failures.

FRIDAY night, November 3rd, a lady of Oakland, Cal., dreamed that she saw her brother drowning, and was so affected by the vision that she could not be satisfied until she had seen him at his place of business on Saturday morning. Sunday, November 5th, the brother and a companion took a skiff to go fishing; the boat upset, and the brother was drowned.

THE COST OF THE WAR IN EGYPT is estimated at \$15,000,000. Mr. Gladstone, in explaining the charge to the House of Commons, said that the sum mentioned included \$5,000,000 for the expenses of the Indian Contingent. The total cost, including the transportation of the troops home, was estimated at \$17,000,000. This cost, he said, was down to the first of October. From that date the charge will be borne either wholly or in part by Egypt.

THE GREAT VOLCANOS OF THE WORLD are showing unwonted activity. Mt. Et-na has for some time now been evidencing great and increasing energy, emitting flushes of fire and dense volumes of smoke, while a report has reached San Francisco that the volcano of Kilaua, in the Hawaiian Islands, is again in eruption "on a grander scale than for a quarter of a century." Earthquake shocks are of somewhat frequent occurrence, also, in the northernmost districts of Great Britain, and on the high table lands of southern and eastern Europe, as well as in Asia and America.

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AN ENCOUNTER WITH WOLVES.

It is not often that a more thrilling story is told than that related of an adventure which befell a party of Russian travelers one moonlight winter's night, in a forest in the interior of the country. A Russian merchant, with his family, traveling from St. Petersburg to their home in Central Russia were belated at a small posting town. The next stage must be traveled by sleigh, and it lay for some distance through a forest which had the bad reputation of being infested with wolves. None, however, had been seen for several months, and even then they had seemed to have lost much of their natural ferocity. Travelers, therefore, had been more venturesome and no fatality had occurred.

The merchant had good reason for hastening his journey. Both he and his wife were longing to reach home, for the unsettled state of the country and other reasons of a private nature made them uneasy when away. But when he announced his intention of proceeding at night, many warning protests were raised. Some prudent friends advised the party to remain in the town that evening and defer their journey till the morning, and so great was the fear of venturing through the forest by moonlight that no driver could be found brave enough to undertake the journey.

Growing desperate, double fares were offered to induce some one of the sleigh-drivers to run the risk. Bribes of money proving insufficient, recourse was had to plentiful libations of their favorite spirit, and then heated with the liquor that had been freely supplied, one driver more reckless than the rest engaged to be ready to start in a few minutes, but his companions were successful in dissuading him, and so the merchant resolved to drive himself. He and his servant were both well armed, and wrapping up his wife and child to protect them from the cold, the party started for the run across the forest, just as the silver moon was rising over the horizon.

The distance to be traveled was not great, and the horses were fresh, and needed no urging to extra speed. It seemed as if a sense of the dangerous enterprise in which they were engaged animated them, and Orloff had not proceeded far from the confines of the town before he remarked to his wife that at the

rate at which they were then traveling it would not be long before they would reach the first house in the next town. Scarce had the words passed from his lips before his ears were greeted with the distant baying of wolves. Well knowing that ere many moments were over they would be up with the sleigh, Orloff urged the already frightened steeds to increased speed, and handing the reins to his servant seized his gun and prepared for an encounter with the foe.

These preparations were only just completed when out from a cluster of tall pines some dozen wolves rushed. The howling creatures, with tongues protruding, and eyes glaring red, gained upon the travelers; but Orloff resolved to sell life dearly, and prepared, if need be, rather to lose his horses than that he or those dear to him should fall a prey to the appetite of the ferocious creatures now panting close in their wake. Just at this moment the wolves attacked one of the two foremost horses, and at the same time one bolder than the rest made a rush at the sleigh. Orloff fired, and happily the shot told, and the wolf rolled over in the snow dead. The attention of the wolves was diverted from the sleigh to their fallen companion, which they at once commenced to devour, and all their energy was devoted to the rending and tearing of the victim thus provided.

It would have been easy while they were thus engaged to have sent a volley into the pack, but the necessity of husbanding ammunition was clear, and the merchant employed redoubled efforts to gain the outskirts of the town. Its welcome lights were clearly visible across the snow, and if the next mile could be passed without the pack overtaking them they were safe. Their lives now hung on the race between their horses and the wolves on their track. They held their breath with terrible excitement. Again the ominous bay of the pack was heard, and looking back they could see them coming nearer. Now the merchant changed his tactics. He was so near the town that he might venture a chance shot. As soon, therefore, as the foremost wolf came within range he fired, and then taking advantage of the momentary closing in of the wolves, he fired again, hoping thus to provide his assailants with a full meal on each other. His scheme was successful. A long stretch of road

lay between him and his enemies, and in a few minutes the hoofs of the horses were ringing on the bridge which marked the entrance to the town.

It was a narrow escape, such an one as leaves an indelible impression on the memory of those who pass through it. Between life with its joys and pleasures, and a horrible cruel death there was but a step, and those alone know the intensity of such a moment who have been in a position in which they did not know whether the step would be taken or not. At such times men do their best and try all they know. The cause is that life is sweet and the danger of losing it imminent. But even if saved death eventually comes. We must die some time. It is strange that knowing this and knowing too that eternal life may be secured, men do not strive to obtain that endless joy with the earnestness they do to gain the smaller and limited boon of prolonged life on earth. Jn. 6:40.

GEMS OF THOUGHT.

Every error is a truth abused.

He that will believe only what he can comprehend must have either a very long head or a very short creed.—Colton.

A God who has no personality, no care for us, we can have but one feeling for—immeasurable awe. And surely in the great temptations of life we need a closer and stronger help than a chill, vague reverence for an unknown God.

It is the men who have a future, and who know what that future is, that can give that future to others. Unbelief does nothing for a nation; faith does everything. "Thy faith hath saved thee," is as true of a nation as of a man.

The sure way to be lost is just to neglect the way to be saved. Do not open the Bible; do not pray; do not go to the house of God on the Sabbath; do not repent and believe on the only Savior; never ask what you must do to be saved; just go on living as if this world were all, and there were no heaven to be sought or hell to be shunned—as though God's favor and his frown were alike a dream, and death and judgment and eternity but a fable. Do this and you will as surely be lost as by a life of open impiety and daring disobedience to God.—Forward.

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No. 3, Night Express..... 2.05 A. M.
No. 5, Pacific Express..... 4.40 "
No. 71, Way Freight..... 6.00 "
No. 9, Accommodation..... 6.45 "
No. 73, Way Freight..... 7.30 "
No. 41, Way Freight..... 3.35 P. M.
No. 7, Special Michigan Express..... 1.00 "
No. 1, Special Chicago Express..... 4.10 "

GOING EAST—MAIN LINE.

No. 8, Night Express..... 3.05 A. M.
Grand Rapids Express..... 5.00 "
No. 78, Way Freight..... 2.00 "
No. 76 "..... 6.30 "
No. 2, Mail..... 12.15 P. M.
Grand Rapids Express..... 12.15 P. M.
No. 50, Way Freight..... 7.45 "

GOING EAST—AIR LINE.

No. 4, Special New York Express 1.15 P. M.
No. 6, Atlantic Express..... 9.55 "
No. 20, Limited Express..... 7.06 "
No. 72, Way Freight..... 8.00 A. M.
Train Leaves..... 7.20 A. M.
" E "..... 4.05 P. M.
" 58 to Kendallville leaves..... 8.30 "

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Grand Rapids Express..... 1.10 P. M.
" "..... 9.40 "
No. 13, Michigan Accommodation, 8.55 "

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Herald of Truth.

A RELIGIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 20—No. 2.

ELKHART, IND., JANUARY 15, 1883.

Whole No. 242.

AT EVENTIDE.

Poor and inadequate the shadowy play
Of gain and love, of waking and of dream,
Against life's solemn background needs must seem,
At this late hour. Yet, not unthankfully,
I call to mind the fountains by the way,
The breath of flowers, the bird-song on the spray,
Dear friend, sweet human love, the joy of giving
And receiving, the great boon of living
In grand, historic years when Liberty
Had need of word and work, quick sympathies
For all who fail and suffer, song's relief,
Nature's undying loveliness, and chief,
The kind, restraining hand of Providence,
The inward witness, the assuming sense
Of an eternal God which overrules
The sorrow of the world, Love which outlives
All sin and wrong, Compassion which forgives
To the uttermost, and Justice whose clear eyes
Through lapse and failure look to the intent,
And judge our failure by the life we meant.

—WALTER.

GO, PREACH THE GOSPEL TO EVERY CREATURE.

In the April number of the HERALD OF TRUTH, 1881, an editorial was published in reply to B. M. Rutt of Atlantic, Iowa (who asks that an English minister be sent to them), in which the writer says, There is no one to spare in the Churches for this work. He says, as a church, we are entirely too indifferent in regard to our duty in spreading the Gospel, that more ministers should be ordained to carry the Gospel into high-ways, and by-ways, into the lanes and alleys, to seek out the lost and wandering, and collect them into the folds of Christ; and finally concludes by admonishing us not to forget what the spirit said unto the Church of Laodicea, Rev. 3.

Now, let us all take this admonition to heart with a Christian spirit, read the chapter referred to, and as a church examine ourselves on this subject.

We find that the Church of Laodicea was charged with lukewarmness, on account of which our Lord said, "I will spew thee out of my mouth." This is certainly a sad condition for a church.

Is such our condition? We trust not! Yet it becomes us to be humble and examine ourselves carefully. Are we lukewarm? What is meant by lukewarm? A lukewarm church, we understand to be

one whose bishops, ministers and members generally are indifferent in regard to their spiritual condition, as also the salvation of the world in general; existing in form and get along in a careless kind of way, and manifesting no interest for the cause of Christ? but whose whole concern appears to be to provide for the present life, instead of the future. That such is our condition in many respects certainly is not the case. We doubt whether there are any Churches, whose bishops and ministers, are more zealous in protecting their flocks from the temptations by which we are surrounded. We have reason to thank the Lord for the zealous care with which they as his servants guard the fold. But as to their zeal for enlarging the fold, for spreading the Gospel, for gathering in the sheep from the distant mountains and hills to which some have wandered, it may be, there is room for complaint. In this matter, we as a Church, may be in a lukewarm condition.

The only way for us to settle this point is to inquire of Him who knows. Our Saviour says in John 10: 17. "My sheep hear my voice, and I know them, and they follow me." Now, what does this voice say? In one place we hear it speak to the Church on this subject saying, "Go into all the world and preach the Gospel to every creature." Do we hear and follow that voice? If so all is well, we are his sheep and he will know us. But do we follow this voice with zeal? with that self-sacrificing spirit which characterized our Lord and his Apostles? Or are we lukewarm, and indifferent in regard to this command? We must say we have often wondered why this command has never been made the subject of a text by our ministering brethren. When it comes up in their sermons, it is as slightly passed by as though not worth noticing. It is a command, the obeying of which, requires a great sacrifice; but we should not shun or avoid it, we dare not avoid it, on that account.

If we wish to inquire why it was that our Lord enjoined this self-sacrificing duty upon the Church, we need not be long in finding a reason. Our Heavenly Father's relation to us is likened, in the parable of the prodigal son, unto the relation existing between parents and children.

Now when our children get sick, or are placed in danger, we are willing to make great sacrifices for their safety. We will sit by their bed-side, night after night, denying ourselves sleep and rest for their sake. Our love for them prompts us to do so. Just so our Lord's love for us prompted him to sacrifice all his heavenly pleasures and comforts, for our sake; and that his love for us is greater than our love for our little ones is proven by the fact that he made one life-long sacrifice of self, of over thirty years duration, for our salvation. He died daily to self, that is, to his self interest, that the way of life might be opened to us.

If our little ones are taken from us by death, although we have a hope of meeting them again, our hearts almost break with sadness, and in proportion as we love them, our grief is intensified. Now Christ's love for us being greater than ours for our children, it necessarily follows that the sadness produced by the fall must be greater to him than anything mankind ever experienced, consequently his earnest and strong desire to save us. He was not willing to see us lie under condemnation; therefore he brought us the Gospel, which the apostle Paul says is able to make us wise unto salvation.

We understand, then, that it was Christ's love to us that gave us the Gospel, and it was his love for the world that caused him to send his disciples out to preach it. It was his love, looking down through all the ages yet to come, that caused him to give the command, "Go into all the world, and preach the Gospel to every creature."

I presume we should have the love of Christ shed abroad in our hearts in order to have the Spirit of Christ in greater fullness. The apostle says, He who has not the Spirit of Christ is none of his. If we are filled with the love and the spirit which makes us his, can it be that we are indifferent in regard to the spreading of the Gospel, when we know that the greater part of the world still lives in the dark night of heathenism, not knowing Christ, nor having the Gospel preached to them?

Do we have no concern for the unconverted, and that great number who are led astray by false teachers, who seek their own glory and interest instead of Christ's? Whether we do or do not is

shown by the efforts we make to save him by sending them the gospel. We cannot save them, but the gospel can. It is the power of God unto salvation to every one that believeth.

That our Lord was concerned for the salvation of the world, is clearly shown in all his actions. He came to us with the gospel, he did not wait for us to come to him; he sent the gospel through his Apostle into all the world, and commands that the same be done in all ages. "My sheep hear my voice, and I know them and they follow me."

LAY BROTHER.

For the Herald of Truth.

BE NOT UNEQUALLY YOKED TOGETHER WITH UN- BELIEVERS.

Paul in writing to the Corinthians, in exhorting them to flee the society and pollutions of idolaters, as being themselves temples of the living God says, "Be ye not unequally yoked together with unbelievers for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the Temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come ye out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor., 6: 14-18.

If a person be born anew and has taken up the cross to follow Jesus in his footsteps, and then suffer himself to be taken into a secret organization and be sworn to their secrecy, it can not be otherwise than that he will thus yoke himself with the unbeliever, and that, too, under oath. But now comes the secrecy man and says, we have singing and prayer, and our society is founded on the teachings of the holy Scriptures, we have peace and harmony in our order and we admit no one who is not of good moral character. Here the Christian must ask, Can an infidel have a good moral character?

The anti-Christ, if he has just the moral quality is admitted into such Orders, no matter what faith or doctrine he professes. But the Christian must let the scriptures speak. The text says, What concord hath Christ with Belial? and what part hath he that believeth with an infidel? How could a follower of Christ believe with an infidel? We will see, by and by, what part he has that believeth with him.

Our Savior says in his Sermon on the Mount, "Ye are the salt of the earth; but if the salt have lost his savor, whereby shall it be salted? It is thenceforth good for nothing, but to east out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on a hill can not be hid, neither do men light a candle, and put it under a bushel, but on a candle-stick; and it giveth light unto all that are in the house." Now, it is evident that the workings of secret societies is in direct opposition to the teachings of Jesus. Their good work as they call it, is done in the dark, or out of sight and hearing of those who do not belong to their Order. Our Savior says, Let your light so shine before men, that they may see your good works, and glorify your father which is in heaven. Here fellowship of righteousness, with righteousness is not tolerated, nor is there communion of the light with darkness. He that lets his light shine has no part with the infidel.

If we are new creatures, we will not take part with an infidel, much less be sworn into brotherhood in secrecy with him. We must be drawn out from among them, and separated from all that opposes God's will, having our lights shining brightly. Then he will be a Father unto us. "Be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." "Have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret. But all things that are approved are made manifest by the light, for whatsoever doth make manifest is light. Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, not as fools, but as wise. Redeeming the time because the days are evil."

What are the signs of the times today? Is it not an undeniable fact that the times are evil? We see that there are those who leave their churches and take unto themselves preachers who speak to suit itching ears. The time will come, says Paul to Timothy, when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. The time of which Paul speaks seems to have come, when he says, In the last days, perilous times shall come. Men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without national affection, truthbreakers, false accusers, incontinent, etc. Having a form of Godliness, but denying the pow-

er thereof. But he says, From such turn away. We have such examples before us to-day, and among them many members of secret societies. Men who do not hesitate to make a house of mirth out of the house of prayer, and in this way defile the house of God. A dreadful sentence is passed upon such an one. "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." But these speak evil of the things which they understand not. "These are spots in your hearts of charity, when they feast with you, feeding themselves without fear. Clouds they are without water, carried about of wind; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots." But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

Beware of being yoked with the unrighteous, but harken unto our Master who promises rest for our souls under his yoke. But we must first be heavy laden, that is, we must feel that we are sinners; we must not be yoked with the infidel and idolatrous of this world, but we must take his yoke upon us as he presents it, then we may have rest for our souls.

For the Herald of Truth.

REGRETS.

A believer, who had shown considerable activity in the cause of God, and had been honored with much success, was getting old; the almond tree began to blossom upon his head, and his natural powers to decay. He had looked forward to heaven as his home, and the presence of his Master, as his glorious portion; in so doing, he found his heart soften, gratitude work, and he felt happy. But he looked back upon his past life; he remembered the way in which the Lord his God had led him, and his sins of omission came up before him, and deeply pained his soul.

He had no lavish fears, he never thought of hell, he was wholly absorbed with this one point; opportunities for usefulness lost, and lost for ever! He sighed, he groaned in his inmost soul, and then exclaimed, "Oh that I had spoken of Christ more! Oh that I had aimed at the salvation of every soul with whom I had been brought in contact." He would have wept tears of blood if he could, but there was no remedy; he could only betake himself of the open fountain of a Savior's blood, and lie down in the dust before God, bathing himself

and seeking pardon from his forgiving Father.

Christian, what are you doing? How are you acting, do you speak of Jesus to those about you? Do you speak for Jesus when he gives you an opportunity? It is not only your duty to do so, but it is your highest privilege. You may honor your adorable Savior, and win another voice to sing his praises. You may increase the joy of the angels who rejoice over every sinner converted. You would deliver your own soul, and save perhaps yourself from bitter regrets. No one ever regretted that he spoke of Jesus lovingly to the poor perishing souls; but many, Oh how many, have regretted that they have held their peace, or spoken of matters of minor importance! Do you aim at the salvation of every soul with which you are brought in contact? Remember, God saves by means, and often by the most simple ones. He saves, not by discourses from the pulpit only, but by free and simple remarks uttered in conversation. Indeed, the eloquent and learned discourse is often allowed to pass without a divine blessing, while the plain, practical remark is made the power of God unto salvation. God chooses to work by the weak, by the base things, and by things that are considered too contemptible for a name, and are therefore called "things that are not," that no flesh should glory in his presence.

O my brethren, we are very guilty! We have not lived to God, and for God, as we ought. We have not spoken of Jesus as we might, nor have we aimed at the salvation of souls as we should! We cannot deny this for it is too plain to be denied; and, if our consciences are awake, we shall feel it if we seriously reflect upon it. We must regret that so many fine opportunities are lost, and lost for ever. But, shall it end in regret? We have yet a little time left—our sun is not gone quite down—our voice is left us a little longer, shall we use it for Jesus? We can yet use the pen, shall we write for Jesus? We are yet surrounded by perishing sinners, both young and old, shall we aim at their salvation, and try to pluck them as brands from the burning, or allow them to perish forever without any relief? Let us not stifle the convictions of conscience, or silence its voice, neither attempt to excuse ourselves for the past, and go on in future as if our past course had been correct. Let us humble ourselves before the Lord for the past, and cry unto him mightily for grace in the future, that we may walk worthily the vocation wherewith we are called.

Let us bear in mind that with us it may be sowing time all the year round; and let us never go out, without taking some precious seed with us, that we may attend to the divine admonition,—"In the morning sow thy seed, and in the evening

withold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good," and let us take for our encouragement the precious words of the Psalmist, "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicings bringing the sheaves with him. Selected by NANCY MOYER. —Sunny Subjects for all Seasons.

For the Herald of Truth.

AN ORNAMENT OF GREAT PRICE.

The people of this world, in decorating their bodies with jewelry, flowers, &c., put on according to their ability—many even beyond this—such things as they think will most attract the admiration of the lovers of such ornaments. This is the object of wearing these useless trinkets, and they spare neither pains nor expense to make themselves attractive. They "seek to please men." Gal. 1: 10.

So a child of God will seek "to please God," 1 Thess. 4: 1, and to wear the ornaments which they know are most pleasing to, and most approved of Him whom they serve. The people of the world wear their ornaments only when they go into company and desire to make a display. The children of God are always in the presence of their Father, and should always wear those ornaments which are pleasing to him. The apostle Peter says, 2 Pet. 3: 4, "The ornament of a meek and quiet spirit. . . is in the sight of God of great price." If, therefore, this ornament is pleasing to God, his children, the followers of Jesus, should wear it continually, not only on Sunday or when at the house of worship.

There are many professors of Christianity who wear this ornament only when circumstances are favorable, when nothing crosses their pathway, when those around them do not get in their way or make mistakes. Sometimes those who carry on business reprimand their employees in such an abrupt way for their mistakes, that they make a very unfavorable impression on all around them, weakening their confidence in them as Christians. Thus the "light," which Christ teaches his followers to let "shine before men," is darkened, and their influence weakened; and instead of gathering for Christ they are scattering abroad.

A person is not a true follower of Christ unless he possesses the Spirit of Christ (Rom. 8: 9), which is meekness and lowliness of heart. Matt. 11: 29. The fruit of that Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. Gal. 5: 22, 23. The true follower of Jesus possesses much of the "wisdom that is from above,"

which is "first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits." Jas. 3: 17. He will possess that charity which "suffereth long and is kind;" and which "doth not behave itself unseemly. . . is not easily provoked, thinketh no evil." 1 Cor. 13: 4, 5.

If we would be the true followers of Jesus, we must pray that he may give us of his Spirit in such a measure that we shall be able to conquer and control our evil passions, that we may let our light shine, that others cannot say of us that we profess to be Christians, but do not in all our actions manifest the Spirit of Christ.

Let us take care of our influence. A few words or a small act on our part may entirely destroy our influence for good on those around us, and souls may be lost which might, by an example of love and Christian meekness, be brought to Christ and saved. Let us pray for grace to enable us so to live that the "way of truth shall not be evil spoken of." 2 Pet. 2: 2. * * *

For the Herald of Truth.

LET THE NEW YEAR BE A BLESSING.

May the grace of our heavenly Father have been a special blessing to the Editor and all the readers of the HERALD, with the going out of the old year and the coming in of the new.

Let us try to leave all sin, and as many of our faults as possible with the year that is past, and let us put on the armor of God afresh at the beginning of the new year, that our Father in heaven may be pleased to impart the Spirit to us anew with greater fullness.

Let us walk before him as obedient children, so that if he would be pleased, during the present year, to come to us with the message to call us into his immediate presence, that we could meet him with joy and not with a guilty soul. Let us take the apostle's warning where he says, Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. Looking unto Jesus the author and finisher of our faith.

On looking around us we notice that many of our friends who were with us on the journey of life at the beginning of the year that is past, did not continue with us to its end. They are gone to their reward, and we wait a little longer. What a comfort when we have the hope that they are living and waiting in the sunshine of heavenly joy for their loved ones who tarry in the valley of shadows. Let us so live that if we should be called

to pass through the shadow of death before the expiration of the present year the second death may have no power upon us. I wish you all a happy and prosperous year both spiritually and temporally.

J. H. HACKMAN.

For the Herald of Truth.

ACCEPT CHRIST AND BE HAPPY.

One of the plainest and most important doctrines revealed in the Gospel is that man is a fallen creature. The language of the apostle to the Romans furnishes evidence to this when he says, "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." The whole world is guilty before God, and lieth in wickedness, and the exception is, those who are born of God. This is the actual state of every man or woman according to nature.

But God in his infinite mercy remembered man in this fallen condition and provided a remedy, or means, through which he may be saved from the death occasioned by the fall; but if we reject the means we will not be benefitted by the sacrifice which was made at such a great cost. If we do not receive Christ in his own meek, humble way we cannot come under the power of the Gospel. Its light will fail to enlighten us and we cannot see our fallen condition. Then, not seeing the necessity of applying the means, wherein exists the power of God unto salvation, we fail to believe on his name, and not believing on his name, we will manifest our unbelief by our actions.

The Word tells us that Christ came unto his own, and his own received him not. But as many as received him to them gave he power to become the sons of God, even to them that believed on his name. This power is superior to the power of the flesh, and does not come of man, as the Spirit is given alone by God, who so loved the world that he gave his only Son that whosoever believeth on him should not perish but have eternal life.

As the Jews did not receive him, they had no power to believe or receive the Gospel. Because of their unbelief they could not see their ruined and fallen state; thus it was impossible for them to be born of God. Being called the children of God because of their descent from Abraham did not secure their salvation through the promised Messiah. Their birth under the promise, their family relations, their circumcision, all availed not, but the new creature born of God. It was this new birth which Christ explained to Nicodemus, telling him that without it he could not see the Kingdom of God. Through faith in Christ and accepting his will as our will, he gives us

the power of the Holy Spirit, which brings about in us that new life. We are led to it and learn to understand it, by the gospel. Thus the gospel leads us to Christ, he accepts us, God gives us the Holy Spirit, and by divine power, outside of any power in ourselves, we are made new creatures, and become the children of God. But we must believe the gospel and accept God's plans; the love of God, his grace, and the power of the Holy Spirit will be of no advantage to us unless we accept them.

Let us be wise and receive the means which God has provided for us and offered freely, without money and without price. Let Jesus be all in all in us, and in his strength we will receive power to overcome evil. This is the gift and mercy of the Father. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

Christ came humbly into the world, there was no room for him in the inn.

Let us be glad, like the Shepherds, and make haste to see Jesus when we find that he is near. Let us open the door of our hearts and make room for him. If we do he will make us truly happy and this we all long for. It is possible for all to be happy, but through rejecting Jesus, there are only a few, comparatively, that are truly happy. Why so? Because the majority seek the living among the dead. They seek happiness in the perishable things of earth; they rejoice in vanity and take pleasure in sinful amusements. This is no true happiness. Sin has written vanity upon creation, and filled the world with sorrow. Man, in searching for happiness, has turned from God, the fountain of true happiness. True happiness, even for this life, can only be found by turning about a change of life and becoming a new creature through the divine plan—by Jesus Christ.

Let us look for the happiness that we can take with us beyond this vale of tears. Let us take Jesus for our pattern, "who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of God." Let us go with him "without the camp" and help him to bear reproach, bearing the cross with him, that we may also wear the crown.

All this is happiness to those who do it willingly. It is permanent, peaceful lasting joy, which, if we once have it, we will not willingly give up for all the sinful gratifications that the world can offer us. This joy I wish to every dear soul. That you may become and continue a new creature in Christ, enjoying the highest bliss of earth and heaven is my prayer for all.

ADAM BAEK.

The will may be called the rudder of the mind; though we know just what to do, it is of little use if we have not the will to do it.

THE TWO WAYS.

For the Herald of Truth.

My dear young friends, have you ever thought of the importance of your souls? Did you ever take the least thought on which road you are traveling? There are only two ways to travel upon; the one is wide and leads to destruction; the other is narrow, that leads to the heavenly Jerusalem, where all the blood washed saints and all the dear little children, that God called away from the bosom of their mothers, dwell.

Christ has died on the cross for an atonement for your sins. He opened the way to heaven, and all that he receives of you is your heart. As long as you do not give your heart to him, you are traveling on that wide road that leads to destruction. Don't say you are too young to give your heart to Jesus, you are old enough to die and be called before the judgment seat of God to give an account of your deeds.

Perhaps you think you are young and in good health, and say, "I have fine clothes to wear and good associates; I have the promise of a long, happy life." But when God sends the solemn message to you, you must leave all your fineries and your associates behind. You must go, prepared or unprepared. In vain will the tears then be shed by your bedside; in vain will a praying mother lament for a dying son or daughter, who has perhaps often been admonished to give his heart to Jesus. When the time comes, death can not be put off.

Think of it now, before it is too late; now is the accepted time, now is the day of salvation. The door of mercy is open yet for you and all sinners. Don't put it off to a more convenient season, like Felix of old.

The Scriptures tell us plainly how to live that we may go to that happy place. They tell us to abstain from all appearance of evil—such places as drinking saloons and dancing parties, such habits as swearing, stealing, etc. These are evil things and all that is evil goes on the wide road that leads to destruction.

Let us all so live that after we have crossed the Jordan of death, we may all join together in walking the shining streets of the heavenly Jerusalem, singing the song of Moses and the Lamb.

P. A. BLOUGH.

HERE is a story for temperance orators. A party of six camped out in Wisconsin on a cold night. After supper two drank liquor moderately, two freely, and two let it alone. In the morning the temperance men arose refreshed, the light drinkers were stiff with cold and hardly able to rise, and the two who had drank freely were frozen to death. The moral is that the temperate two knew how to wrap themselves up.

For the Herald of Truth.

HOW THE BLOOD OF JESUS CHRIST WILL SAVE US.

[The following article was written several years ago. We thought at that time there was sufficient reason not to publish it on account of its tendency to lay a certain degree of saving virtue in good works. In looking it over again, and comparing it with a great deal of the teachings of the popular Christianity of the day, we felt that it might, after all, be good to hold up to view both sides of the question, and let the reader judge. We cannot be saved by good works, and it is also true that we cannot be saved without them. That is, there is no virtue in the works—the saving power lies in the blood, and yet the blood avails not unless men work righteousness. This is what the apostle means when he says, "Faith without works is dead." There can be no faith that is of any value without works; there can be no good works in the scriptural sense without faith. The two must go together; they are inseparable; and this is what Bro. Burkholder, if we understand him aright, means to teach. In other words he means to teach true scriptural doctrine, that while we are cleansed alone through the blood of Christ, which is made efficient in us through faith, and we are thereby justified and made heirs of the promise, and, faith must and will prompt to obedience. From the beginning to the end, faith leads to action, to works of righteousness and obedience. EDITOR.]

As I was looking over the Herald of 1876, I found on page 74 in the April number, a correction on an article on page 36 and 37, March number, of same year, where the writer says, "God has not placed us on this earth merely to gratify our carnal appetites, but to serve him and obey his commandments, to forsake these and all other evil ways, we are then new-born creatures in Christ, and have the promise of eternal life and salvation."

This, the correspondent who made the correction thought, would be very likely to mislead many readers by teaching them to trust their salvation to works instead of the blood of the atonement. He points the writer of the article to a number of passages of Scripture. When I carefully considered those passages, I found that nearly all of them referred to the old law, such as the following: "By the works of the law shall no man be saved." Gal. 2:16. "But that no man is justified by the law in the sight of God

is evident." 2:19. "I do not frustrate the grace of God, for if righteousness came by the law, then is Christ dead in vain." Gal. 2:21. After thoroughly weighing these things by the word of God, I thought that the latter writer is more in the dark than the former, because that we can prove that he who keeps the commandments is a new creature in Christ and has the promise of eternal life and salvation, and for this reason is, according to my opinion, not more apt to mislead readers than he who tells the sinner that the blood of Christ will save him without works on his part. For this reason I feel prompted, through love of the truth to give my opinion of the matter.

I would be pleased to show that the commandments alone will not save us, neither will the blood of Christ unless we keep his commandments. Also that the keeping of the commandments is all that God requires of us. I wish to notice this in order that they who keep the commandments may not despair and become doubtful. They may rest assured that if they keep "these commandments without spot, unrebukable, until the appearing of our Lord Jesus Christ," then the blood of Christ will save them. But before we proceed I would say, Let us be careful not to mistake, as it appears the one correspondent did, the old dispensation, the ministration of condemnation and death, for the new dispensation the glorious law of liberty, the ministration, grace and truth which came by Jesus Christ. There is a vast difference between the two; the former says, "The soul that sinneth it shall die," while the latter says, "Repent, and live."

Through the fall God's curse rested upon the whole human family. Nothing short of the sacrifice of God's only begotten Son and the shedding of his blood could deliver man. He willingly suffered, the just for the unjust, that he might bring us to God.

Through his suffering the way to heaven, and to the tree of life, was opened, every obstacle removed, the middle wall of partition broken down, and salvation wrought so perfectly that every one who calls upon the name of the Lord shall be saved. Thus far "he was found of them that sought him not, and made manifest unto them that asked not after him." Rom. 10:20. Here we see that every one has a birthright to the grace of God; but how many are forfeiting it like Esau did his.

When the angel led Lot out of the city his orders were, "Escape for thy life." He obeyed and was saved; but his wife was disobedient and perished. Therefore the Savior says, "Remember Lot's wife."

Christ, through his blood, made an atonement for us and washed us from the sins of our first parents. This is as far

as the atonement goes unless we obey him. He gave every one something to do in order to reach heaven. The order is, "Work out your own salvation with fear and trembling." Here we can see how easily we might mislead the sinner were we to tell him that the blood of Christ alone will save him, as though, works were not necessary, because Christ shed his blood for the whole world, and that "the grace of God, that bringeth salvation, hath appeared to all men." Tit. 2:11. Yet we have testimony in God's word that but few are saved. The great majority are on the downward road.

The blood of Christ will not save him who hath trodden under foot the Son of God, and counted his blood an unholy thing. No, he is worthy of sorer punishment than they who despise the law of Moses, and had to die without mercy. "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression received a just recompense of reward, how shall we escape if we neglect so great salvation." Christ "became the author of eternal salvation unto all them that obey him." Heb. 5:9. Take notice, to them that obey him. "What shall the end be of them that obey not the Gospel of God?" 1 Pet. 4:17. Know ye not, that to whom you yield yourselves servants to obey, his servants ye are to whom you obey: whether of sin unto death or of obedience unto righteousness?" Rom. 6:16. "Ye see then how that by works a man is justified, and not by faith alone." James 2:24. "Let us labor therefore to enter into that rest." Heb. 4:11.

We well know that by the works of the law, which was given by Moses, no flesh is justified. If we would keep the whole law, and nothing but the law, it would not save us; neither would the blood of Christ save us under that law. "But whoso looketh into the perfect law of liberty, and continues therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deeds." Jas. 1:25.

I do not wish to be understood that we can save ourselves by works alone, but without good works or a willingness and a desire to do good works no man can be saved; and if we perish it is through our sins and evil works, because by our works we shall be judged. "They that have done good shall come forth unto the resurrection of life; and they that have done evil unto the resurrection of damnation." John 5:29. Peter, when exhorting his followers, commanded them to add unto their faith, virtue, and to virtue, knowledge, etc. Then he says, "If these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our

Lord Jesus Christ; but he that lacketh these things is blind, and can not see afar off, and hath forgotten that he was purged from his old sins." 2 Pet. 1: 5, 9. This shows plainly that he that has not good works will not be saved though he was washed in the blood of Christ and cleansed from Adam's sin. The Savior says, "Except ye repent, ye shall all likewise perish." Luke 13: 3. The Israelites that were bitten by the fiery serpent had to do something in order to be healed; they had to become willing and look upon the serpent of brass, which Moses had erected, otherwise it did not save them. So the blood of Christ will not save the sinner as long as he is in open rebellion against Him. No, he is crucifying him afresh, and putting him to an open shame.

Truly Christ has gone into a far country and gave every man a work to do. The pool of Bethesda healed no man unless he stepped into the water at the proper time. The impotent man had to rise, take up his bed and walk, in order to be made whole. The blind man did not receive his sight immediately after Christ had anointed his eyes. He had first to obey and wash in the pool of Siloam. Zaccheus had to obey and come down from the Sycomore tree in order to bring salvation to his house. The Israelites likewise had to take the blood of the lamb, strike it on the two side posts and on the upper lintels to save their first born. And we must wash our robes, and make them white in the blood of the Lamb, through faith, repentance and good works. Peter says, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of your sins, and ye shall receive the gift of the Holy Ghost." Thus we see that the blood of Jesus Christ saves on conditions; it frees us from our original sins, but not of the sins that we commit unless we repent of them.

To show that he who keeps the commandments is a new creature, we need only to cite the reader to two passages of Scripture. "Whoso keepeth his word in him verily is the love of God perfected; hereby we know that we are in him." 1 Jo. 2: 5. "Therefore if any man be in Christ he is a new creature." 2 Cor. 5: 17. Here one apostle declares that when we keep His word we are in Christ, we are new creatures. This suffices. Therefore, "Let us hear the conclusion of the whole matter: Fear God and keep his commandments: for this is the whole duty of man." Eccl 12: 13.

DAVID BURKHOLDER.

Harsh and unkind words pierce the heart like a dagger the flesh. Love and repentance like a balm may heal the wound, but tears of penitence can never remove the scar.

THE CROSS.

Though the cross is the sign of ignominy and suffering, yet it is the badge and glory of the Christian. It may appear heavy and burdensome to the sinner, yet it is light and easy to the true follower of Jesus.

In speaking of the cross we simply mean the Christ-like discharging or performance of religious duties, figuratively, religion itself. Let us see of what it consists. The bearer of it must become poor in spirit, humble as a little child, penitent for sin, "perfect and pure, as he is pure;" he must deny self, crucify flesh, subdue inordinate desires, set the affections on things above, hunger and thirst after righteousness, forgive enemies, submit to persecution for Christ's sake; he must exercise a constant watchfulness over himself, and against the world and the devil. If the eye offends, pluck it out, if the hand hinders, cut it off. On the whole he must be brought under new influences, governed by new principles, and live for new ends. This is the cross that the Christian must bear. The sinner cannot bear the cross, neither can the now-and-then Christian, for he is not discharging the duties of Christianity.

Jesus says, "I am the way" and "he that entereth not by the door, but climbeth up some other way, the same is a thief and a robber."

Are you, reader, bearing the cross for the sake of the meek and lowly Jesus? How many are daily cross bearers? Jesus said to them all, "If any man will come after me, let him deny himself, and take up his cross daily and follow me." We see by this that we cannot bear the cross by serving God at times, but must bear it daily. This would be like an effort to serve both God and mammon; for just as soon as we lay down the cross we are serving Satan.

The Christian's life is a life of progress, and we are to "grow in grace, and in the knowledge of our Lord and Savior Jesus Christ." It is our duty to increase our knowledge of Jesus Christ, search the Scriptures daily and ask the Holy Spirit to help us to rightly understand them. Thus we will learn more of God's will every day, and be continually brought into closer communion with him; we will also be led to discover some fleshly desires which need crucifying, and some habits which we should abandon. We must "die daily" that we may renew our inward man day by day. This crucifying and abandoning of lusts and desires, is what raises us into a higher life.

The true cross-bearer should witness, continually some advancement on his part, in being transformed more completely into the image and likeness of Him whose name he bears. This growth in grace is perceivable not only to those

with whom he comes in contact, but to himself; like the farmer, for instance, witnesses the different stages in the growth of a crop. From the time he buries the grain in the ground to the maturing of the full ear there is a gradual growth; the instant the seed is deposited in the earth it begins to absorb moisture. This is the beginning of the germinating process; after this process appears the tender blade, from this it increases to the full stalk; this is succeeded by the ear, and afterward is seen the full corn. So there is a constant, visible change on the part of the Christian when he, step by step, advances, bearing the cross until finally the time comes that his work is finished and he has gained the victory through Him who bore the cross before him.

Remember, when your desires and actions are contrary to what you loved and cherished when a sinner, when you have crossed or canceled your former life and are now leading a life opposite to it, you are bearing the cross. Look at a real cross—the mere look is enough to convince a person of its true meaning—the crossing of the two pieces of which the cross is constructed. J. J. H.

GOING TO CHURCH.

Some go to church just for the walk,
Some go there to laugh and talk,
Some go there for observation,
Some go there for speculation,
Some go there to meet a lover,
Some go there their faults to cover,
Some go there to meet a friend,
Some go there their time to spend,
Some go there to doze and nod,
But few go there to worship God.

For the Herald of Truth.

THE HAPPINESS OF A CHRISTIAN LIFE.

"Oh, taste and see that the Lord is good: blessed is the man that trusteth in Him." Ps. 34: 8.

You that have not yet come into the blessedness of the Christian life, but are yet slaves unto sin, yet strangers from the covenants of promise, and not able to comprehend with saints what is the breadth, and length, and depth, and height of the love of Christ, which passeth knowledge, did you but know what it is to know the Lord, how much better it is to live a Christian life, how much happier you might be, you could not help thinking yourself very unwise for living as you do. Since we all seek for enjoyment some way or other, why not be a Christian, and enjoy a truly happy life—eternal life already begun on earth? Oh! could you but taste and see that the Lord

is good. Wisdom's "ways are ways of pleasantness, and all her paths are peace." The Christian life is not a life of slavery, as some think, but a life of liberty in Christ Jesus! a life of love, joy, and inward peace of the soul, which none but the true child of God experiences and enjoys. What is higher joy than the blessedness of peace with God? When we have that peace, when we truly lean on Jesus for repose, who can do anything to our hurt, or what can destroy our happiness? No one is able to pluck us out of our Father's hand.

The pleasures and enjoyments of a Christian are solid, and such that gladden the heart. Their delight is in the law of the Lord. But if we on the contrary, could enjoy all the pleasures, so called, that our carnal natures would desire, what would it be but vanity of vanities? Would they not leave back a sting and remorse of conscience? You who are pursuing the course of the worldling, have you not experienced that such was the case? The yoke and burden of sin is much harder and heavier than the yoke of Christ. Jesus says, "My yoke is easy, and my burden is light." We truly find it so if we are only willing to submit entirely to the will of God. Why not then be willing to forsake the world and its vanities and love Jesus, who first loved us? You might say, I do not love Jesus. But remember that Christ says, He that loveth me, loveth my commandments.

Dear young friends, to you I especially appeal to taste, and see that the Lord is good. I am sure you will not regret it if you truly turn to the Lord. His commandments are not grievous. I, too, am young, but can not thank the Lord enough, for his loving kindness to me to lead me thus, and give me to taste of his goodness, to let me drink of the rivers of his pleasures, and caused me to feed upon the green pastures of his unchanging love. Jesus Christ, the same yesterday, to-day and for ever. If we have Jesus for our friend, we are safe. He will never leave us nor forsake us. E. M. H.

GOD WANTS prayerful, faithful workers, who will sow besides all waters. Those who labor thus will be surprised to find how trials, resolutely borne in the name and strength of Jesus, will give firmness to the faith and renew the courage. In the path of humble obedience is safety and power, comfort and hope. The reward will finally be lost by those who do nothing for Jesus. Weak hands will be unable to cling to the mighty one, feeble knees will fail to support in the day of adversity. Christian workers will receive the glorious prize, and hear the "Well done, good and faithful servant; enter thou into the joy of thy Lord."

THE BEGINNING AND THE END.

BY EBEN E. REXFORD.

It began in this way. Two boys came to the city from the country. They left home with kindly words of advice ringing in their ears. Their parents bade them remember the good counsel given them in youth, and earnestly entreated them to resist the many temptations which the city would place before them. And they promised to remember the words of loving counsel, and went out from the hearthstone of home to face the world and fight the battle of life, brave of heart, and hopeful of overcoming in the strife.

One day they were going by a saloon. On the screen, which stood a little way back from the open doors hiding from passersby what took place within, was displayed a card on which was written: "Fresh lemonade. Only 5 cents a glass." "A glass of cool lemonade would taste good this hot day," said John. "Let's go in and get some."

"I'd like the lemonade well enough," said Philip, "but I don't really fancy the idea of going to a saloon to get it."

"Pshaw!" laughed John, "What difference does it make whether you buy your lemonade here or somewhere else? We needn't drink anything else if we don't want to."

"I know that," answered Philip hesitatingly, "I was thinking that father wouldn't like it if he knew. He's opposed to saloons, you know."

"Yes, but how's he to know anything about it?" urged John. "Come on; I'll pay for the lemonade." And he drew his companion into the saloon.

They drank their lemonade. The proprietor exerted himself to make their call pleasant, and when they were going he urged them to have another drink.

"Better have a little something in it to give it the right kind of flavor," he said smilingly.

"All right," said John; and the man poured some of the contents of a long-necked bottle into each glass. The boys drank it down. The liquor was strong enough to produce considerable effect upon them. It made them "jolly," they told each other; but I don't think either of them would have called the effect that if they could have foreseen what the end would be.

Well, they went to that saloon again. It was not long before they felt a kind of contempt for a man who would drink anything so mild as lemonade. That might do for boys, but they were men, and they could drink whiskey, brandy and gin. And they could smoke, and play cards and billiards, and talk slang. This kind of an education is acquired with wonderful rapidity. In six months they were good scholars in the school of ruin.

The end came to one two years ago. In a drunken brawl he was stabbed to the heart. To the other the end came only last week. "Died of delirium tremens," a friend said.

It is sad to think that daily boys are beginning this kind of life, and sadder to think what the end may be. O boy! be careful, be careful.—*Youth's Temperance Banner.*

THE SHEPHERDS.

On the night when Jesus was born, some shepherds were by their sheep in the fields near Bethlehem. Why did they sit up at night? To keep the wolves and lions which prowled about at night, from their sheep. There are no wolves and lions where we live, but near Bethlehem there were many wild beasts.

These shepherds saw a great light. A beautiful angel came from heaven. The poor shepherds were afraid; but the angel said, Fear not; I have good news to tell you. God has sent his own son from heaven to save you from hell. He is a babe now, lying in a manger. Go to Bethlehem, and you will find him.

The angel had scarcely finished speaking, when hundreds of bright angels filled the sky, and began singing songs of praise to God. If the angels that needed no redemption, rejoiced and sang praises to God, should not we rejoice and praise God, when there was no other way of redemption for us? For in our carnal mind we are all under condemnation.

The great God has sent his Son to save men; praise him for his goodness.

The angels went back to heaven and the shepherds were left alone. Did they stay with their sheep? No, they said; Let us go and see the Son of God. They ran to Bethlehem, and went to the stable of the inn. There was the babe lying in a manger; Mary and Joseph were with him. The shepherds said, This is the Son of God. Angels have spoken to us to-night, and told us where to find him. All the people in Bethlehem told them surprised when the shepherds told them of the angels and the Son of God.

"Blessed babe; what glorious features. Spotless, fair, divinely bright; Must he dwell with brutal creatures? How could angels bear the sight!"

"Was there nothing but a manger, Sinners could to him afford. To receive the heavenly stranger? Did they thus affront the Lord?"

—Selected by Jacob Wolner.

IS our first childhood we are very near Christ, but in our last we often get very far away.

A lie often outruns the truth in this world of sin, but the truth will overtake it after awhile.

HERALD OF TRUTH.

January 15, 1883.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

THOSE of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

Entered at the Post Office at Elkhart, as second class mail matter.

BRO. PETER STAUFFER of Stevens, Lancaster county, Pa., had the misfortune recently to fall and break a rib.

POST OFFICE ADDRESSES.—In ordering the Herald, RUNDSCHAU, WORDS OF CHEER, JUGEND-FREUND or books, be sure and always give your POST OFFICE ADDRESS IN FULL PLAINLY WRITTEN.

ADDRESSES.—The following persons will please send their correct addresses:

Barbara Kreider, East Lampeter,
C. S. Beachy,
Annie Sherrick.
John R. Buckwalter.

WANTED.—We would like to secure a copy of the English Mennonite Family Almanac for 1873, 1874 and 1879. Any one having copies of these years in good condition and desiring to sell them may find a purchaser by addressing D. M. Swarr, Lancaster, Pa.

ARTICLES FOR THE HERALD.—We are much in need of original articles for our paper, especially for the German. Please write us something. Study your Bibles and give the result of your studying to those who have less time and opportunity than you have.

OUR PUBLICATIONS IN KANSAS.—Bro. R. J. Heatwole is sole agent for all our publications in the state of Kansas. Books, almanacs, &c., can be bought of him at just as low prices as when bought directly of us, and subscriptions for any of our papers will receive prompt attention.

THE RUNDSCHAU, Semi-monthly costs 25 cents a year, and no discount will be made on that price under any circumstances. The Words of Cheer and Jugendfreund, when either is taken with Herald, will be given for 15 cts., that is, Herald and Words of Cheer, or Herald and Jugendfreund will be given for \$1.15, but this does not apply to Rundschau. Always send full price for Rundschau.

THE MUTUAL AID PLAN.—In accordance with the decision of the late Indiana Conference in regard to making up losses by fire the brethren in Holdeman's church met and entered into a plan by appointing district valuers and a General Secretary. The General Secretary is Bro. Joseph Holdeman, Wakarusa, Ind. The church at Elkhart also met and elected their district valuers, and accepted the General Secretary appointed by the Holdeman church. The church in Dekalb county, Ind. has also taken action in the matter and elected district valuers and are ready to begin in the work. We have also had several letters of inquiry from churches both east and west. We shall be glad to hear from those who have accepted or intend to accept the plan.

WHAT SHALL I WRITE?—Perhaps many of our readers would like to write for the Herald, but the question comes up, What shall I write? We would suggest to those who have time and inclination to do so, to take up some Scriptural subject, look up all the references that are given, meditate upon it in all its bearings, and ask God to give you wisdom and grace for the work, and then write in his fear for the glory of God and the good of mankind, and we feel confident good results will follow. Do not, however, make your articles long. If your article gets long, go over it after you have it written and strike out all the unnecessary words, and the unimportant ideas, and bring it into just as small a compass as possible. Remember that one page of note paper well written and teeming with fresh and earnest thought, will be read by more persons and do more good than a dozen pages carelessly thrown together without study or system. Articles for the Herald, unless in special cases, should take from one to four pages of writing paper. Now let us see how many can write original articles during the next month.

FALLEN ASLEEP.—A recent letter from Allen county, Ohio, brings the intelligence that our aged ministering brother Christian Culp, after a long siege of bodily weakness, and mental suffering has been called home to his reward. Near the time of his death he thanked God that he need not suffer much longer, and as his end approached he in faith beheld the open door of heaven and the angels waiting for him. Thus passed away another of God's faithful witnesses and noble defenders of his Word. He died at his home in Allen county, O., on the evening of January 5th.

THAT GIFT.—Recently, one who, no doubt, desires to carry out the injunction of the Savior when he says, "Let not thy left hand know what thy right hand doeth," sent a gift to a brother to be used for his necessities and those of his family, without giving information from whom the gift came. The recipient, wishing to acknowledge the gift through the Herald writes thus:

"Beloved of the Lord, your token of charitable remembrance was received with thankfulness, and filled the heart with gratitude, not only to the unknown donor, but to Him who is the rightful owner of the earth and the fullness thereof; who clothes the lilies, heareth the young lions when they roar, feeds the sparrows, numbers the hairs of our heads, and answers the prayers of those who believe and trust in him.

This gift, if offered with the true motive, is lent to the Lord, and he has seen fit to entrust it to my care. This thought caused me to breathe a prayer that God would make me worthy through his grace to receive it as from Him and use it to his glory. May His richest blessings rest upon the life of him who gave, and may he long be spared, and may his earthly stores increase, and his inner life be blessed, until he clearly sees that every consecrated gift will bring a blessing to his soul.

A 73 YEAR OLD SON VISITS HIS FATHER.—This week, Mr. Samuel Gayman, who was born and raised on the Oak Lane farm near this place, but at present a resident of Juniata county, visited his father, Mr. Jacob Gayman, living near Middletown and who is in his 99th year. The son is seventy-three years old, appar-

ently able bodied and strong but every hair on his head is as white as snow. It is not an every day occurrence to hear of a son at that age visiting his father, but the old gentleman being very poorly at present, his gray haired son returned to see that the venerable father might enjoy another merry Christmas. Perhaps it will be his last.—Middletown (Pa.) Press.

CHURCH NEWS.

ON Sunday, December 31st, Bro. Joseph Burkey, of the Amish Mennonite Church in Illinois, preached for the brethren at the Amish Clinton Church in Elkhart county, Ind.

AFFLICTED.—We regret to learn that Bishop Samuel Blough of Johnstown, Cambria Co., Pa., has been so much afflicted bodily, and still more mentally, that he has not been able to attend to the duties of his office for nearly a year. At last accounts he is reported to have been improving, and it is to be hoped that he may soon be fully restored.

FROM OREGON.—Brother Daniel Miller of Hubbard, Oregon, writes that they are still in good spirits and blessed with health. They have had no snow, but considerable rain. He states also that five of the Russian Mennonite families of John Schrag's church, in Dakota, arrived there and stopped with them one week, after which they moved to York county.

BRO. Eli Stofer, of Waterloo, De Kalb Co., Ind., visited the churches in Elkhart county, Ind., the first week in January. On Sunday the 7th he preached at Clinton, on Monday evening at Elkhart, and at a number of other places in the county during the week till Friday, when he proposed visiting the churches in St. Joseph county, Ind., with the brethren Michael Shank, of Lakeville, and Samuel Yoder, of South Bend.

NEW MEETING-HOUSE. The old Blooming Glen Meeting-house in Bucks Co., Pa., was removed last fall, and in its place a large commodious house, 60 by 62 feet in size, was built, with a seating capacity of seven hundred, the seats being supplied with backs (there were no backs to the seats in the old house). The ceiling is self supporting, and the room is warmed by a heater in the cellar.

FROM THE CONEMAUGH CHURCH, Somerset Co., Pa.—A brother writes from the above church that on the 12th of December the brethren George Brenneman of Ohio, and Ephraim Nissley of Lancaster Co., Pa., stopped with them and filled one appointment at each of their four houses. The meetings were largely attended, showing that the people are earnest in their Christian duties and have a hunger

and thirst for the word of God. On the morning of the 16th the brethren left, each for his respective home.

VISITING IN LANCASTER COUNTY, PA.

The Brethren, Gabriel Heatwole, and Joseph Driver, from Virginia, arrived at Florin on the 19th of Dec., and remained in the neighborhood till the 21st, when they took the early train for Juniata Co., Pa. During their stay here, they filled three appointments, which were well attended, especially the evening services at Forin and Mount Joy. May the Lord bless them and their earnest labor among us.

We have reason to say and believe that the Lord has remembered us when we recollect that during the last four months seventeen ministers from different counties and States, have been moved to visit the churches through Lancaster county, bringing unto us the Gospel of peace. Jesus Christ, and him crucified, seemed to be the theme of them all. Through him they admonished the Ministers, brethren, and sisters, to be strong and faithful in their callings. They cheered the faint and weary, visited and prayed with the sick and aged, warned the sinners to flee from the wrath to come, and urged the backsliders to return to Bethlehem and seek the child Jesus anew. Whosoever seeketh findeth. What a consolation to us poor erring souls. Each one had a message for us. Have we received and relished it, and do we bring our thanks to the Lord by obedience, which is better than sacrifice? We thank the dear Brethren that they came among us. May the Lord reward them with the reward that is promised to the faithful ministers, is the wish of a brother.

For the Herald of Truth.

THE TARES.

"But the tares are the children of the wicked one."

The meaning of the word tares is a weed, which might signify all bad habits of men, women, and even little children. All are tempted with this bad weed, which does not work anything good in them, especially in those who cultivate them. The sower of this seed is the devil. I pray that I may not be a servant of his sowing his evil seed to bring forth tares.

It seems to me that parents should be very careful with their children as to what kind of seeds they sow, and not sow tares into the hearts of their little ones. They should endeavor to sow the seed of righteousness, cultivated by God's holy spirit. I see so many parents sowing and

cultivating tares in the hearts of their children, by giving them their own will; by dressing them in gay and costly apparel; in taking them to dances and other immoral entertainments, and also cultivating in them a love of display in the house of worship. If such parents would think what kind of seed they were sowing, and how that by such means they were only preparing their children for the service of sin and unrighteousness, they would certainly pursue a different course, and endeavor to lead them in the service of God. B. M. R.

THE TRUE CROSS.

What is the true cross? Is it bars at right angles.

From the wood of the tall aspen tree? Or costlier gold set with jewels or sprangles. Worn on the breast of the Spanish tyrant?

Or is it the stone rudely carved or engraven By artists long silently tomb'd with the dead?

Or is it the amulet worn by the heathen. Or'er which, with devotion, his wild prayers are said?

Ah no! 'tis the will closely kept in subjection, 'To the dictates enjoined by a crucified Lord; 'Tis a death unto sin and a new resurrection. Their belief and their faith in his all healing word.

'Tis the conquering of self, and of selfish desires;

'Tis the laying our wishes as low as the earth.

'Tis the humbling of pride—self opinion expires, As we grow and increase in a new sacred birth.—The Morning Star.

For the Herald of Truth.

DISUNION IN THE CHURCH.

Much is said about the evil of disunion in the church. The greater part of the evil could be prevented if two rules would be observed. First, Never do anything willingly, however it is in itself, which you know will grieve your brother, if you cannot, by reasoning with him in the spirit of love, get him to bear with you. Second. If the question arises whether a church rule should be changed or a new one established, and if the change has a tendency to bring us nearer to God, to fix our confidence in him and in him only, and teaching us to be a more separate people from the world, it should be adopted. If however the change is drawing our confidence into anything except in God, it is working in an evil direction and it should not be adopted. If these two rules were strictly observed a great deal of the disunion in the church would not occur.

L. A. RESSLER.

THE CONTRAST.

Since it is a custom as well as a duty to celebrate Christmas as the birth-day of Christ, I narrate a few incidents to show how differently that day is observed by different classes.

In the heart of a great city there stood a stately mansion. Its marble front, and its richly elaborated doors and windows portrayed great wealth. Within were massive halls and spacious parlors, which were ornamented in great profusion, and the whole mansion was decorated in fine array. Every thing was prepared with great care to be in the grandest order for the coming great holiday.

The inmates were in the highest glee. The children were dancing about with wild joy over the abundance of toys, candies, nuts and fruits of all description. Both old and young seemed to be in the greatest merriment; for it was Christmas morning.

A great table was spread with the richest food. There was an abundance of cakes, fruits, and delicacies of all kinds. There seemed to be a continual feasting, for this was Christmas day. Alas, beside all these bounties, beside all this wild joy and pleasure, there was something wanting. It was the name of Jesus. The oldest ones of the family scarcely considered the meaning of Christmas. The children were not aware that they meant to celebrate the day on which their Savior was born. They knew nothing but that this was a day of joy and feasting. The dearest and most precious of all is not mentioned among them.

In the suburbs of that great city we find a plain, humble looking cottage. The rooms are small and barely furnished. The walls are plain, yet every thing presents a neat and cleanly appearance. This is the abode of a widow with several small children. No luxuries and no toys are scattered about the house. No rich feast prepared, yet the mother and children are very happy: for with them this is Christmas morning—the birth-day of Jesus.

In one corner of the room was a small table on which lay a well worn volume. The mother picks up the sacred book, gathers her children around her, and reads to them that "Sweet Story of Old," which is ever new. She tells them of the birth of their Savior. She pictures before them the little babe in the manger, and tells them the song of the angels. Ah! what a glorious feast this poor family is enjoying—feasting on the love of Jesus. What a contrast in these two families! Far happier was the poor family than the rich with all their wild joy. "Better is the poor that walketh in uprightness, than he that is perverse in his ways, though he be rich."

L. B. R.

THE DEAD LIVE.

What then is this truth that we believe. The dead live. In the years that are gone we had them with us: they became very near and dear to us; they separated from the throng and gave us their love, they grew into our being and were a part of us. One day they became very weary and sick. We thought nothing of it at first, but morning after morning came, and they were more faint. The story of the dark days that followed is too sad to relate. One dreary night with radiant face, they kissed us, and said good-bye. They were dead. Kind neighbors came and carried them out of our homes, and we followed them with silent awe, and saw them laid gently down beneath the earth. We returned to the vacant house which never could be home again. Our hearts were broken. The earth and sky have been so dark since that day. We have searched through the long nights and desolate days for them, but we cannot find them; they do not come back. We listened, but we got no tidings. Neither form nor voice comes to us. The dark, silent immensity has swallowed them up.

Are they extinct? No, they live; we cannot tell where, whether near us or remote; we cannot tell in what form; but they live. They are essentially the same beings they were when they went in and out among us. There has been no break in their life. It is as if they had crossed the sea. The old memories and old loves still are with them. New friends do not displace old ones, they are more beautiful than when we knew them, and purer and holier and happier. They are not sick or weary now. They have no sorrow. They are not alone. They have joined others. They are not lonely. They are a glorious company. They have no envies or jealousies. They are ravished with the happiness of their new life. I do not know where it is, or how it is; but I am certain it is so. They are kings and priests unto God. They wear crowns that flash in the everlasting light. They wear robes that are spotlessly white. They wear victorious palms. They sing anthems of such exceeding sweetness as no earthly choirs ever approach. They stand before the throne. They fly on ministries of love. They muse on lessons of Mount Zion. They meditate on the banks of the river of life. They are rapturous with the ecstasies of love. God wipes away all tears from their faces, and there is no more death, neither sorrow, nor crying, nor any more pain for the former things have passed away. The glorious angels are their teachers and companions. But why attempt to describe their ineffable state? It hath not entered into the heart of man to conceive it.—Selected by FANNIE K. LANDIS.

A TRUE CHINESE STORY.

An American merchant who has been engaged in the tea business for seventeen years in Hong Kong, related lately some incidents which had fallen under his observation in China, which throws a pleasant light upon the character of these little known people.

"Americans," he said, "are the best fed and best clothed people in the world. It is absolutely impossible for them to realize the excessive poverty which exists among the agricultural population of Northern China. They have no food but rice and water, and seldom, enough of that. There are hundreds of thousands of them who do not possess twenty cents in currency in the course of a year.

"When famine comes—and it needs but a partial failure of the rice crop to produce famine—they are reduced to live upon earth and grass. Lots are drawn to find which of the children shall be sacrificed for the others, and the victim is brought down in the town and sold for fifty cents as a slave, the parents parting with it with a grief and despair, which are I believe genuine.

"Female infants are strangled at birth in a 'hard summer,' because the parents aver, it is simply impossible to feed them, and it is better for them to die in this way than by slow starvation.

"I tell you of these extreme conditions of their life to make you understand my story. I once went with some English officers duck-shooting up into these barren regions. Becoming separated from my companions, I lost my way, and asked the assistance of one of the poorest of these 'rice planters.' He left his work instantly, and with the smiling, friendly courtesy, of which, by the way, one is always sure in the poorest Chinaman at home. He remained with me from noon till dark, searching among the winding creeks and flat marshes for my companions. When we had found them, I handed him a dollar, a sum larger than he would own probably in two or three years. He refused it, nor could all my persuasions force him to take it.

"My religion," he said, "bids me be kind to strangers, and the chance to obey the rule comes to me so seldom that I dare not destroy the good deed by taking pay for it."

"How many Christians might learn a lesson in humanity and faith from this poor follower of Confucius!"—Youth's Companion.

WHEN you see an old person amiable, mild, equable, contented and good humored, be sure that in their youth they have been just, generous and forbearing.

COLD hearted professors of Christianity are like icebergs, the closer you get to them the more chill of soul comes over you.

"Thought is deeper than speech;
Feeling is deeper than thought;
Souls to souls can never teach
What unto them was taught."

THE AFTER-THOUGHT.

A soldier records a striking fact in regard to his experience in battle. In the wild exhilaration of the fight he was utterly insensible to the fact that his shots were carrying death to men. This was not thought of once in the mad intoxication of the storm of shot and shell. But when the surge of battle brought him to the place where the wounded enemy lay dying, then the awful reality came over him. "I had loaded and fired for hours," he said, "without compunction. But when I saw a dying soldier whom my shot had pierced, and when I beheld his life-blood ebbing out, I was utterly overcome, and fell at his feet and wept like a child."—Selected.

MISSIONARIES for God are wanted, faithful men who will not shirk responsibility. Judicious labor will accomplish good results. There is real work to do. The truth should be brought before the people in a careful manner by those who unite meekness with wisdom. We should not hold ourselves aloof from our fellow-men; for their souls are as precious as our own. We carry the light into their homes, with a softened and subdued spirit lead with the unconverted to give their hearts to Christ, show the professed followers of Jesus that there are higher attainments for them to reach, pray with them when it seems proper, and carefully

THE AMERICAN Bible Society issued during the year ending May 1892, a total of 1,524,773 copies of Bibles and Testaments, and during the sixty-six years existence of the Society it issued 40,407,584 copies.

IT IS ESTIMATED that the saloons in Chicago sell \$10,000,000 worth of liquors in a year, and of this amount \$7,000,000 is not profit.

A SPEARMAN which arrived at Valparaiso, Chili, on the 13th of Dec, reports that the American Scientific Commission of Santiago, made 70 successful observations of the transit of Venus. They also took 204 very satisfactory photographs. The Belgium Commission made 606 observations.

DURING the week ending with Dec. 13th, the temperature of Winnipeg, Manitoba, ranged from 3 deg. above zero, to 29.5 below.

GREAT SUFFERING is reported among the Cherokees in Indian Territory, from smallpox. One family of five have been entirely swept away by the disease. To check its ravages and secure attendance for the sick, the Territorial Government has appropriated \$2,000.

OBITUARY.

On the 8th of December, 1892, Bishop John Shaum, of Wayne county, O., passed peacefully away from this world of trial and affliction, as we hope, to the rest which remaineth for the children of God. He was a man of quiet disposition, upright and sincere in his intercourse with his fellow-men, and a devoted Christian. In 1890 he was called to the ministry, and some eighteen years ago he was ordained to the office of Bishop. He was buried on the 12th of December, in the family grave-yard at the Mennonite Church, in Chester Twp., Wayne county, where appropriate services were held by Henry Horst and Henry Beery in the German language, and by Isaac Good in English, from Heb. 13:7, 8. He had reached the advanced age of 85 years, 2 mos., 13 days. He was born in Northampton county, Pa.; was married on the 19th of October, 1817, to Sarah Buzzard, and lived in the married state sixty-one years. His descendants number sixteen children (twelve sons and four daughters, thirteen of whom are still living and were all present at the funeral), ninety-six grand-children, seventy-six of whom are still living, and forty-seven great grand-children of whom 43 are still living. He was spared long in this life of sorrow, and had his full share of the cares and anxieties of this present evil world, yet we have no doubt that he continually experienced the goodness and the mercy of a kind heavenly Father, who sustained and kept him through all his trials, in a good old age brought him to his rest in peace.

For the Herald of Truth.

TO THE MEMORY OF LITTLE MINNIE HOOVER.

Lightly fold the little hands
O'er the heart forever stilled;
Gently close the loving eyes,
Never yet with anguish filled;
Gently speak and softly tread,
For our darling one is dead.

Twine the fairest posies flowers
With the locks upon her brow;
Beautiful in life she seemed—
Lovely! oh, thrice lovely now!
Can it be that death so soon
Called away our darling one?

Yes, the brow is marble cold—
Stilled— the music of her voice
Never more with song shall make
Every heart that hears rejoice;
Yet her song in heaven will be
From all earthly sorrow free.

Oh, 'twas hard to give her up;
None but mother's heart can know
How I wrestled with my grief,
How I struggled with my woe;
But the Savior heard my prayer,
Gave me strength my grief to bear.

ELIZABETH RANER.

Married.

SLOTTER—FRETZ—On the 28th of Dec. 1892, by W. A. Patten, Rachel Fretz, of Dublin, Bucks Co., Pa., and William H. Slotter, of Friends College, Locust Valley, Long Island, N. Y.

KING—WORTHINGTON—On the 26th of Dec. 1892, at the residence of the bride's parents by W. A. Patten, Belle A. Worthington, of Plumstead, Bucks Co., Pa., to John R. King, of New Britain, Bucks Co., Pa.

BRYAN—HOCH—On the 24th of Dec., in Bedminster, Bucks Co., Pa., by Isaac Moyer, Jacob Bryan and Maria Hoch, both of Bedminster township.

MEYERS—SHELLY—On the 27th of December, in Bucks Co., Pa., by Samuel Goldshalk, Lidie Meyers and Sally Shelly of Buckingham.

HOCKMAN—MEYERS—On the 30th of Dec. in Bucks Co., Pa., by Samuel Goldshalk, Aaron Hockman and Catharine Meyers, both of Bedminster.

In purest love these souls unite,
That they with Christian care
May make life's heaviest burdens light,
By taking mutual share.

HESS—RINEHART—Dec. 26th, by Bishop Amos Shenk, Brother Benjamin H. Hess and Sister Emma Rinehart, all of Lancaster Co., Pa.

Died.

EBY—On the 21st of December in Waterloo, Ontario, of liver and kidney complaint, Brother Jacob Eby, aged 66 years, 9 months and 7 days. Buried on the 24th at Christian Eby's burying ground. Funeral text, Job 5:24, 25.

BASINGER—On the 22nd of December, in Blenheim township, Oxford Co., Ont., Deacon John Basinger, aged 82 years, 2 months and 8 days. He leaves a deeply bereaved widow but no children.

GOOD—On the 11th of December, in Woolwich township, Waterloo Co., Ont., Sister Barbara, wife of Bro. Benjamin Good, aged 60 years, 2 months and 23 days. She suffered a long time of bodily afflictions, which she bore patiently until death released her.

KENNEL—On the 10th of December, in Union Co., Pa., of paralysis, Sister Magdalena Kennel, aged over 84 years. Her maiden name was Newhauser, a sister of the late Christian Newhauser, and a faithful member of the Amish Mennonite Church. Her husband died in France, and left her with a family of small children. In 1831 she came to America. She was a helpful neighbor in case of sickness and funerals, and sympathized with her fellow creatures in their sufferings. We hope she has obtained the mercy that is promised to the merciful. Funeral services were held by Gideon Stoltzfus and David Zug from John 11:25, 26.

ALDERFER—On the 17th of Dec., near Lederachsville, Montgomery Co., Pa., Magdalena, wife of Benjamin Alderfer (Miller), aged 76 years 8 months and 17 days. Buried at Salford Mennonite Meeting-house.

KLEIM—On the 20th of Dec., in Frederick Station, Montgomery Co., Pa., Jacob Kleim, in the 90th year of his age. Buried at the Salford Meeting-house.

ROTH—On the 19th of December, near Wayland, Henry Co., Iowa, of inflammation of the bowels, Nicholas H. Roth, aged 44 years, 10 months and 19 days. He suffered greatly for twelve days, but waited patiently in the hope of a better home in the world to come. He leaves a widow and six children to mourn his departure. He was a kind father and husband a good neighbor, and a faithful member in the Church. Funeral services were held by S. Gerig, S. F. Miller and J. Von Gunden in German and B. Eicher in English. Text 1 Cor. 15.

MUSSELMAN—On the 25th of December, in Milford tp., Bucks Co., Pa., Susanna, widow of the late John Musselman, aged 79 years, 4 months and 24 days. Buried at the Schuam Old Mennonite Church.

- flower illustrations..... 40
- No. 105. American Homes, ten cards, Reward of Merit, gilt border, buildings, gardens, trees, &c., 6x9 inches
- No. 106. Reward of Merit, ten cards, 3x7 1/4 inches, gilt border illustrations of birds..... 30
- No. 118. Ten cards, verses in illuminated letters, 2 1/4 x 4 inches..... 10
- No. 116. Reward of Merit, ten cards, illustrations of natural scenery, 6 1/2 x 11 inches, gilt border..... 40
- No. 120. Reward of Merit, ten cards, illustrations of birds and flowers, gilt border, 6 1/2 x 11 inches..... 40
- No. 121. Memorial Words from the Holy Scriptures, ten cards, 3x4 1/4 inches, Bible verse, gilt border and flowers..... 25
- No. 125. Teachings of Jesus, ten cards with wreath of flowers, printed in colors and gold, Bible verse on each card, 2 1/4 x 3 inches..... 25
- No. 133. Four designs, ten in a pack, flower illustrations with Bible verse, 5 1/2 x 7 1/2 in.
- No. 167. Six designs, ten in a pack, flower illustrations with Bible verse, 3 1/2 x 5 1/2 inches, per pack..... 30
- No. 183. Heavenly verse, ten cards, pictures of flowers, horses, dogs, birds, in colors, border, 4 1/2 x 5 1/2 inches..... 25
- No. 197. Ten cards 3 1/2 x 5 inches, Bible verse, flower border and wreath of flowers, fine colors..... 35
- No. 199a. Ten Cards, 3 1/2 x 5 inches, Bible verse, gilt border, illustrated with fruits..... 30
- No. 215a. Eighteen cards, Bible Verse, wreath of flowers in colors, 2 1/2 x 3 1/2 in.
- No. 227. Search the Scriptures, ten cards, 6 1/2 x 11 inches, gilt border, illustrated with birds, flowers, and natural scenery..... 25
- No. 235. Same size as 237, with a different verse on each card, finely illustrated..... 20
- No. 237. Ten cards with a different verse on each card, 3 1/2 x 4 1/2 inches, nicely illustrated. Per pack..... 20
- No. 813. 25 tickets, 2 1/2 x 3 1/2 inches, Bible verse and flower border..... 25
- No. 315. 20 tickets, shell illustrations, with Bible verse, 2 1/2 x 3 1/2 inches..... 25
- No. 323. 40 Sunday School tickets, Bible verse with border, 1 1/2 x 1 1/2 inches
- No. 327. 100 cards, gold, black ground, Bible verse, wreath of flowers in colors, 1 1/2 x 1 1/2 inches..... 25
- No. 374. 100 cards, Bible verse and bird, 1 1/2 x 1 1/2 inches..... 25
- No. 331. Tinted cards, Bible verse and wreath of flowers, 25 in a pack, 1 1/2 x 4 inches..... 25
- No. 337. 25 cards, Bible and hymn verses, illustrated with birds, dogs and flowers, 2 1/2 x 3 1/2 inches..... 25
- No. 339. 25 tickets, 2 1/2 x 4 1/2 inches, Bible verse, encircled in a wreath of flowers..... 25
- No. 351. Bible prayers, 25 tickets, gold border and vines, 3 1/2 x 4 inches..... 40
- No. 355. 50 cards, Bible verse, and wreath of flowers, 1 1/2 x 3 1/2 inches..... 25
- No. 363. six designs, 50 in a pack, flower illustrations with Bible verse, 1 1/2 x 3 1/2 inches..... 25
- AUTOGRAPH ALBUMS.**
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No. 10, Way Freight, 10 00 "

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TIME TABLE.

Lake Shore & Michigan Southern R. R.

Passenger trains after May 15th, 1881, leave Elkhart as follows:

GOING WEST.

No. 3, Night Express..... 2.05 A. M.
No. 5, Pacific Express..... 4.40 "
No. 71, Way Freight..... 6.00 "
No. 9, Accommodation..... 7.30 "
No. 73..... 4.45 "
No. 41, Way Freight..... 3.35 P. M.
No. 7, Special Michigan Express..... 1.00 "
No. 1, Special Chicago Express..... 4.40 "

GOING EAST—MAIN LINE.

No. 8, Night Express..... 3.05 A. M.
Grand Rapids Express..... 5.00 "
No. 78, Way Freight..... 2.00 "
No. 76 "..... 6.30 "
No. 2, Mail..... 12.15 P. M.
Grand Rapids Express..... 2.35 "
No. 50, Way Freight..... 7.45 "

GOING EAST—AIR LINE.

No. 4, Special New York Express 1.15 P. M.
No. 6, Atlantic Express..... 9.55 "
No. 20, Limited Express..... 7.05 "
No. 72, Way Freight..... 8.00 A. M.
Train G leaves..... 7.20 A. M.
" E "..... 4.05 P. M.
" 68 to Kendallville leaves..... 6.30 "

TRAINS ARRIVE—MAIN LINE.

Grand Rapids Express..... 1.10 P. M.
" "..... 9.40 "
No. 13, Michigan Accommodation, 3.55 "

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"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 20—No. 3.

ELKHART, IND., FEBRUARY 1, 1883.

Whole No. 243.

THE LOOM OF LIFE.

All day, all night I can hear the jar
Of the loom of life, and near and far
It thrills with its deep and muffled sound,
As tireless the wheels go always round.

Bustly, ceaselessly goes the loom,
In the light of day and the midnight gloom,
The wheels are turning early and late,
And the woof is wound in the warp of Fate.

Click, click! there's a thread of love woven
in:

Click, click! another of wrong and sin!
What a checkered thing this life will be
When we see it unrolled in eternity!

Time, with a face like mystery,
And hands as busy as hands can be,
Sits at the loom with arms outspread,
To catch in its meshes each glancing thread.

When shall this wonderful web be done?
In a thousand years, perhaps, or one,
Or to-morrow. Who knoweth? Not you or I;
But the wheels turn on and the shuttles fly.

Ah, sad-eyed weavers, the years are slow,
But each one is nearer the end I know;
And some day the last thread shall be
woven in—
God grant that it be love instead of sin.

Are we spinners of wool in this life-web—say?
Do we furnish the weavers a thread each day?
It were better, then, oh, my friends, to spin
A beautiful thread than a thread of sin!

For the Herald of Truth.

THE CHRISTIAN'S DUTY TO SECULAR GOVERNMENTS.

"Let every soul be subject unto the higher powers; for there is no power but of God: the powers that be are ordained of God." Rom. 13: 1.

That the followers of Christ, owe submission, subjection, and obedience to the powers and governments of the world, to a certain extent in certain measures, is a plain and settled fact. We see this from the above text, as well as from others. But just what this submission implies is a matter that perhaps does not receive the attention of Christ's professing people as it ought. If we were to cultivate a little more of a spirit of submission and zeal to know, and desire to do the will of God, concerning this matter, the nature of these duties would become more clear and plain to us.

Let us first notice the object, nature and use of these powers. Paul further says, in this same chapter, "He beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil." "For this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing." He also directs Titus in this matter to remind the disciples to be subject to principalities and powers, and to obey magistrates. Titus 3: 1. And Peter in his first epistle 2: 13, 14—says, "Submit yourself to every ordinance of man for the Lord's sake: whether it be to the King as supreme; or unto governors, as unto them that are sent by him for the punishment of evil doers." From these passages we are clearly taught, that all powers or governments of the world are of God; that rulers are his ministers, and ordained by him, and "not the word in vain," but to execute revenge, and punishment upon the wicked. He says, *They* are sent by him to do such ruling, and not *we* or *you*; but we are to be submissive, and obey them, as did Christ and the apostles.

"Render to Caesar the things which are Caesar's," etc. Matt. 22: 21. To all, their dues—tribute, custom, fear, and honor to whom is due. Rom. 13: 7. Offer supplication, prayers, and intercessions for Kings and all in authority. 1 Tim. 2: 1, 2.

Please notice that these Scriptures have reference to this support only, and not to action or participation in their work, as some claim. Neither the spirit of the Law of Christ or the teachings of the apostles, by precept or example, indicate such a duty as taking part in the political affairs of the world. In the misconception of these requirements is the stumbling block where many Christians blunder, and make the unfortunate error of getting their Christianity defiled, and mixed in with the political affairs of the world. They do not, properly, distinguish the difference between the obligations they owe to the laws which pertain to the church of God, and that of the governing powers of the world. They seem to be standing with one foot in the church, and the other in the world, trying to serve both, perhaps without being aware of the position they accept, as compared with

their Father the "Crucified Jesus," who lived among those of his native country for thirty years, and they "knew him not." Personally they knew him but his righteous ways they knew not, could not understand them. Had he associated with them, been a participant in the government or common affairs and customs of the world, he might have stood high in rank among them; but this he could not do, it was not his mission; but he rebuked and censured their unrighteous ways and for this he suffered death. When he was brought before Pilate to be condemned to death, Pilate saith to him, "Knowest thou not, that I have power to crucify thee? Jesus answered, thou couldst have no power at all against me, except it were given thee from above." John 19: 11. "But this is your hour and the power of darkness." Luke 22: 52. This was the same power, referred to in the text, under which Paul himself was executed.

Many, so called, Christians of to-day will take part in the affairs of the government, with as much apparent care of conscience as they do in going to the house of God to worship, and why? There must be a reason for this. With some it may be through a misguided desire to do good; with others the promptings of the yet uncrucified desire of the flesh. It may be the force and habit of a custom with some, which, if not well guarded, may be the cause of much evil, and hard to overcome. It is clear, too, that men sometimes allow this law of custom to rule or dictate to their conscience, instead of the law of Christ.

"Separation" is the boundary fixed by God himself, by "line and plummet," (Is. 28: 17), between the kingdom of Christ and the kingdom of the world. The corner stone, which was rejected by the powers of the world, is become the chief corner stone, laid in Zion, and the sure foundation, and the rock, upon which the kingdom of Christ is built. Upon this foundation it rests so firmly that "the gates of hell shall not prevail against it."

The question is sometimes asked, Since they are God's ministers, are they not Christians? Can they not be saved? The Scriptures furnish sufficient answers to this, and more is not for man to say. When James and John, the sons of Zebedee, asked Permission of Jesus, that one

of them might be seated on his right hand, and the other on his left, in his glory, or kingdom, he said, "Ye know not what ye ask," and the other ten were much displeased. They were yet possessed with the spirit of rivalry, and, like many of our present Christians, ignorant of the true spiritual nature of his kingdom. But Jesus said unto them, "Ye know that they which are accounted to rule over the Gentiles, exercise lordship over them, and their great ones exercise authority upon them." Here he refers them to the nature of the rulers of the gentiles, the governing powers of the world, and says, "But so shall it not be among you." Because his kingdom is of a different character. The 'chiefest' and 'greatest' shall be the servants of all. Matt. 20.

It is sufficient, then, for us to know that we are to be a separate people, separated from the affairs and organizations of the world, and not partakers of the unfruitful works of darkness. God gave his law, from mount Sinai, to the children of Israel, teaching them to be a separate people, separated from all the nations of the earth. He gave them the promise, on condition, saying, "If ye will obey my voice, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; and ye shall be unto me a kingdom of priests, and a holy nation." Every intelligent Bible reader knows the result, where they compromised with other nations and adopted their customs.

Paul, in his second epistle to the Corinthians, charges them in this wise, "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols?" All who have the gift of sight can readily distinguish light from darkness; but to see how Christianity harmonizes with wickedness, or what affinity Christians can have with wicked men, is sometimes not well enough considered. What is the righteousness referred to in 2 Cor. 6:14? Righteousness is true religion; the righteous in Scripture denote the servants of God, the saints. This has no reference to the rulers of the powers that be, but to the Church of Christ, which is a separate order from those of the world. The children of Christ are spiritual, and spiritually minded; for this is a spiritual kingdom. It is not of the world and will stand forever. Dan. 2:34. They obey the teachings of Christ, their King—"The King of kings and Lord of lords." They do not use the sword of carnal warfare, or return evil for evil. The children of the world are carnal, and carnally minded, "serving the law of carnal commandments." Indulge in carnal warfare,

carry the sword of revenge and return evil for evil.

The difference of the duty of the servants of God and the servants, or rulers, of the powers that be, are in contrast, as separate, distinct and antagonistic in principles as righteousness is to unrighteousness or light to darkness. When we try to reason with some men, that these things should not be so among Christians, they tell us if we take no part with them we may lose our liberty. Dear readers, "Use not liberty for an occasion to the flesh." "Because Christ also suffered for us, leaving an example that we should follow his steps." 1 Peter 2:21. Why not be willing to suffer censure? What are we better than the Christian fathers—the builders of the Church? Did they reason in this way? What is their pattern in regard to their loss of liberty? They received censure and judicial condemnation from the powers over them. History tells us that Simon Peter was crucified; Andrew hung upon the cross three days before he died; John the Baptist, Matthew, and Paul were beheaded; Stephen, Philip, James the less, and Timothy were stoned; Barnabas and Thomas burned; James killed with the sword, and Bartholomew hung to a cross, head downward, flayed and then beheaded. Many thousands of others suffered death in various ways because they would not submit to the idolatrous ways demanded of them by these 'powers that be.' Thus they sacrificed their liberty, suffered persecutions, and the most terrible deaths that can be conceived, all for the love of Jesus. Their motto was, "Render unto Caesar the things which are Caesar's, and unto God the things which are God's."

If it were a Christian duty to mingle in these affairs in order to improve secular governments, was it not much more a duty and necessary for the founders of the Church to take hold of, and revolutionize these tyrannical governments which endeavored to destroy and banish from the face of the earth every vestige of Christianity?

But "There is a way that seemeth right unto man; but the end thereof are the ways of death." Prov. 14:12. To compromise the principles of Christianity with the principles of secular government, will lead to the same state of spiritual retrogression as it did under the law of Moses. The prophet Isaiah, in referring to the coming Kingdom of Christ, says, "Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord." Isa. 52:11. Paul says, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." J. K. Zook.

For the Herald of Truth.

PROPHECIES FULFILLED IN THE LAST AGE OF THE WORLD.

"All Scripture is given by inspiration of God."

Then it must convey to the mind of an intelligent reader some correct idea of the thing represented, or else the prophecy would not be an intelligent medium of instruction. It is undoubtedly true that ages may pass after a prophecy is uttered before a correct interpretation can be arrived at by the masses.

I think there can be but little difference of opinion among protestant commentators in reference to what constitutes the Beast of prophecy. I think it is satisfactorily agreed that the Pagan, and secular power of Rome, uniting to and with the Papal priesthood of Rome, forms the Beast power, uniting the hierarchy and monarchy in one power, with the hierarchy at the head.

This power had the wound and yet did live. Its tenacity of life was very great. But in the war that had been made against it, its dangerous character had become so generally known, and it was so universally abhorred for its cruelty, that it had become a subject of distrust. Hence something must be done to retain a hold upon the hearts of the people. Therefore the expediency was resorted to of having an image made. So while the Beast was yet in power he commands his subjects to make an image of the Beast. And the image was to have life and great power (influence) over the children of men.

Now I am aware that many eminent men have written much on this mysterious subject; but having run with their prophecy before God sent them, it has only shown that while they may have clearly pointed out anti-christ powers, none of them have clearly demonstrated the image power of the Beast. But in due time we must expect that the image power will be so clearly revealed as to be able no longer to hide its true character and origin. And then the end is near, for very soon after it is well and truly known it will lose its influence to captivate and allure the unwary.

What are the essential qualities that must be found in any organization to give incontrovertible evidence that it is the true image of the Beast? There are some things it must have and some things it must not have. Admit that it is settled what the Beast is whose image we are about to identify.

Now, as the Beast power had locality, and territory, the image (picture, or photograph) must have none. As the Beast had universal empire, the image must seek universal distribution. As the Beast power had its priesthood, ruling over its monarchy, but conjointly, so the image power must have its priests to rule over its

civil power. As the pagan rites of religious worship were intermingled in the worship, so there must be pagan rites in the image worship. As the Beast ruled greatly by fear, so must the image power. As the Beast appropriated to itself the power of life and death, so must the image. But while the Beast must have locality, and real dominion, the image must be everywhere with locality nowhere, for it is only an image. An image church, an image government, all its forms and ceremonies must be symbolic, shadowy.

Again, as the beast is very old, which is real in the Beast, so the image of the Beast must be much younger. At the same time it has every lineal feature indicating great age. It must appear ancient and honorable. It must be image clear through. Yet its effect will be as enchanting and more capable of deceiving, for it avoids that putrescent stench that has become attached to the Beast itself, which makes it repugnant. But the image is capable of so much painting and presentation in so many forms and views as to meet and satisfy the craving human mind that ever is loving shadowy forms.

I will say in conclusion that the perfect image of the Beast we have in the society of Freemasons, and in the various minor orders, we have only to change it to suit the fancies of different desires, but all tributary to the same end. If we analyze the name of the Beast we find that the name of Freemasonry, the image, exactly corresponds. And the name of the image must be as capable of solution by count as the name of the Beast. And now, when in the process of time the image of the Beast is fully developed, then it is that prophecies, matured and fulfilled, come to be fully understood. This indicates clearly that we are in the last days of the last age of prophecy—at the great Sabbatical year. Then it is of the greatest importance that we keep our garments clean, are girded with truth, keep our lamps trimmed and burning, and are ready to enter upon the great Millennial rest. But alas! for those who have received the mark of the Beast, or borne the number of his name. We close the scene. May the light of God's truth shine, and our intelligence, heaven-born, direct us into the truth and liberty of God's redeemed ones.

JOEL H. AUSTIN.

BIBLE DOCTRINE OF IMMORTALITY.

The Scriptures ascribe to man a kinship with God. Man is made in the image and likeness of God. He is brought into special relations with God. He is an heir of God, a friend of God, and is permitted to hold converse with him. He

becomes acquainted with the Most High; is an object of special, divine regard; is a party to covenants, confirmed by solemn promises. This fact of kinship begets confidence, the confidence which takes immortality for granted, needing no formal demonstration. Hence we see the ancient Hebrew casting himself into the everlasting arms, knowing that his life is no passing phenomenon, like that of the tree, or flower, or bird, or beast, but a part of the eternal plan, and allied to the life of God himself. This logic of the heart prompts to such exclamations as characterize the sacred pages.

The soul pours itself out toward God. "Nevertheless I am continually with thee: thou hast holden me by my right hand. Thou shalt guide me with thy counsel and afterward receive me to glory. Whom have I in heaven but thee? and there is none upon earth that I desire besides thee. My flesh and my heart faileth: but God is the strength of my heart, and my portion forever." Psalm 73: 23-26.

Again the Scriptures teach the unity of man's nature. He is an indivisible personality. God forms his body out of the dust of the earth or ground, breathes into his nostrils the breath of life, and man becomes a living soul. As such he is ever recognized. From the beginning of Revelation to the end of Revelation God is represented as the God of the whole individual; body and soul are his. "In the body he calls these men his children, and on the body he sets the seal of the covenant."

This truth is the groundwork of many expressed assurances of immortality, both in the Old Testament and New. Job existing in the prospect of seeing his ever-living Redeemer upon earth, even though his flesh should first turn to corruption and the worms feed upon it. Enoch was translated, so that he should not see death. Moses lies down upon the mountain summit and dies, the lonely rock his only pillow, and the clouds his only shroud. But the winds of heaven chant his requiem while God himself, who had pointed him to the promised land, tenderly buries the precious dust. Elijah steps into the fiery chariot and his astonished companion and successor has only time to cry out, "My father, my father," ere he has mounted to his home in the skies. Paul confirms all the records, and rejoices in the personal knowledge that "if the earthly house of our tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."

And again, the Scriptures set up a standard of conduct, and enforces motives which transcend the bounds of time. Man is to fear God and keep his commandments as the summary of his duties. This strange requirement is enforced by the immediate declaration that

"God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil." If faithful unto death man is promised the crown of life. The very purpose of his existence is revealed to be the love of God with all his heart and his neighbor as himself. Thus he is to inherit eternal life.

Once more, the plan of redemption, as foretold in prophecy and unfolded in the Gospel records, brings immortality into the blaze of clearest light. God takes upon himself man's nature to secure mankind from the ruin of sin. The glory of a past eternity is veiled, but aside by the second person of the Godhead, until the debt is paid, and God can be just and yet the justifier of him that believes. Jesus came to save the lost; He dwelt upon earth; He mingled with men; He chose disciples; He formed associations of the dearest character; He called some of his acquaintances "friends;" He was a frequent guest in some homes, though he had none of his own. John, the loving disciple, tells of the love of Jesus. "Jesus loved Mary and Martha and Lazarus." In these intimate companionships he was closely questioned concerning the future. He was candid and outspoken, as far as his mission allowed him to go. He coined few answers to satisfy idle curiosities, but he confirmed the Old Testament doctrines, and cast a flood of light upon obscure points. Moses at the burning bush heard the words, "I am the God of Abraham, and the God of Isaac, and the God of Jacob." Jesus adds the significant expression, "God is not the God of the dead but of the living." He goes with his disciples into the mountain top, and is transfigured before them. Instantly they see Moses and Elias talking with him. He thus actually demonstrates the truth before their eyes, that though these men of God had died, they were not dead, but lived. Once he sat down with his disciples, and as if he would banish every possible doubt from their minds regarding the future, he begins to say, "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself." That settled it. "If it were not so, I would have told you." I would not deceive you, nor suffer you to be deceived with false hopes. But I was with the Father before the world was, and again, I go to the Father. You have, therefore, my personal pledge, and I speak what I do know, that the spirit of life, the eternal world, the abode of saints, are positive facts. Soon you shall know it all, for I will receive you unto myself.

Such are only examples of Scripture teachings. The sacred writers are all in harmony in their representations of man's duty and destiny. From Moses on Sinai to John on Patmos the truth runs down

along the line that death is not the ultimate end of man. He is a partaker of the Divine nature, is the offspring of God though fallen, is redeemed, and may be saved by faith, and live forever with God in heaven. This is the Christian's blessed hope, a hope that shall not make ashamed, either in time or in eternity.

—Selected by J. K. I.

TALKS WITH YOUNG PEOPLE— PLEASURE SEEKING.

BY A CHRISTIAN MERCHANT.

I know an old lady who has always been thinking about the bodily health, and she is always complaining and never well. I also know of numerous people of both sexes whose lives have been spent in the pursuit of pleasure, and they have never found what they were seeking after.

People who are always looking after their own selfish ends soon come oblivious to everything but what concerns themselves, and I never knew a selfish or self seeking disposition that gave its possessor pleasure.

The more we seek pleasure the less enjoyment we derive from the attainment of our wishes.

It is a delusion and mistake on the part of young people to imagine that those who live only for the pursuit of pleasure and the gratification of their appetites and inclinations are happy. Such people only grow more and more exacting, and are miserable if they do not have every desire and whim gratified.

I knew a young man who lived entirely for self-gratification and the pursuit of pleasure. His parents were in moderate circumstances only, but they doted upon their son, who was really very intelligent, as well as attractive in his personal appearance. He went into commercial life when sixteen, and his many talents, as well as his pleasing manners, made him exceedingly popular. He, however knew no other law, or higher ambition, than self gratification; and so, no matter how large his salary was, he lived up to it, and was always borrowing in order to gratify his thirst for pleasure. As an instance I remember that, at a time when he was in debt (although drawing a large salary) he was invited to a fashionable pleasure party, or social gathering, and went further in debt for a very fine broadcloth dress coat, so that he could go in the style that his tastes aspired to, and afterwards sold it for a trifle to raise money. He used to think only of pleasure and the means of gratifying his appetites, and so he soon ran himself out of the good graces of employers and friends. Of late years he has become a burden to himself and all in any way connected with him.

True happiness may come from being satisfied with our past conduct and pres-

ent way of living; but nothing can be called pleasure that results in future disaster and misery.

Pleasure seekers never like to be alone or to think about a future period when time must of necessity unfit them to engage in pleasure-seeking.

The most unhappy men and women that I know are those who lived in the pursuit of pleasure in their youth, while the happiest and most honored persons that I know are those that sought to be useful to others in their younger days. In diverting their thoughts from selfish gratification and centering them upon the practical realities of life, so far as self was concerned, and the happiness and pleasure of other's enjoyment, they have realized a degree of real pleasure that selfish natures never knew anything about.

Next to Christ, the greatest teacher in this regard was king Solomon, and every youth should carefully study the books of Proverbs and Ecclesiastes.

For the Herald of Truth.

COVETOUSNESS.

The Bible shows in language plain
That covetousness is sin;
The covetous cannot heaven gain,
They cannot enter in.

The Bible tells us too, we see,
It is idolatry;
Then let us from this evil flee,
And strive for victory.

The term implies desire to gain
Wrongfully, or with lust,
Some earthly thing that won't remain,
To hoard for self to rust.

Covetousness may even find
Its way to those who hear
The name of Christ,—'t is subtle mind—
Unless they guard with care.

It leads to many kinds of sin;
O, let us watchful be.
Dear Savior, make us pure,
And holy us watchful be.

For the Herald of Truth.

BE NOT DECEIVED.

The Bible is full of warnings that we be not deceived. It therefore becomes us to search diligently whether we be in the faith. Are all the truths alike precious to us? I notice everywhere a partiality to a certain class of truths. They are sought after and maintained with great zeal to the exclusion of others equally important. For instance, there are those who contend earnestly for spiritual life and the spread of the Gospel, and yet the doctrine of mercy, non-resistance and practical humility are totally overlooked, yea, treated with contempt. Will God bend his unalterable laws to accommodate such professors? Is it not to be feared that such are deceived?

On the other hand there are those who make much of the latter but are quite indifferent to the spiritual import of the Gospel. It is startling to discover how ignorant men can be of truths which they have no inclination to learn. I hear preachers say they never thought much of the subject of Sanctification. That is strange indeed. A doctrine pertaining to our eternal destiny should not be overlooked. No one should be ignorant of the eternal promises of God, the Holy Ghost, the Comforter, the Sanctifier. Those preachers pray to God that they may be able to give saint and sinner a portion in due season. If the preacher himself should not be a saint, how shall he communicate unto saints that which he has not? If he should yet be the subject of divers lusts let him remember that they may be concealed from men's lives. They may be simply "roots of bitterness which trouble you." They do defile the soul, and make a man unfit to preach a pure Gospel. His own conscience would justly say, "Physician, heal thyself."

O that ministers would get under the blood. Many earnest souls are hungering for the bread of life, the pure word of God. They are not satisfied with the light food on which they have been fed and starved. Where is the growth in grace and knowledge of Jesus to-day? Multitudes of preachers and lay-members have been standing still for years instead of growing. A sincere worldly man told me recently, when I asked him why he was not saved, that his lot had been to associate largely with Christian professors and he could see no difference between them and the world, and if that is a specimen of Christianity, it was not worth having. He said he did not want to make such a mock of religion. Now, such was the example he had seen in our Church as well as others. Numbers of such witnesses can be found. O what a charge against the Church; yet men will read this, acknowledge that it is true, but think no more about it.

How can we get those who do not think to stop and consider seriously? How long will we go on? when will we turn and flee from the wrath to come? Hundreds of souls may already have perished on account of our slothfulness. Will not the thoughtless professor prostrate himself before God, acknowledge his guilt, beg for mercy, and not cease striving till he finds a pure life?

If any are thus minded, I would be pleased to encourage you. You shall surely find; be of good cheer; struggle on. Be sure that you give up all. Be willing to part with all earthly and carnal pleasures. Let nothing stand in the way.

It might be a blessing if preachers would thus come. Then there would be hope. Dear ministers of the Gospel, look

For the Herald of Truth.

"EXAMINE YOURSELVES, WHETHER YE BE IN THE FAITH."

Gathering to the fold of Christ
Or scattering far away
From heavenly rest and peace with God,
Where do we stand to-day?
Harkening to the voice of God,—
Obedience to his will?
Or yielding to the tempter's wiles,
The lusts of sin to fill?

Walking with the saints of God
Who sing redemption's song?
Or following the thoughtless crowd
Who to the world belong?
Traveling on the narrow way
That leads us home to God?
Or rushing heedlessly along
The broad and downward road?

Laying up real treasures that
Will prove a heavenly gain?
Or toiling to accumulate
Mere worldly riches, vain?
Striving now to win the crown
Whose glory is for aye?
Or caring only for the things
That quickly pass away?

Trusting in the spotless Lamb
Of God for sinners slain?
Or trying by self righteous works
Salvation's gift to gain?
Following peace with all men here—
A blameless holy life?
Or seeking but our selfish good
In envious deeds of strife?

Rejoicing that the Book of Life
Contains our humble name?
Or, craving for the world's applause—
The fleeting bubble, fame?
Knowing that our Savior has
Prepared for us a home?
Or, doubting all his promises,—
What is our final doom?

SIMON P. YODER.

Those who do little for the salvation of others or to keep themselves right before God, will gain but little spiritual power. We need to use continually the strength which we have, that it may increase and develop. As disease is the result of the violation of natural laws, so is spiritual declension the result of a continued transgression of the law of God. We must place ourselves in close connection with Heaven, and carry out the principles of God's law in our every-day lives, in order to be spiritually whole. God has given his servants ability, talents to be used for his glory, not to lie idle or be wasted. He has given them light and knowledge of his will, to be communicated to others; and in imparting to others, we become living channels of light. If we do not exercise our spiritual strength, we become feeble, as the limbs of the body become powerless when the invalid is compelled to long inaction. It is use that gives power.

KEEP always inward, for it is there that all truth will be known to thee and where thou wilt be taught what thou oughtest to do or to leave undone.

at the Church, and then at the millions outside, all on the road to eternal destruction. Tell them to come to Jesus, but be sure that you have been there yourself. Have you received the "anointing?" Is it upon you now? Are you saved from lusts that war against the soul? O, be not deceived, and do not deceive others by crying "peace, peace," when there is no peace.

JOHN O. SMITH.

THE FIVE THOUSAND FED.

MARK 6: 3-44.

The twelve who had been sent out to preach the kingdom, made a short tour and returned to Christ with their report. They "told him all things, both what they had done, and what they had taught." What a beautiful example is this to us, to report to Jesus, and to consult him about every word we say and every act we do. Our Lord considerably called these hard and faithful workers aside into "a desert place" to "rest awhile." Jesus would have us care for our bodies as well as our souls, and recognizes the need of the right kind of recreation for his people. But this does not give license to idleness, or to dissipation, or to foolish employment of our time. A season of rest to a hard working pastor, or to others who are driven by business cares all the year round, is most desirable and profitable. We see the need of rest to Christ and his disciples, in the presence of the throngs, who allowed them scarcely time to eat, and who drew constantly upon their sympathies and spiritual resources. Jesus and the twelve entered into a boat alone and went across the lake to the "desert place," on the north-east coast of the Sea of Galilee. But their only rest and privacy were in the boat. For the people ran around the head of the lake, and "outwent them," and were at the place of destination before the boat landed.

Now, when Jesus saw this great multitude, "he was moved with compassion toward them, because they were as sheep not having a shepherd." And forgetful of weariness and of the purpose of resting, "he began to teach them many things." How swiftly the hours sped by as they listened to his gracious words, and the evening came on with the people still there waiting for instruction, and far from their homes. The disciples began to be anxious about the question of food. They came to Christ to have him dismiss the people that they might go to the towns and farm-houses and buy bread, saying, "They have nothing to eat." How startled they were to hear Jesus make answer, "Give ye them to eat." Their reply expressed their astonishment: "Shall we go and buy two hundred pennyworth of bread and give them to eat?" It is not likely that they had as much money

as that in their treasury. Then came the question, "How many loaves have ye?" They answered, "Five, and two fishes." These loaves were of the shape of, and very little larger than, our pilot bread, or soldier's hard tack, and five of them were scarcely enough for two or three people. How then could they feed five thousand men besides women and children?

But Jesus commanded the people to sit down on the grass (for it was in the spring season), in ranks or rows, i. e. in regular order, so that they could be readily waited upon. Our Lord is not favorable to confusion. Then he took the "five loaves and the two fishes," and "looked up to heaven, and blessed, and brake the loaves and gave them to his disciples to set before the people. He did the same also with the two fishes. Now, in the act of distribution a wonderful thing occurred. Here is Peter starting off with a dish in which there is a little bread. He gives out to the first man, and behold as he gives the bread swells in size, and his dish overflows and fragments fall to the ground. As he goes on distributing, the bread becomes more and more, and his path is filled with the overflow. This happens also to John, and James, and Andrew, and the rest. There is not only no lack, but there is more than is needed. And we have the record, "they did all eat, and were filled. And they took up twelve baskets of the fragments, and of the fishes."

There are many important lessons to be learned from this miracle of feeding the five thousand.

1. The Lord cares for our bodies as well as our souls. The fact that these people were hungry appealed strongly to his sympathies, and he would not send them away empty. So does he care for his people. He sends the rain and the sunshine to make food for us, and he supplies the wants of his poor in many unexpected ways.

2. Jesus and his Gospel are the Bread of life. There is enough and to spare for all. We need not fear to give out largely. Jesus says, "Freely ye have received; freely give."

3. Our loaves may also represent our opportunities, and talents for Christian service. How often we complain of our poor abilities, and our narrow sphere, but if we do our work well, God can multiply our power and influence to any extent. He can make our weak words give life to hungry souls.

4. The filling and satisfying nature of the Gospel is also set forth. The world gives only husks; but Christ feeds with that which cures the heart's hunger, and satisfies it forever.

5. Jesus teaches us economy as well as liberality; to give out largely, yet to save the fragments that nothing be lost. It is they who economize in order to give, that are large and liberal givers to the Lord's cause.—S. S. Lesson.

LAST WORDS.

It is very certain that the human race in general find a deep significance in the last words of those who are vanishing in eternity. Yes, we cannot doubt that many of the most eloquent sermons that mankind has ever listened to have fallen from the lips of dying friends.

"He raves," said the physician, when Dr. Adams, rector of the high school at Edinburg, was passing away; but as we catch the last words of the raving our eyes are dimmed: "It grows dark boys," (stretching out his hand) "you may go."

"All my possessions for a moment of time!" shrieked Queen Elizabeth. Wesley, calmer, said as he died, "The best of all is, God is with us." And deaf Beethoven gladly exclaimed at the last, "I shall hear!"

"Is your mind at ease?" inquired the physician of Oliver Goldsmith. "No, it is not," was the mournful reply, and he spoke no more. How different the parting words of Dr. William Hunter, "If I had strength to hold a pen, I would write how easy and pleasant a thing it is to die." Or the assurance of Edwards, as his dying grasp loosened on hard forms of dogma, "Trust in God, and you need not fear."

Byron's last words were said wearily, "I must sleep now," and Goethe, turning to his loved companion, "Light, more light!"

Dr. Johnson died in a tumult of uneasiness and dread. Cowper sank to rest as peacefully as a child. Hobbs, the deist, cried with his expiring breath, "I am taking a terrible leap in the dark!" Herbert on his last "sweet day," whispered, "Now, Lord, receive my soul."

Haller's last words were, while feeling his own pulse, "The artery ceases to beat." Petrarch died suddenly and silently in his library, with his hand upon a book. Sir Isaac Newton was ushered from this world into that life which has no end while winding up his watch.

Talma, the great actor, pitifully exclaimed as he went, "The worst of all is I cannot see," and John Locke murmured in death, "Oh the depth of the riches of the goodness and knowledge of God."

Scarron, the French wit, when death was upon him, said faintly to his weeping friends, "Ah, my children, you cannot cry as much for me as I have made you laugh in my time." Lord Thurlow, when dying, exclaimed in reckless wonder, "I'm shot if I don't believe I'm dying."

The last words of President John Quincy Adams were, "This is the last of earth." Mirabeau's last word was a pathetic cry for "Music" after his life of discord. The last words of President Washington were, "All is well." Those of Gen. T. J. Jackson were, "Let us pass over the river and rest under the shade of the trees,"—do they not grow richer in

meaning every day? And is it not still blessed to remember the last words of Melancthon, the friend of Luther? "Do you want anything?" eagerly inquired his loving wife, "Nothing but heaven," he gently answered, and smilingly passed away.—J. B. MOON in *Musical Million*.

For the Herald of Truth.

OUR WORK.

Now that we have been privileged to enter upon the duties of another year, let us endeavor to fulfill these duties with renewed zeal and push the work it brings us with fresh vigor. What we need is earnest direct work. In every community, are found the backsliding, the indifferent, and those halting between two opinions. To reach these different classes by public preaching is next to an impossibility. Let every minister and deacon see to it that such are not neglected—but go to the backsliding, warn them of the danger they are in and invite them to return.

Go to the indifferent and try to awaken them to a realization of the importance of attending to their soul's salvation, show a kindly interest in their spiritual welfare, invite them to come to church and manifest a desire to help them into the way of life.

Those who are halting between two opinions, of which, there is a larger class than some suppose, it is often only necessary to invite, and they will immediately and joyfully come. Some may have doubts or scruples, but point them to Jesus, tell them of his love, his readiness to save and to strengthen. Speak to them of faith and show them the light and truth of his word. If this is done with love to God and love to our fellowmen, I believe God will bless our labors to the upbuilding of the Church, and the winning of many souls to Christ.

J. BREWER.

THE BIBLE teaches to abstain from all appearance of evil. This requires of us non-conformity to the world and all its customs that are merely for the love of the world, and to please the worldly. Let, then, our godly walk and conversation show that we have been with Jesus, taught by the Spirit that leads into all truth. Let the day of grace prepare us to enter the pearly gates of the heavenly city and walk the golden streets of the New Jerusalem and dwell with God and the Lamb forevermore. S. G.

THE serene, silent beauty of a holy life is the most powerful influence in the world, next to the might of the Spirit of God.—Spurgeon.

WHICH LINE ARE YOU ON?

"You don't think he'll get better, doctor, do you? I'm sure I don't; he seems like dying to-night."

"While there is life there is hope in a fever case, so we must relax none of our efforts," was my reply.

The sick man had brought a delicate wife from New Zealand to see a noted physician. On arriving in Edinburg, he found that death, at too early an age, had just swept the illustrious man from the land of the living, and then himself contracting typhus fever, his condition on the fifteenth day quite warranted the remark just given. The speaker was a kindly but shrewd-lodging-house keeper, who had offered to the worn-out wife, and nurse of the sick man, to relieve them for a little, wait my midnight visit, and receive any directions I might give, while they got a rest.

Much interested in the welfare of his lodger, he was rather cheered by my reply, and readily took my orders. Seeing this, I added, "Whether he lives or dies is very doubtful, and all will depend on the nursing of the next twenty-four hours; but any way, I can tell you this, that M. A.—is ready to die. He is a true simple believer in the Lord Jesus Christ, has long rejoiced in the knowledge of the Lord, and of a present and eternal salvation; and if he departs, it will be to be with Christ forever."

"Oh yes, sir, I am sure he's ready to die; he's a very good man" was the rejoinder.

"And I hope you are ready too, my friend," I said, turning to him, "for typhus fever is an ugly occupant of a house, and is no respecter of persons."

"Well, as to that I really can't say; in fact, I don't think any one can know that he is ready in this life."

I did not stop at the moment to point out to him the contradiction of his last two speeches,—in one breath assuring me that he was sure the dying man was "ready," and in the next asserting that no one could know he was "ready" while here. It is worthy of notice, however, that this curious condition of matters is very common, when you begin to apply any special truth to a sinner's conscience. Perhaps, my reader, you feel there is safety (it is only fancied safety) in generalities, and therefore avoid personalities and individualizing. But let me assure you, that you must individualize yourself, and find out plainly where you are.

"Then, in plain language, you are not yet saved?" I went on.

"No; I could not take it on me to say that," was his reply.

"I see. But if you are not yet saved, have you found out that you are lost?"

"Lost? Me lost? No, God forbid! I shouldn't like to think I was lost."

"Well," I argued, that is strange. You are not saved, and you will not own that you are lost."

"Certainly not. Of course I am not as good as I ought to be,—no one is,—but I am respectable and religious; that is, I go to church now and then; and though I can't say I'm saved, I shouldn't at all like to say I was lost. Because a man is not saved, it surely does not follow that he is lost."

At that moment the shrill whistle of a railway locomotive, about to move in the Waverly Station near by, disturbed the midnight silence of the air.

"What is that?" I exclaimed, hoping to shunt him to a subject which would just illustrate my point.

"That is the whistle of a railway engine."

"So I thought. By the way, can you tell me how many lines there are on a well-conducted railway?"

"Two, of course."

"And what do you call them?"

"The up line and the down."

"Exactly so. Now tell me, did you ever see a man with one leg in an up train, and the other in the down?"

"No, of course not, and I never expect to. If a man is on the rails at all, he is either in the up, or in the down train; he can't be half in one and half in the other."

"I quite agree with you, and now I would just ask, Which line are you on? You are either an unbeliever or a believer. If still an unbeliever, you are in your sins, and steadily going on your way towards death, judgment, and the lake of fire,—the awful terminus of the down line. If, on the other hand, you are a believer in the Lord Jesus Christ, you are certainly on the up line, and soon will find yourself in the glory to which the Savior's blood brings every redeemed sinner at last. Now, be honest with yourself, which line are you on?"

This appeal laid hold of his conscience, and after a moment's silence, during which I saw he was convicted, he replied, "I admit your illustration is very apt; I never thought of it in that way before, but I must see to the matter in future."

Whether the Spirit of God used this conversation to his awakening and conversion, I cannot say, as I did not meet him again, but my patient through mercy recovered.

And now, my reader, let me ask you, "Which line are you on?" It is the merest evasion of the truth, and the veriest folly, to say you cannot tell. If your lips will not utter the truth, let God's Word witness against you.

Did not David say, "Behold, I was shapen in iniquity; and in sin did my mother conceive me?" Ps. 51:5. Are you other, or better, than the sweet Psalmist of Israel? But, again, he testifies, "God looked down from heaven

upon the children of men, to see if there were any that did understand, that did seek God. Every one of them is gone back; they are altogether become filthy: there is none that doeth good, no, not one." Ps. 53:2, 3. He convicts himself of sin in the first passage, and you and me in the second. How solemn!

Hear another witness. What says Isaiah?—"But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away." Is. 64:6. This testimony is tremendously solemn as to the natural state of every one.

Again, hear the words of our Lord Jesus, and he spoke to a most respectable, religious, and morally excellent man, when he said, "That which is born of the flesh is flesh. . . . Marvel not that I said unto thee, Ye must be born again." John 3:6, 7. What an inexorable "must" is that! It applies to the old and the young, the rich and the poor, the learned and the illiterate, the moral and the immoral, the religious professor and the careless scoffer, to prince and peasant, peer and pauper. It embraces all, and excludes none, from the necessity of the new birth; and it is manifest that all are yet on the "down line" who have not been born again by the word and Spirit of God.

But, further, the Lord says to Nicodemus,—"God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God." Jn. 3:17, 18. Now nothing can be plainer than this. The man who has not truly and really believed in the Son of God, who has not, in other words, been "born again," and turned to God through faith in Jesus, is "already condemned." He is not on trial, and the state of his soul an open question. The trial is over. The Judge has spoken. The verdict is given. The unbeliever is "condemned already." The only thing future, is the execution of the sentence—death; and "after this the judgment,"—the lake of fire for ever, "the second death."

The testimony of Scripture then, my reader, is clear as to the line you are upon, if still an unbeliever. You are already a lost sinner, and as such you are treated and addressed by God, in the Gospel. "The Son of God is come to seek, and to save that which was lost," is the glorious news which Jesus himself first proclaimed, and which the Holy Ghost yet carries forth. As an evangelist, it is my joy to tell you this. You are lost, but Christ came for such as you. He came "to seek and to save that which was lost." Now, I beseech you, let him

save you. If he does not save you now, he must execute judgment on you not far distant. Which shall it be? Will you have salvation, or judgment, from the hands of Jesus? "knowing, therefore, the terror of the Lord, we persuade men."

Friend, I urge you, with all the energy of my soul, to open your eyes, see that you are on the down line, call a halt on the spot, turn to Jesus just now, and join that blessed company of saved sinners, why, having believed simply in the Son of God, are "not condemned," and "shall not come into condemnation, but have everlasting life," and are consequently, through grace, on the "up line."

Just listen simply to the words of the blessed Lord, and believe what he says, "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed (from the down line to the up) from death unto life." John 5:24.

In view thus of the Word of God, any honest soul can tell, with the greatest certainty, its real spiritual whereabouts and direction. So, as 1883 opens, I beg you, my beloved reader, just look this matter full in the face. If you are not yet Christ's, do not lose a day without turning to him. If you are his, seek, through grace, to serve and follow him faithfully.

Reader, "Which line are you on?"—*Mess. of Peace.*

LIFE THOUGHTS.

So many are God's kindnesses to us, that, as drops of water they run together, and it is not until we are borne up by the multitude of them, as by streams in deep channels, that we recognize them as coming from Him. We have walked amid His mercies as in a forest where we are tangled among ten thousand growths and touched on every hand by leaves and buds which we notice not. We cannot recall all the things He has done for us. They are so many that they must need crowd upon each other, until they go down behind the horizon of memory like full hemispheres of stars that move in multitudes and sink, not separate and distinguishable, but multitudinous; each casting light into the other, and so clouding each other by common brightness.

It is a great deal better to live holy than to talk about it. We are told to let our light shine, and if it does, we won't need to tell anybody that it does. The light will be its own witness. Light-houses don't ring bells and fire cannon to call attention to their shining; they just shine.—Moody.

HERALD OF TRUTH.

February 1, 1883.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

THOSE OF OUR SUBSCRIBERS who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

Entered at the Post Office at Elkhart, as second class mail matter.

CORRECTION.—In our last paper, in noticing the death of Bro. Stauffer, of Stevens, Lancaster Co., Pa., the name was given as Peter Stauffer; it should have been Philip Stauffer.

BISHOP GEORGE WEAVER.—Just as we were ready to press we received a card from Bro. Bomberger, that Bishop George Weaver of the Weaverland church died on the 23rd of Jan., and was buried at Groffdale meeting house on the 26th.

THE BREEDER'S LIVE STOCK JOURNAL and the Herald of Truth when ordered together from this office will cost only two dollars a year. We will also furnish the American Agriculturist, English or German, and the Herald together for \$2.25.

WANTED.—We would like to secure a copy of the English Mennonite Family Almanac for 1873, 1874 and 1879. Any one having copies of these years in good condition and desiring to sell them may find a purchaser by addressing D. M. Swar, Lancaster Co., Pa.

THOSE OF OUR PATRONS, residing in the vicinity of Seward, Seward Co., Neb., who wish to pay up their subscription for the Herald, either for the present year or for past years, may hand in the proper amounts to Bro. J. M. T. Miller. Those desiring books may also order them from him.

THE WORDS OF CHEER.—We call attention again to the "Words of Cheer," our children's paper. This excellent little paper should be in every family and in the hands

of every child. With the Herald it costs only 15 cents a year. For Sunday-schools where 10 or more copies are taken together we give it for 10 cents a copy per year. Please remember the children's paper as well as the Herald.

THE STORY OF THE GOSPEL.—Our Savior's life on earth told in words easy to read and understand by the author of the "Story of the Bible." 300 pages, 12 mo., 150 illustrations and a Frontispiece in colors—coarse print, and one of the best books for children now published. Price 50 cents.

THE STORY OF THE BIBLE.—From Genesis to Revelations, told in simple language, adapted to all ages, especially to the young, by Charles Foster, Philadelphia. This book is finely illustrated with 274 pictures well printed. 704 octavo pages, bound in cloth, a very good and cheap book. Price \$1.00.

PASSAGES FROM THE LIFE AND WRITINGS OF GEORGE FOX, taken from his Journal with the desire on the part of the editor to give a fair representation of his character and religious views, and to lead the reader to seek a fuller acquaintance with them. George Fox was the founder of the religion of the Friends in England under whose instructions Penn was led to accept this form of belief. The book is well printed, bound in cloth, and contains 345 12mo pages.

THE WEATHER during Sunday, Monday and Tuesday, Jan. 21st, 22nd and 23rd was almost as severe as the first of January, 1864, the month in which we issued the first number of the Herald. The thermometer in Elkhart stood on Sunday morning from 16 to 20 degrees below zero. On Monday morning the cold was still more severe, and in many places further west the mercury was much lower than in Elkhart.

PASSAGES FROM THE LIFE WRITINGS OF WILLIAM PENN.—collected from his published works and correspondence, and from the correspondence of Clarkson, Lewis and Janny, and other reliable sources. For sale at Friends' Book Store 304 Arch Street, Philadelphia, 1882. The book contains 512 twelve mo. pages, printed on fine paper, and neatly bound in cloth. It is designed to show forth the trials, experiences and triumphs

of Wm. Penn, the distinguished founder of Philadelphia, and the man who carried the principles of peace further into the details of business and practical every day life than any other, and established a government, which for three quarters of a century preserved its undisturbed principles of love to all men.

VIEWS OF CHRISTIAN DOCTRINE held by the religious society of Friends, being passages taken from Barclay's Apology, with the desire on the part of the editor to present in smaller compass, but unchanged, the truths set forth in his work, and some of his arguments in their support. The book contains 294 pages 12mo and is gotten up in the same style as the foregoing. All these books are to be obtained at the Friends' Book Store, 304 Arch street, Philadelphia, Pa.

NOT ENOUGH ORIGINAL.—A correspondent writes a word to the contributors of the Herald. He says, "A few of the last numbers of the Herald in the old year had too many selections, and too little original matter. We, as correspondents must put our shoulders to the wheel and help the editor to push the good work forward. There are certainly a sufficient number of able writers in the Church to keep the paper well supplied with original matter, and thus make it more edifying and better adapted to the wants of the Church."

ARTICLES FOR THE HERALD AGAIN.—We are glad to see that our friends are again manifesting more zeal in writing articles for the Herald. We have received lately a number of well written articles. We are especially glad to see our younger brethren and sisters taking hold of this matter, and we hope during the year you will all continue to send us from time to time such articles as you are able to write. Send us all the news that may transpire in your vicinity. We want correspondents from every Mennonite church in the country to send us news and articles. This will make our paper continually more interesting. Let our ministers now this year also lay hold and send us what they can to advance our work.

OUR SUBSCRIPTION LIST.—During the last two months we have been permitted to add to our subscription list quite a number of new names. Our agents have labored diligently with good success, and

a large number of books and other articles have been sent out as rewards for their efforts. The offers we have made in our prospectus are still good, and there are still many families into which the paper could, and ought to be introduced; and while we are glad to see that so much has been done we feel that the work ought to be extended still more. So whether our friends feel to work for love to the cause, or whether prompted by the premiums we offer, let them work on and do good in every way that they can.

TO OUR MINISTERS.—Our ministers, as a class, we think we may safely say, have done less in sending articles for our paper than the lay brethren, during the time of the publication of our paper. We should like to have them all diligently engaged in this work, and we have a special request to make to them: *We want every minister in our church during the present year to write a short sermon for publication.* You all preach a number of sermons before your respective churches; perhaps you often preach to a small congregation. Now if you preach for the love of souls, and have the cause of Christ at heart, and desire to do all the good you can, then why not preach, at least, one sermon a year before the great audience that sits down before the Herald of Truth every time it comes, to hear what it has to say? Where a preacher in the largest of our Churches can not reach over 700 or 800 persons, an article in the Herald will reach not less than from 15,000 to 20,000 readers. We have probably not less than 600 ministers in our Church: now if each one would write but one article a year, what an amount of material would this afford for our publications. And every minister certainly could do that much. I know that many excuse themselves on the ground that they are not practiced writers, but this is no sufficient excuse; write down your thoughts just as though you were preaching them before your congregation, and if grammatical inaccuracies occur, we can correct them; only give us your thoughts, in the best language you have. Now Bro. ministers, will you not comply with our request? Who will send in the first one? Our readers will be looking for it.

The greatest saints are not exempt from tribulations.

CHURCH NEWS.

BRO. ELI STOFER made a brief call with us on the 18th of January, on his way home from St. Joseph Co., Ind.

BRO. JOHN KNAGY, of Clinton tp., Elkhart Co., Ind., paid the Herald office a visit on Friday Jan. 26th.

THE BRETHREN, J. M. Christophel and **Michael Shank** visited the Church, in Allen Co., Ohio, during the middle part of January.

BRO. ABM. BOYER, of Ashland Co., O., is visiting his friends in Elkhart Co., Indiana. We trust he may have a pleasant trip.

THE BRETHREN, B. F. Hamilton and **C. Shantz**, of Cullom, Livingston Co., Illinois, returned recently from a three weeks visit to Kansas. They were well pleased with the country.

THE CHURCH at Weaverland, Lancaster Co., Pa., has decided to build a new meeting-house during the coming Spring. The old one has become too small to accommodate the number of worshippers that usually meet at that place.

BRO. J. S. COFFMAN left home on Friday morning, Jan. 19th, and is at present visiting with the Church in Morgan and Moniteau Counties, Mo. On his way thither he missed several connections and did not reach his destination until Sunday morning. May the Lord bless him in his labors.

FROM VIRGINIA.—One of our correspondents informs us that the brethren **John N. Durr** and **Christian Deffenbaugh** of Fayette Co., Pa., visited Rockingham Co., Va. On Saturday the 6th of January they preached to a large congregation at Weaver's Church. They also visited the church in Washington county, Maryland, and other places.

NEW MEETING-HOUSE IN DEKALB COUNTY, IND.—The brethren in DeKalb Co., Ind., have decided to build themselves a meeting-house during the early part of the coming summer. The church in this neighborhood is not large, and so far they have held their services in the neighboring school-houses. They have however for a long time greatly felt the need of a meeting-house, and have now determined to undertake the building of one. Should the brethren in other churches feel disposed to assist with contributions for this purpose, it will be received with thanks. Any who may be willing to give can send it either to Eli Stofer, Waterloo, Ind., or to James Coyle, Fairfield Center, DeKalb Co., Ind.

A SERIOUS FALL.—On Thursday of last week, Mr. John K. Nissley of East Donegal township had a fall which resulted in a very serious injury. He had driven to Nissley's mill for a load of feed and was

about returning home, and while standing on the hind end of the wagon, in conversation with Mr. Levi Nissley, the horse started and threw him to the ground. He fell on his head and was taken up in an unconsueous condition, to the house of Mr. Levi Nissley, near by, where he still remains. His injuries, though of a serious character, are not necessarily fatal.

Since the above was written we learn that he is doing very well but is yet unable to be moved. We hope for his speedy recovery.—*Mt. Joy Herald, Jan. 13th.*

FROM PENNSYLVANIA.—Since last spring I had a strong desire to visit the brethren in the East. I did not feel satisfied until I decided to go, and accordingly on the 11th of January I took leave of the dear ones at home and the church, and with an earnest prayer to God that he might direct me, I took the cars at Freeman, and after a journey of three days and four nights I arrived safely at Lancaster, Pa. I found here many brethren. I feel very thankful toward them for the love and kindness they manifested toward me. I have enjoyed many blessings from our heavenly Father. We have divine services every day and hope the Lord may bless his work. If the Lord will I expect to go from here to Montgomery Co. I am at present in the enjoyment of good health and staying with Bro. Amos Herr, Lime Valley, Lancaster Co., Pa.

JACOB SCHIRAG.

A SEASON OF REFRESHING.—One of the most pleasant Holiday seasons it has ever been my privilege to spend, has just closed.

On Sunday before Christmas as we assembled in our little meeting-house, near Clear Spring, Maryland, we were agreeably surprised to meet the dear brethren **Christian Brunk** and **John Witmer**, from Va. Bro. Brunk preached a very impressive sermon, to an attentive audience, from the second chapter of Matthew.

Our joy was further increased at the same time by the announcement that the brethren **G. D. Heatwole** and **J. N. Driver**, were coming into the neighborhood. Two appointments were made for them on Thursday the 28th, which they filled to the edification of all who heard them.

During services on Thursday morning the brethren **John N.** and **Jacob Durr** and **Christian Deffenbaugh**, of Fayette Co., Pa., arrived. On Friday morning our Virginia brethren started for home with best wishes for a safe journey and a happy New Year.

The brethren **Durr** and **Deffenbaugh** spent Friday and Saturday in visiting among the brethren and sisters. On Saturday evening we again had meeting at the Clear Spring church, when Bro. Deffenbaugh preached an instructive sermon from the text "What lack I yet." Matt.

19: 20. On Sunday morning (Dec. 31st) Bro. John N. Durr preached earnestly to the people, showing them the highway of holiness according to the prophet Isaiah (35: 8) and entreated them to walk therein.

We feel thankful to all of our beloved brethren who have been with us during this refreshing season; and pray for the return of many more such seasons of grace. May God bless their labors, and make the seed which they have sown fruitful unto eternal life. To-morrow (Jan. 2nd) the brethren Durr, Deffenbaugh and Roth go to Virginia to spend some time among the brethren there.

JOSIAH BREWER.

Clear Spring, Md.

For the Herald of Truth.

WHERE ART THOU?

When Adam and Eve into sin had been led,
They hid themselves under the beautiful trees;
They saw they were naked: to Adam God said,
"Where art thou?" How sad they forfeited their joys.

O, sinner, dear sinner, in darkness and woe,
Consider the imminent danger you're in;
O, where art thou hastening, O, where wilt thou go?
God calls thee in mercy, O, hear him, leave sin.

O, faithless backslider, who hast broken thy vow,
Who hast been weary of bearing the cross,
And seekest for pleasure in sin, where art thou?
Unless you will turn you will suffer great loss.

And Christian professor, ask thee, where art thou?
Art thou still improving and growing in grace?
Art thou always faithful to thy solemn vows?
And ready for heaven, to join in God's praise?
J. METSBER.

For the Herald of Truth.

DIARY REPORT FOR 1882, FOR FAYETTE CO., PA.

	Rain and Clear.	Cloudy without rain.	Thunder.	Lightning.	Hail.	Fog.	Wind.	Frost.	Sleet.	Rain fall in inches.	Smoky.
Jan.	26	1	4	0	0	0	20	1	1	10	0
Feb.	17	1	5	0	0	0	22	1	1	5 1/2	0
March.	17	1	5	0	0	0	22	1	1	9	0
April.	17	1	5	0	0	0	16	4	0	3 1/2	0
May.	17	1	5	0	0	0	17	1	1	7 1/2	0
June.	18	1	6	1	0	0	21	4	0	8 1/2	0
July.	17	0	14	4	1	0	12	0	0	3 1/2	2
Aug.	18	0	17	17	1	0	9	0	0	7 1/2	2
Sept.	11	2	9	7	7	0	10	0	0	7	4
Oct.	12	0	19	3	3	1	16	18	4	0 1/2	2
Nov.	15	1	14	0	0	0	3	16	1	2 1/2	2
Dec.	20	0	11	0	0	0	16	0	0	2	0
	206	10	143	54	48	7	45	81	36	2 500	11

Jan. 24th mercury registered 5 degrees above zero, Jan. 8th 60 degrees. Feb. 26th 16 degrees, Feb. 28th 62 degrees. March 25th 18 degrees, March 27th 84 degrees. April 11th 23 degrees, April 24th 82 degrees. May 27th 84 degrees. June 23rd 90 degrees. July the 25th 91 degrees. Aug. 15th 91 degrees, August 22nd 91 degrees. Sept. 2nd 91 degrees, Oct. 7th 88 degrees, Oct. 31st 81 degrees, Oct. 25th 33 degrees. Nov. 12th and 13th 66 degrees, Nov. 19th and 25th 18 degrees, Dec. 8th 2 degrees. The coldest day of

the year was December 8th. The hottest days of the year were July 25th, Aug. 15th, and Sept. 2nd, all 91 degrees above zero. JUSTUS B. BARE.

For the Herald of Truth.

THOUGHTS AFTER A VISIT.

By the help of God I will try to write a few words to the readers of the HERALD OF TRUTH. I am a lover of the souls of mankind, and what I wish to myself I wish to all of you; that is, to be happy in eternity. I was blessed with a privilege of leaving home in Virginia, Oct. 10th 1882, in company with Bro. Samuel Coffman and Bro. Henry Showalter, to visit the brethren and sisters in the west. We arrived safely at Nappanee, Elkhart Co., Ind., on the evening of the 11th.

On the 13th we met with many dear brethren at the Conference at Holdeman's church, where we spent the day very pleasantly, and we trust profitably, feeling that God was in our midst. The Bishops earnestly admonished us, which they could not have done of their own power and strength. They were followed by many brethren in very interesting exhortations. I was much encouraged by the remarks of the brethren, and felt as though all present were deeply interested and much refreshed. I hope that meeting will be long remembered by all who were present, that our living together might redound to the glory of God and to the welfare of souls.

Dear brethren and sisters, let us not grow weary and careless in working out our salvation, but let us go onward in the pathway of truth, not forsaking the assembling of ourselves together as the manner of some is; but exhorting one another, and so fulfilling the law of God. We who have vowed before God and man to forsake the world, and to follow the commandments of Jesus Christ, let us not grow weary though we can do nothing of ourselves. Let us trust in God and he will help us through the trials and temptations that surround us, for the Lord has said, I will never leave thee nor forsake thee. We may well say, The Lord is my helper, and I will not fear what man shall do unto me.

After spending several days more among the brethren in Elkhart, I accompanied Bro. John Shenk to Allen Co., O. I met five of my children, who have been from home for a considerable time; one of whom I had not seen for nearly four years. Here I spent considerable time visiting my children and friends.

On our way homeward we stopped in Hancock Co., Ohio. From there we went to Mahoning Co., Ohio, stopping several days. Then we went to Fayette and Somerset Counties, Pa. From here we started directly for home, where we arrived

safely on the 2nd of Dec. We met with many dear and warm hearted brethren and sisters on our journey, with whom we formed pleasant acquaintance; but we cannot thank them enough for the kindness they manifested to us while we were with them. I never will forget them while life lasts. My mind often runs back to you all; and when I reflect over the pleasant moments we enjoyed while with friends so kind, it causes sadness of heart to know that we are so far separated from each other in this world; then again it causes great joy to think that we are all striving for that home in heaven, where, if we meet, we need never part, but can enjoy each others company in eternity, where all but love is done away.

I visited different churches, and find that all do not follow the same forms throughout the churches. Upon this I wish to advance a few thoughts. Not to find fault with every one, but merely to reason over the matter. Others may have forms and rules as good as those we have in the church in Virginia and even better, so it is not my desire to condemn others; but the question with me is, why is it that we cannot keep house by the same rule as far as the Mennonite church extends, and be of one mind as the apostle Paul teaches, when he says, "Now I beseech you, brethren, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment?" 1 Cor. 1: 10. He says also, "Finally, brethren, be of one mind." 2 Cor. 13: 11; "Fulfill ye my joy, that ye be like minded, . . . being of one accord, of one mind." Phil. 2: 2; "Let us walk by the same rule, let us mind the same thing." Phil. 3: 16; "Finally be ye all of one mind." Peter 3: 8.

This is a subject on which much might be said, but I feel myself far too weak to express myself on the subject as I look upon it, I consider it a matter of the greatest importance to the prosperity of the church, and I wish simply to call the attention of every brother and sister to it, that they may wish the matter well, so that we may become more as one church and one united body of christians. The Mennonites have spread over many states, but in the different places their practices vary; one believes thus, another otherwise, and perhaps each thinks his own views the best. There are several points that we differ upon, which I can scarcely pass over without naming, but think it best at present not to mention. Many of the brethren see them as well as I do. The question comes in, If a brother from Virginia would remove to some other state, where they have rules in the church, differing from ours, and that brother would not, or could not, conscientiously submit to them, as he had been instructed otherwise by the same denomination, what would be done in his case? Again, if our

minister visits other churches where they have rules different from ours, should that minister follow the rules which he has at home, or should he practice as they do, against his own conscience?

Let us keep the word of God for our guide to faith and practice. Let us practice what we profess, for by our faults we shall be known. Let us take heed that we be not as clouds without water, carried about of winds.

Many of my dear brethren and sisters, who may read this, I have never seen and cannot expect to see in this life, but my wish and prayer is that we may be so happy as to meet each other in heaven, where all is love and happiness, and where God will wipe away all tears from the eyes of the saint. GEORGE BRUNK.

Broadway, Rockingham Co., Va.

For the Herald of Truth.

SECRET PRAYER.

When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly. Matthew 6: 6.

Jesus spake these words to his disciples, and taught them not to imitate those hypocrites who were zealous in giving alms as well as making long prayers and using vain repetitions to be seen and heard of men. Christ condemned both, and told his followers not to imitate such a vain example. Then those who are his followers to-day should also take heed that they do not fall into this same error. Christ is the same yesterday, to-day, and forever, and will no less condemn such hypocritical acts now than he did when he was on earth.

No Christian can dispense with secret prayer. It is a manna to the soul; it brings peace to the troubled mind; it is making our requests known to God in secret, who rewards openly; it makes us grow in grace and in the knowledge of the truth; it makes hard tasks easier and lightens every burden; it aids us in all avocations through life's journey.

As commendable as secret prayer is, I have yet the first passage of scripture to see which shows that the apostles practiced secret prayer when they came together to worship. Paul says to the Corinthians, "For if I pray in an unknown tongue, my spirit prayeth but my understanding is unfruitful." "Thou verily givest thanks well, but the other is not edified." Further he says, "If the church I had rather speak five words with my understanding, than ten thousand words in an unknown tongue." This should be sufficient evidence to convince every thinking mind that Paul meant that those who occupied the room should be edified by prayer as

well as by speaking. "Let all things be done to the glory of God and to edification." SAMUEL YOEGER.

A REMARKABLE DOCUMENT.

THE OFFICIAL REPORT OF PONTIUS PILATE CONCERNING THE CRUCIFIXION OF CHRIST.

A book entitled "Acta Pilate," edited by Rev. Geo. Slater, late Secretary of Missions, Presbyterian Synod of Missions, has recently made its appearance, and adds much weight to the New Testament version of the death of Christ. It claims to be "important testimony of Pontius Pilate, recently discovered, being his official report to Emperor of Tiberius, concerning the crucifixion of Christ."

The editor in his preface says that until now this remarkable document has been concealed among 24,000 manuscripts in the penitential of the Vatican. Its existence was known from the earliest periods of the Christian Era, and was familiar to men of letters. It was concealed from the world till 1874, when it was brought to light through the efforts of Dr. Constantine Tischendorf. Through various authentic agencies a transcript was obtained from the Vatican. The original was so old and defaced that a magnifying glass had to be used in transcribing it by Father Freelin Huxen, a monk of great learning, at Rome, and a custodian of the Vatican, who furnished the following certificate: Rome Italy, April 25, 1859. I hereby forward you the transcript, as it is on record in the Vatican, in Tiberias Cesar's court, by Pilate. I certify this to be a true copy, word for word as it comes there.

PETER FREELIN HUXEN.

The genuineness of the report is proved by the published testimony of the apostolic fathers and early defenders of Christianity.

Pontius Pilate in his letter to the Emperor, says: "One day, in passing by the place of Siloe, where there was a great concourse of people, I observed in the midst of the group a young man, who was leaning against a tree, calmly addressing the multitude. I was told it was Jesus. This I could easily have suspected, so great was the difference between him and those who were listening to him. His golden colored hair and beard gave to his appearance a celestial aspect. He appeared to be about thirty years of age. Never have I seen a sweeter and more serene countenance. What a contrast between him and his fellow hearers, with their black beards and tawny complexion."

Further on in his report, Pilate says, "I wrote to Jesus requesting an interview with him. You know that in my veins flows the Spanish mixed with the Roman blood, as incapable of fear as of puerile emotion. When the Nazarene made his

appearance, I was walking in my basilic, and my feet seemed fastened with an iron hand to the marble pavement, and I trembled in every limb as a guilty culprit, though he was calm—the Nazarene, calm as innocence. When he came up to me he stopped, and, by a signal sign, he seemed to say to me, "I am here." For some time I contemplated with admiration and awe this extraordinary type of man unknown to our numerous painters, who have given forms and figures to all the gods and heroes."

Pilate's report concludes with a succinct yet descriptive history of the events connected with the life and death of Jesus—Selected.

This document is evidently very ancient, whether genuine or spurious. If it does not give the real personal appearance of Jesus, it does at least give a very ancient ideal of him. It is well to think of Jesus as he was while on his mission among men, but better to contemplate him as he is now—immortal—and as he will be when he comes in his glory to reign forever. This description, so long kept in the Vatican, impresses the mind with the suspicion that it might have been coined there, but this does not necessarily follow. We clip it as an item of interest, if no more.

JAN. 6TH, the steamer City of Brussels of the Inman Line, was sunk by a collision in the harbor of Liverpool, and twelve lives lost.

THE STEAMERS Cimbrina and Sultan collided in the German Ocean during a dense fog on Friday morning, Jan. 19th, the former vessel sank almost immediately. The Cimbrina had a crew and passenger list numbering 497 souls, of these nearly three hundred lost their lives. The passengers were Germans on their way to this country.

ON THE 19TH a gunpowder factory at Mulden, in Holland, exploded with terrible force, unroofing almost every house in the village, breaking glass eight miles away in Amsterdam, and killing forty persons.

ON THE AFTERNOON of Jan. 21st the Giant Powder works near Berkeley, Cal., exploded. The mixing house and six of the packing houses, containing nearly eight tons of the blasting compound, were destroyed. Twenty-six persons were killed.

NOT A single house in Manila escaped damage from the recent typhoon. During the storm it was utterly impossible to walk in the streets, owing to the force of the wind, which rolled heavy obstacles along like playthings, and kept sheets of iron roofing floating in the air like pieces of paper. It is impossible to say what velocity the wind attained, for the an-

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 No. 9, Accommodation..... 7.50 "
 No. 73..... 4.45 "
 No. 41, Way Freight..... 3.35 P. M.
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No. 8, Night Express..... 3.05 A. M.
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 No. 78 Way Freight..... 2.00 "
 No. 76 "..... 6.20 "
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"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 20—No. 4.

ELKHART, IND., FEBRUARY 15, 1883.

Whole No. 244.

CHILD, YOUR FATHER CALLS.

Brethren, while we sojourn here, Fight we must—but should not fear; Foes we have—but we're a friend, One who loves us to the end; Forward then with courage go; Long we shall not dwell below, Soon the joyful news will come, Child, your Father calls, Come home!

In the world a thousand snares Lay to take us unawares; Satan with malicious art, Watches each unguarded heart, But from Satan's malice free, Saints shall soon victorious be; Soon the joyful news shall come, Child, your Father calls, Come home!

But of all the foes we meet, None so apt to turn our feet, None betray us into sin, Like the foe we have within; Yet let nothing spoil our peace, Christ will also conquer these; Then the joyful news will come, Child, your father calls, Come home.

VERONICA F. KREIDER.

For the Herald of Truth.

ACCEPT JESUS AND TRUST HIM.

Is there not a sinner who is willing to trust in the Lord now? Who is willing to make his election sure? Is there not one who is reading this article who is pondering the subject of his soul's salvation, perhaps thinking of the joys of heaven and the sweetness of the love of Jesus. The sinner may have these if he turns to God and gives his heart to Christ. Sinner, if you see your lost condition, be persuaded to give yourself up to the Savior while the spirit strives with you, while the Savior may be found, and while you may enter the door of the sheepfold.

I believe there are many who are not only thinking of these things, but also of the banishment from God which will take place at the great day of judgment if they are not prepared to meet Him in peace. These are thoughts which will naturally come into the sinners mind when God visits him with his Holy spirit, though he may be unaware at the time that it is God's message directly to him. Many are thus operated upon and as often

reject the entreaties of the Savior. The sinner cannot know what a blessing he misses by not yielding to the influence of the Holy spirit.

Many make excuses by which they wish to justify themselves. But excuses will not do any good at the day of judgment. They are only the devices of the evil one to deceive them. He can make many unreasonable excuses seem plausible. We know that the Lord is with them that serve him, and I believe the evil one is ready to sustain in their folly them who obey him and yield to his power. We read that unto whom we yield ourselves servants to obey, his servants we are.

Some say they would come but they are afraid they can not hold out. They should not question thus. Is not the great God who holds the earth, sun, moon, and stars in their places, able to keep all who will come unto him and put their trust in him? We read in the 125th Psalm: "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever."

"As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even forever." Is not this a sure promise? Were it not for the many such promises, the Christian could not stand. But we must have a trust that leads to obedience, a trust that will take God at his word, and do all he commands. He says, "He that loveth me keepeth my commandments." In the close of the Sermon on the Mount he says, "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon, a rock. And everyone that heareth these sayings of mine, and doeth them not shall be likened unto a foolish man, which built his house upon the sand." Seeing that there is such an assurance to those who trust in Christ and his word can you not give up all sin and trust him and rest upon his bosom?

Is it not a blessed comfort for the sick soul that he can rest his sinfulness on the purity of Christ? Is this not enough to induce the sinner to accept the

Savior's love? It is true there are many who turn back after they have started and made a fair beginning in the way of serving the Lord, but the Savior shows us in the parable of the hundred sheep how he cares for those who go astray—those who once belonged to his kingdom.
 N. G.

For the Herald of Truth.

TO THE YOUNG PEOPLE.

Dear Young Friends, I feel constrained by the love of God and the interest I feel in your behalf, to write a few lines to you through the Herald. I trust that many of you are reading the Herald of Truth, although it does not contain as many pieces written directly to you, as you perhaps would like to see. In view of this, and feeling an interest in you, I will endeavor to write a few lines for your consideration.

During these long winter evenings you have golden opportunities to read the Scriptures, "that are able to make you wise unto salvation," and especially if you have finished your course of going to school, and are relieved from school studies. You should now, while your memory is good, read and study the Scriptures. Indeed, my dear young friends, do you know on what slippery ground you are walking, and how easily, in an unguarded moment, you may make a misstep and fall across the path of sobriety or chastity, you would more fully appreciate this advice. When those paths are once obstructed or crossed by a fall, whether it be by intemperance, or whatsoever else its character may be, the wound is not easily healed, and frequently it leaves an almost irreparable loss.

We need not wonder at the ministers who have faithfully performed the duty to which they are commissioned in the forenoon, seemingly unwearied, go to the house of God again in the afternoon to meet the children, the young men, and the young women there, to warn them to flee from the wrath that is to come upon the unconverted, to tell them that God is angry with the wicked every day, and to instruct and teach them that Jesus Christ came into the world to seek and to save that which was lost; that what was

lost in Adam and reinstated in Christ; for as in Adam all die, even so in Christ shall all be made alive.

Many of you dear children, have parents who instruct you at home, or teach you in the Sabbath School that it is not "all of life to live, and not all of death to die;" that there is a day appointed in which God will judge the world in righteousness. Your parents are pleased to see you do well in this life; but a devoted and conscientious parent is far more concerned about the life that is to come, and they are anxious that you do not grieve Jesus, your Savior and Redeemer, and lightly esteem the rock of your Salvation. Your parents plead with you, and for you at the throne of grace, that you may heed those admonitions you receive, and call upon the Lord when he may be found. May we so live that when our lives are spent, parents and children may be gathered together in that Celestial City, in the realms of glory, through the merits of our Redeemer and Savior.

H. F. ANDREWS.

For the Herald of Truth.

WHAT I HEARD AND SAW.

I heard a voice from heaven: It was sweet and musical, yet the words it uttered were "quick and powerful." They proceeded from One who "spoke as never man spake," who spake "as one having authority;" and the words which he spake were these: "Enter ye in at the strait gate," for many, I say unto you, shall seek to enter therein, and shall not be able."

While musing upon these words, greatly doubting and questioning what they should mean, behold, I saw before me an enclosure surrounded by a wall, and as I looked to see the entrance to this enclosure, I could see none except a very low and narrow gate, above which was written, "The strait gate." On the inside of this gate stood He who spake the words, "Enter ye in at the strait gate," etc., with his right hand upon the gate. Then I asked, "What is this which I see?" I received the answer, "The enclosure is the sheepfold, and He who standeth at the gate is the owner or Shepherd, by whom those entering through the gate are admitted into the fold."

When I again looked at the gate I saw it was so very small that it seemed impossible for any one to pass through it; but while looking, I saw a poor miserable looking human being, all ragged and filthy; the expression of his countenance indicated misery and distress. He was bowed almost to the earth, as though a very heavy burden was pressing him down. He approached the gate, and as he came near to it he halted, and when he saw how small it was, he turned his eyes to the left, then to the right, then

upward, to see if this was the only entrance, when a voice said to him, "If thou wouldst walk upon the narrow path which leadeth unto life eternal, and if thou wouldst enter in through the door into the sheepfold and enjoy the fruits ('pasture') which grow therein for the benefit of my sheep, thou must enter here. If thou 'climbest in some other way,' thou shalt be deprived of enjoying the wholesome fruits which grow there in great abundance, and shalt lose the crown which I shall give to those that are mine. So if thou wouldst enter legally, and possess and enjoy these things to the delight and saving of thy soul, strip thyself of thy filthy garments, cast away those worthless trinkets which thou carriest with thee, and which thou holdest as treasures. Behold, better things will be given thee."

Upon hearing this, he looked at his garments, then at his treasures, and pressed them to his bosom, as though loth to part with them; but when again assured that he could in no other way enter in, he cast one more eager look at them and buried them from him. Now being rid of these hindrances he approached the gate, and seeing it was very low, he kneeled low upon the ground, begging to be admitted, when, lo, the gate opened and he passed through with little difficulty, and was welcomed by Him who stood by the gate, and who then asked him, "What wilt thou?" The man answered, "I desire to enter the sheepfold; where is the door?" He received the answer, "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." Jn. 10: 9. The man willingly submitted himself, when a new white robe was given him, and he was led forth into the fold. There were here growing all manner of beautiful trees, bearing luscious fruits, good to the taste and very wholesome, upon which those who entered by the strait gate and the Door constantly feasted and greatly enjoyed.

Now I saw quite a number of men and women in the fold who had not entered by the strait gate and the Door, but had climbed in some other way. They could easily be told from the others by their garments, as they still had on those filthy tattered garments the same as worn by those who entered by the strait gate previous to their entrance.

The reason why those who climbed into the fold still wore their filthy garments, was, that when they came to the strait gate to enter in they sought to enter without casting them away, and with their worldly treasures, but were "not able" (Luke 13: 24), as the gate was too small, and not being willing to part with them they went by and "climbed in some other way." Jn. 10: 1.

Now I noticed that those who entered in through the gate and had received the

white garments, looked healthy and strong, with few exceptions, because of the wholesome effect of the fruit upon which they feasted. The reason why some of them did not appear as healthy as others was, because they did not eat a sufficient amount of the fruits which the Shepherd had provided and placed in the fold for them, but they now and then climbed upon and over the wall and plucked of the fruit which grew outside, which was poison, and which was forbidden by the Shepherd.

The countenances of those who ate only of the fruit growing inside of the wall were bright and cheerful, and they were singing sweet songs of praise to Him who clad them in their white garments and admitted them into the fold. Sometimes dark clouds overshadowed them and fearful peals of thunder brake in quick succession over them, sharp flashes of lightning streaked the dark clouds, and the wind blew very terrifically, threatening them with sudden destruction; but all did not terrify them—they trusted in their Shepherd, clinging the nearer to him, and continued to sing their songs as before. Soon the storm passed away and the sun shone brighter than before.

I now turned my attention to those who moved among the flock who had climbed over the wall and still wore their filthy garments. And I saw that as they attempted to pluck of the fruits of the trees, they were not able to reach them; but once in a while those of the white-clad would hold some of the fruit to the faces of the others for them to smell and taste, but they turned away and did not enjoy them. Those in the white garments told the others that the fruit highest up was the sweetest, and when they looked up a gentle breeze would make the fruit drop into their hands. So the others also reached up their hands, but none of the fruit dropped to them.

Now I saw that those who could not enjoy the fruit inside of the enclosure would frequently go near the wall, some of them even climbing upon and over it, and pluck of the fruit from the trees which stood outside, notwithstanding they were warned not to do so, but without avail; they continued to pluck and eat again and again. When asked where they belonged, they would answer, "To the flock inside;" when further asked, "Why then do you eat of the fruit outside?" they would answer, "Because we cannot enjoy that inside, it is too dry; and we cannot see any harm in eating of this outside."

Now I saw that their countenances were not bright and shining like those in the white garments, but were pale and emaciated, and their general appearance was haggard and mean. When clouds arose, and lightning flashed, and thunder roared and winds blew, they were dissatis-

fied, murmured, and even blasphemed, because it was not sunshine all the time.

Now there was only a certain length of time allotted to each one to remain in the fold, and then they were to be rewarded according to their faithfulness and obedience to the Shepherd; so I watched to see the end, both of those who entered by the strait gate and those who climbed in; and when the Shepherd came to one who had on the white garment—I noticed that his garment was whiter than at first when he entered—he said unto him, "Friend, come up higher; thou hast been faithful over a few things; I will make thee ruler over many things; enter thou into the joys of thy Lord." Then I saw some celestial creatures approaching, with wings white and beautiful, who spake with voices very melodious and sweet, saying, "We have come to bear thee away into the great fold, where thy pleasures shall be infinitely greater than they were here. There is fullness of joy for evermore." Upon hearing this his countenance brightened, and dazzled like those of the beautiful beings now before him, and he said, "I am ready." Then they bore him away; and as they ascended he shouted, "Victory! victory! victory!"

Now I turned me to see the end of those who climbed over into the fold. Their garments were still tattered and filthy. Then I heard the Shepherd saying to one, "Thou shalt die, and not live. Depart from me, I never knew you. Thou shalt go away into everlasting torment." Upon hearing these words he exclaimed, "Woe is me! for I am undone," Isa. 6: 5, and he lamented, and wailed, wringing his hands and gnashing with his teeth, and his cries were so heart-rending that I stopped my ears. Then I saw approaching him a terrible looking beast, which said, "Thou art my victim; thou shalt go with me," and seizing him carried him down into a horrible pit, and cast him into a fearful abyss, where countless thousands such as he had already been plunged, and I heard great weeping and gnashing of teeth.

Then said I, Oh, that the children of men were wise! that they were but willing to put away their filthy rags, their worthless earthly treasures, poor, trifling toys, and enter in at the strait gate, to receive the white robes of righteousness, and to eat of the sweet fruits of heaven to the satisfaction and saving of their souls! And I looked abroad, and lo! thousands and tens of thousands were still amusing themselves outside with those poor, worthless, and worse than worthless, toys of earth. Many of them even among the swine, wallowing in filth, and eating of the same food with them.

Upon seeing this sight, my heart was stirred within me, and I asked, Why is all this? Why are these so miserably

perishing? Why are they not told of the better things provided for them, and invited into the fold? A voice answered: "The harvest truly is great, but the laborers are few; there are not enough who are willing to give themselves to the work, and some who are willing are so hedged in, and their way blockaded that their labors are seriously hindered."

Then with an aching heart I cried, O, Lord of hosts! Raise up such of thy children who are willing to enter into this great work, and who will go forth in thy name, in thy strength and power, and save these poor beings from their misery and wretchedness! Even so, O, Thou that inhabitest eternity! Amen.

H. B. BRENNEMAN.

THE DEATH OF CHILDREN.

There are few unbroken families. There may be years through which the circle remains whole, but sooner or later there is a vacant place.

"There is no flock, however watched and

tended,
But one dead lamb is there!
There is no fireside howe'er defended,
But has one vacant chair."

We press our children to our bosom to-day, and love builds up in our hearts a thousand brilliant hopes for them; to-morrow, death comes, and they lie silent and still amid the flowers. Or we watched them, and see them grow up into nobleness and beauty, when, just as our dreams and hopes seem about to be realized, the fatal touch is upon them, and they are taken away.

Our comfort in the time of such bereavement is that it is God's will. Long ago this was the rock on which a godly father leaped when death had come suddenly and taken all: "The Lord gave and the Lord hath taken away." When we know that God truly is our father, and that his love is eternal and unchangeable, in the sorest bereavement.

In the Pitti Palace, at Florence, there are two pictures which hang side by side. One represents a stormy sea with its wild waves, and black clouds and fierce lightnings flashing across the sky. In the waters a human face is seen, wearing an expression of the utmost agony and despair. The other picture also represents a sea, tossed by as fierce a storm, with as dark clouds; but out of the midst of the waves a rock rises, against which the waters dash in vain. In a cleft of the rock are some tufts of grass and green herbage, with sweet flowers, and amid these a dove is seen sitting on her nest, quiet and undisturbed by the wild fury of the storm. The first picture fitly represents the sorrow of the world when all is helpless and despairing; and the other, the sorrow of the Christian, no less severe, but in which he is kept in perfect peace,

because he nestles in the bosom of God's unchanging love.

Another of the great comforts from a child is taken away is the truth of the immortal life. In the autumn days the birds leave our chill northern clime, and we hear their songs no more; but the birds are not dead. In the warmer clime in the far south they live, and amid lovely flowers, and fragrant foliage, and luscious fruits; they continue to sing as joyously as they sang with us in the happiest summer days. So our children leave us, and we miss their sweet faces and prattling voices; but they have only gone to the summer land of heaven. There, in the midst of the glory of the Lord, they dwell, shedding their tender grace on other hearts. We all believe this, but most of us believe it in such a way as to get but little comfort from it. The bringing into our hearts of the truth of immortality, in all its richness and fullness of meaning, would take away all bitterness from our sorrow when our little ones leave us.

"In that great cloister's stillness and seclusion,
By guardian angels led,
Safe from temptation, safe from sin's pollution,
She lives, when we call her dead.
Day after day we think what she is doing
In those bright realms of air;
Year after year, her tender steps pursuing,
Behold her grown more fair."

One of the chief elements of the sorrow when children die is the sore disappointment. Careers of great usefulness have been marked out for them in the fields of hope, and without even entering upon them they are gone. They seem to have lived in vain, to have died without accomplishing any work in this world. So it appears until we think more deeply of it, and then we see that they have not been in this world in vain, though their stay was so brief. They have not done what we had planned for them to do, but they have accomplished the part in God's great plan, which he had marked out for them.

Here is a little babe; it lies now in the coffin with a face beautiful as an angel's smile. It lived but a few days or weeks. It merely opened its eyes upon the earth, and then, as if too pure for this world of sin, closed them again, and went back to God. Did you say that it lived in vain, that it performed no work? Do you know how many blessings it brought down from heaven to that home, when it came like a messenger from the fragrant garden of God, shook its robes, and then fled away again? It only crept into the mother's bosom for a brief season and then was gone; but her heart will be warmer ever afterward, her life richer and deeper, her spirit gentler and sweeter. No one can tell what holy work a babe performs that stays only an hour in this world. It does not live in vain. It leaves

touches of beauty on other souls which shall never fade out. It may accomplish more in that one short hour, leave greater blessings behind, than do others who live long full years. It may change the eternal destiny of one or more souls. Many a child dying leads an unsaved parent to the sacred feet of Christ. Certain it is that no true parent, is just the same in character after clasping his own child in his arms. To have felt the warmth and thrill of a new love, even for a few moments, though the object loved be withdrawn, leaves a permanent result in the life.

God takes away our children, and in faith you surrender them to him to see them no more in this world; but you cannot give back all that they have brought to you. In your heart new springs of love were opened by their coming; and you cannot give these back.

Death cannot take out of your life the new experience which you had, in pressing them to your heart, or in loving them and caring for them through the sunny weeks. You are better, stronger, richer, in your nature, more a man or a woman, because you have held in your arms and have nurtured your own child. These new outreachings of your life can never be taken from you. Like new branches of a tree, they will remain ever after, part of yourself. Though the loved ones are removed, the results of their coming to you and staying with you, the influence, the impressions made, the new growths in your life, will never depart. They are your permanent possession forever. Tennyson puts this truth in happy phrase:

"God gives us love; something to love
He lends us; but when love is grown
To ripeness, that on which it thrives
Falls off; and love is left alone.

Then while the influence of a child's life remain, its death also brings new blessings to the home. It softens all hearts. Rudeness grows gentle under the influence of the sorrow. It brings the parents closer together. Many an incipient estrangement is healed at the coffin of a dead child. It is like a new marriage. Lowell writes:

"I felt instantly
Deep in my soul another bond to thee
Thrill with that life we saw depart from her;
O mother of our angel child twice dear!
Death knits as well as parts."

Many a home owes its purest happiness, its richest blessedness, to its losses. The memories of its sorrows are golden chains that bind all hearts together in tenderest clasp. Then when Christian faith rules, the mementoes of bereavement become inspirers of new hopes, lenses through which we see deeper into heaven. Again Lowell writes:

"Heaven is not mounted to on wings of
dreams,
Nor doth the unthankful happiness of
youth
Alm thitherward, but floats from bloom to
bloom,

With earth's warm patch of sunshine well
content:
'Tis sorrow builds the shining ladder up
Whose golden rounds are our calamities,
Whereon our firm feet planting nearer God
The spirit climbs, and bath its eyes un-
sealed.

Through the clouded glass
Of our own bitter tears we learn to look
Undazzled on the kindness of God's face;
Earth is too dark and heaven alone shines
through."

Such are a few of the comforts and blessings that come when the crib is emptied or a chair left vacant.—J. R. MILLER, D. D., in *S. S. Times*.

A SISTER'S TEARS.

A young man not very long since was on examination for the ministry. In relating his Christian experience the question was put to him, "What first led you to see yourself a sinner and feel your need of Christ?" His simple reply was, "A sister's tears." He said he had been thoughtless and wicked, using the name of God profanely, and giving himself up to infidel sentiments. He had a pious sister, with whom he would argue on the claims of the Christian religion, the genuineness, authenticity and inspiration of the Scriptures and argue her down; but the sister would not yield; she was in earnest in seeking the Salvation of her brother so she brought in her minister. But the young would be infidel disposed of the minister as easily as he did his sister, and came off victor. At length on one occasion he sought an argument with his sister, but she was silent. She had nothing to say but he only stormed the more. Still she said nothing, and when he spoke ill of her God, her Savior, her Bible and her religion, she made no reply, but burst into a flood of tears, "and those tears of my sister," said the young man, "reached my heart, and melted it. I then saw myself a sinner and fled to Christ for help." In relating it he was affected to tears as were the congregation before whom he was standing. My own heart, too, shared the general sympathy and ere I was aware I was wiping away a tear. The minister who gave the charge next day, in alluding to the circumstance, found his utterance choked. Such are the ways of God, so do great means fail; so do humble means succeed; tears do that which logic is utterly powerless to do. What a lesson of encouragement is this to those who are striving for the Salvation of the souls of beloved kindred, and friends, parents for children, children for parents, husbands for wives, wives for husbands, brothers for sisters, sisters for brothers, all such should labor and pray on looking to God in strong faith. Jesus wept over sinners and when we are so in earnest for the souls of our loved ones, that we weep over them then

it may be that they will be won for Christ. "He that goeth forth weeping and bearing precious seed, shall doubtless come again bringing his sheaves with him.—*Musical Million*.

For the Herald of Truth.

ON PREACHING.

There are some who seem to think that whatever a preacher does or says in the pulpit, the Lord is the doer of it. That this is a mistake, every one who will carefully consider the subject must see. A young preacher once complained to an older one that he made so many mistakes and blunders. The old minister replied: "Be satisfied with what the Lord does." I say the same, but we must be very careful to distinguish between that which the Lord does and that which man does through his own weakness and imperfection. The Lord certainly does not make mistakes and blunders, neither does he misquote Scripture. I once heard something like the following: A minister in winding up his discourse remarked: "If I have said anything in accordance with God's word, give God the praise. If otherwise, ascribe it to my weakness." This accords with my views of the matter precisely.

A minister is an instrument in God's hands. God has chosen to work through man, but man has his part to do. Man must fit himself for the work before God will effectually work through him. God will not in a miraculous way enable him to preach in a language which he has never learned, neither will he bring passages of Scripture to his mind which he has never read nor heard. Hence, a good understanding of the language a person intends to use, and a thorough knowledge of the Scriptures, are indispensable to much usefulness in the ministry. It is astonishing how much the Scriptures are misquoted. Even some of those who are otherwise good speakers, when they undertake to quote Scripture, seldom quote it correctly. The reason of this is undoubtedly because they have not made their Bible their study as they should have done. All should try to be well versed in Scripture, but it appears to me a preacher above all others should have as much of the holy Scriptures as possible written indelibly on the table of his heart. The word of Christ should dwell in him richly. This cannot be brought about without diligent study, and as a matter of course it will require a good share of his time. For a preacher to devote six days in a week exclusively to secular cares and duties, then undertake to preach on the seventh, make mistakes and misquote Scripture and then ascribe it to the Lord, is certainly in my opinion charging God wrongfully.

A BROTHER.

WHAT IS SANCTIFICATION?

Sanctification as we understand it, does not relate so much as to what men do, know, believe and enjoy, as to what they are. Neither does it relate to what they are in the estimation of others, but to what they are in the sight of God. It has to do with our motives more than with either our faith, knowledge, feeling or practice.

In order to understand sanctification we must learn to distinguish between the means or conditions of its attainment, the thing itself and its proper and legitimate fruits. These are three distinct and separate things, and should never be blended together as one idea.

It will be manifest to the apprehension of him who considers this matter closely, that sanctification must be a work wrought in the soul by God himself, or he could not be entitled to the glory for its accomplishment. "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." These. 5: 23.

It is not faith or consecration; these relate more particularly to our part of the work, and belong to the conditions of its attainment. Neither is it happiness or obedience; these belong to the fruits of sanctification.

A sanctified soul is one that bears the moral image of God. "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord." 2 Cor. 3: 18. It is a soul dead indeed unto its sins, and alive unto God through our Lord Jesus Christ. "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Rom. 6: 11.

It is a soul cleansed from all sin and unrighteousness. "But if we walk in the light as he is in the light, we have fellowship one with another and the blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1: 7.

It is also filled with righteousness, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Matt. 5: 6.

Without spot or wrinkle or any such thing, "That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Eph. 5: 27.

To such a soul Christ is all and in all. It has reached the state of grace enjoyed by our Savior in his sermon on the Mount. Matt. 5: 48, "Be ye therefore perfect even as your Father which is in heaven is perfect." And by Paul, Heb. 6: 1, "Therefore leaving the principles of the doc-

trine of Christ, let us go on unto perfection, not laying again the foundation of repentance from dead works, and of faith toward God."

All its powers move in harmony with the will of God, so far as that will is apprehended and understood.—*Highway of Holiness*.

For the Herald of Truth.

A GOOD CONSCIENCE.

Conscience is the judgment of the mind in regard to the lawfulness or unlawfulness of our actions and affections. We are admonished by the apostle Peter to have "a good conscience." 1 Pet. 3: 16. That is a conscience that does not accuse us of having done wrong. A good conscience is of great value. To be able to say with Paul, "I have lived in all good conscience before God until this day," is indeed of great worth. While on the other hand there are no pains more distressing and heart sickening than the pangs inflicted by a guilty conscience; the anguish of remorse. There is also no punishment more sure to be inflicted than that inflicted by a guilty conscience. In order to have a good conscience two things are essential.

First, we must have a proper knowledge of right and wrong as revealed to us in the holy Scriptures; and secondly, we must be strictly conscientious. That is, we must have a regard for conscience, and the dictates of conscience must be obeyed. It is not the work of conscience to make known to us our duty, but to prompt us to the performance of what the Word tells us to be our duty. Many persons are to a great extent governed and guided by conscience, thinking that whatever they can do or omit with a clear conscience is right. But this is a sad and dangerous error; as we may have a clear conscience and yet not have a good conscience. We may be following the dictates of conscience, and yet our actions be quite wrong; and when this is the case we have not been rightly instructed or properly enlightened by the Gospel of Jesus Christ. No doubt many Christian professors volunteered their service in the army during the late rebellion with a clear conscience, but certainly not with a good conscience, because their actions were directly opposed to the teachings of the Gospel. In like manner many other evils are indulged in by the professed followers of Jesus through a misguided and unenlightened conscience. Dear fellow pilgrims, let us give heed to the admonition of Peter, 1 Pet. 3: 15-16, "Sanctify the Lord God in your hearts, and be ready always to give an answer to every one that asketh you a reason of the hope that is in you with meekness and fear. Having a good conscience."

J. SIENK.

WHEN JESUS COMES.

There is one very sweet sense in which "Jesus comes" to his own followers in these days. He does not come in fleshly form, as he did eighteen centuries ago; nor does he come amid clouds and celestial splendor, as he will at the final judgment. But in spirit, seen by the eye of faith, Jesus draws delightfully near to those who seek for his presence. He comes to the awakened penitent, who cries out to him, "Come and take away my stony heart, and make it a heart of flesh." Already you may hear his knock at your heart, and his loving voice: "If thou wilt open the door, I will come in unto thee and sup with thee, and thou with me."

Hasten to let him in! He will not be satisfied with a closet or a corner of your heart, or with a paltry share of your thoughts, grudgingly given. He wants every room—your faculties, and will must all be surrendered to him. The key of your purse must be his, too. Don't plead that you are not worthy that he should come under my roof. He loves to stoop to the lowly in spirit. He will bring his own entertainment with him when he "supps" with you. You will be fed with more than angel's food when the King sitteth at the table. This is the very essence of conversion; to turn sin out of the door and convert your heart into a dwelling-place for the sinner's Friend.

"Admit him, for the human breast
Ne'er entertained so kind a guest;
Admit him and you won't expel,
For where he comes, he comes to dwell."

The richest and most joyous hours in a believer's experience are those in which he tasted of Christ's presence in a close spiritual communion. The believer feels the warmth and the light of his countenance. His left hand is under our head, and his right hand doth embrace us. We can roll off our cares and worries and doubts upon his everlasting arm. Such times of close companionship with Jesus are our holiest and happiest hours this side of heaven.

Into sick rooms where his children lie, Jesus often comes. No physician visits so faithfully. Noble old Halyburton, of Scotland, said one morning to his family: "Jesus came to me in the third watch of last night, walking upon the waters. He said to me, 'I am Alpha and Omega, the beginning and the end, and I have the keys of hell and death.' He stilled the storm in my soul, and lo! there was a sweet calm."

When Jesus comes in the house of sorrow, he speaks the same wondrous words which he spake to the mourners at Bethany. He allowed death to come there first to make ready for his own coming. Is not this one reason why death is allowed to take our loved ones? Then we are ready to send for Jesus.

THE LANGUAGE OF CHRIST.

BY PHILIP SCHAFF.

What language did our Saviour speak? Greek? or Hebrew? or both? and in what proportion? As the Son of man and Saviour of the world, he was above the limitations of race, nationality and language. He was absolutely perfect, the model for universal imitation. Nevertheless he was a historical person, and as such, had a well-defined individuality. He was born and raised in Palestine, was a Jew, dressed, ate, spoke, and lived like his countrymen. How could he have been understood by them if he had not addressed them in their own tongue? What then was this tongue?

He wrote nothing. He is himself the Book of Life to be read by all men. He stamped his image upon the world's history and upon every human heart and life that yields itself to his transforming and sanctifying influence. But some of his disciples wrote books,—the New Testament. And they all wrote Greek. Only one of them, Matthew, is said to have written his Gospel first in Hebrew, and afterwards in Greek. Even James, the brother of the Lord, who spent all his public life in Jerusalem, as far as we know, addressed his Epistle to the twelve tribes of Israel in the Greek language.

The Greek was the language of civilization, and of international intercourse. Since the conquests of Alexander the Great, who carried the Greek into the Orient, and still more since the conquests of Rome, which united all the nations from the banks of the Euphrates and the Nile to the banks of the Rhine and the shores of the Atlantic, the Greek had become the cosmopolitan language, as the French was used by the Continent in the last century, and as the English is now in the British colonies and in North America. This was one of the providential preparations for the introduction and spread of Christianity.

The Greek penetrated into Palestine two or three hundred years before Christ. This is evident from the numerous Greek names of Jews, and of places of Palestine, from coins and inscriptions, from the Greek version of the Old Testament which was used by the Apostles and Evangelists, from the large number of Greek-speaking Jews, called "Hellenists," from the writings of Philo and Josephus, who wrote in Greek, and from the New Testament itself. For it need not be supposed that the sacred writers learned the Greek language miraculously on the day of Pentecost. They had abundant opportunity to learn it naturally in their youth, on the street and in common intercourse with their fellow-men, especially in Galilee, their native province, which was full of Greek-speaking Gentiles.

We have no doubt that our Lord used the Greek language when speaking with

strangers, and with heathens, with such persons as the Syrophenician woman, the heathen centurion, the "Greek" who called on him shortly before the passion, King Herod, and Pontius Pilate. For a Roman governor appointed for a short time would hardly learn Hebrew, and no interpreter is mentioned.

But we cannot agree with those scholars who maintain that Christ used the Greek language exclusively or even chiefly. We must distinguish between the common every-day language of the people, and the occasional language of the higher classes, and of business men. Palestine was at the time of Christ a bilingual country, like the frontier countries on the continent (Alsace, Lorraine, Posen, some cantons of Switzerland), or like Wales in England, or Eastern Canada, or the German counties in Pennsylvania. The popular language was the Hebrew, or rather the Aramaic, a cognate dialect which supplanted the Hebrew after the Babylonian exile. In this their native tongue our Saviour would address the people.

We have the positive proof of that in several words which have been preserved to us in the Gospel of Mark, which is the faithful echo of the original impression of St. Peter. When our Saviour was to call the daughter of Jairus back to life, he addressed her in the Aramaic words *Tulitha cumi*; that is "Damsel, arise." When he opened the ear of the deaf and dumb man in Decapolis, he said to him *Ephphatha*; that is, "Be opened." And when he reached the height of his vicarious suffering on the cross, he exclaimed, again in Aramaic, *Eloi, Eloi* (the Hebrew would be *Eli, Eli*), *lama sabachthani*? that is "My God, my God, why hast thou forsaken me?"—*S. S. Times*.

For the Herald of Truth.

REMEMBER LOT'S WIFE.

These words were spoken by Christ to his disciples when he foretold them the end of the world. He told them that as it was in the days of Noah, and in the days of Sodom and Gomorrah, so it will be at the end of the world.

The Lord sent angels to Lot, in Sodom, to tell him that he would destroy the city with fire and brimstone, and that he should get him and his household out of danger. They told him to flee to the mountain and not look back.

They tarried, but the angels took them by their hands to lead them out of danger. Lot's two sons-in-law had permission to leave the city, but to them it was laughable and when the sun arose in the East, the Lord sent fire and brimstone from heaven, and Lot's wife looked back and she became a pillar of salt. Now Christ wants us to take a lesson from Lot's wife; he wants us to go out from

the sins of this world, and flee to the mount of Christ for safety; but it is laughable to a great many like it was to the two young men in Sodom. Their doom was to perish in that lake with fire and brimstone.

There are some perhaps who start out with Lot's wife and travel a mile on the journey, and then stand still, and look back to the sins of the world, and never get to the mount of safety. Perhaps she had friends or associates or treasures in the city, which she appreciated very highly, and by looking back after those things she never got to the mountain for safety. The angels took them by their hands to lead them out of danger. Christ wants to lead us out of danger from the sins of this world, he not only gives us his hand, but he laid down his life for us to redeem us from the transgression of our first parents in the garden of Eden: he died the most ignominious death that man should not die.

He calls to-day, "Come unto me all ye that labor and are heavy laden and I will give you rest;" but when it comes to the words, "take my yoke upon you, and learn of me, for I am meek and lowly in heart." Then we are so apt to look back to the pleasures of this world; perhaps to some friends or associates that don't want to come under the yoke of Christ, or perhaps Christ's yoke is laughable to them, like the fire of Sodom was to Lot's sons-in-law.

After the ten lepers were healed by Christ, nine went back again, but only one followed Christ. Now those of us who have started out for the promised heavenly Jerusalem, let us press forward and not look back till we meet a happy end.

PETER A. BLOUGH.

SUBJECTION UNTO GOD.

Do not expect that the will of God will be made apparent to you in any ordinary way. The most remarkable events occur naturally. It was by the order of an emperor that Joseph, being of the house and lineage of David, went to be taxed at Bethlehem, where the holy child Jesus was born. The fountain of water was near to Hagar when she lay down the child to die with thirst. Behold God, my friend, in the present arrangement of his providence for you, and submit wisely to passing events. He sees the end from the beginning, and plans wisely for his children. Oh, how good to submit our limited view to his far sight, reaching through time and eternity!

Remember the present moment comes to you as the moment of God. Use it for his glory, and every succeeding moment, for which we must render account to God. May God be all in all to us in every passing moment, now and forever!

RESTING ON JESUS.

More than a hundred years ago there lived in England a very learned and very good man by the name of Joseph Butler, now well known as the distinguished Bishop Butler, author of "The Analogy of Natural and Revealed Religion," a work of great excellence and power, and which has done great good in the world.

But though so learned and so good, Bishop Butler did not bring home to himself, with the simple faith of a child, the full promises of grace in Christ Jesus. And when at last he lay on his dying bed, absorbed in thought, he suddenly turned and said to his chaplain, "I know that Jesus Christ is a Savior, but how am I to know certainly that he is a Savior to me?" The chaplain simply answered, "My lord, it is written, 'Him that cometh unto me I will in no wise cast out.'"

The dying bishop paused and mused thoughtfully for a moment, and then said, "I have often read and thought on that verse, but never till now did I see and feel its full meaning, and power. Now I die happy." And to us, as to him, nothing but a full reliance on what Christ has said—a simple and childlike faith in his gracious declarations, can take away our fears and enable us to live as we ought, or to die peacefully and happily. Believing, implicitly and fully, just what Christ says and promises, whether living or dying, we are safe forever.

A lady who had this simple, unwavering faith in the Savior, was taken sick, and soon died. Toward her last moments she found it difficult to speak distinctly, but managed to articulate the word "Bring." Her friends, in ignorance of her meaning, brought her food; but she shook her head, and with difficulty again said, "Bring." They then offered her grapes; and then, thinking she wished to see some near friends, brought them to her bedside. But in each case she shook her head; and then, by a great and struggling effort, she succeeded in completing the sentence,

"Bring forth the royal diadem, And crown him Lord of all;" and then, with her face lighted up with joy and peace, as if, like the dying Stephen, she had seen the heavens opened, she passed away, to be with Christ forever.—*American Messenger*.

For the Herald of Truth

A THOUSAND YEARS.

But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. 2 Pet. 3:8.

It appears that people differ very much in regard to these verses of the above text. Some understand it to mean that

God was six thousand years at creating the world; others understand it to mean that as God created all things in six days and rested the seventh, the world would labor six thousand years and the seventh thousand years would be a Sabbath in which the people would rest from their work. I do not believe that the apostle had anything of this kind in view when he wrote the above words. I believe he wished to teach that time is unlimited in the sight of God, that a thousand years and one day are the same unto him. By reading the writings of the apostles we have reason to believe that they did not expect it to be so long before Christ would come again. The apostle wished to admonish the people that "the Lord is not slack concerning his promise as some men count slackness." 2 Pet. 3:9; that we should not lose confidence in Christ's coming again, though it be thousands of years until he will come, nevertheless "he that shall come will come, and will not tarry." 1 Jeb. 10:37. Read the whole chapter and you will find that the writings of the apostle throughout the chapter, refers to Christ's second coming.

L. A. RESSLER.

WHAT MEANEST THOU?

"What meanest thou, O sleeper, Arise, call upon thy God." Jonah: 1:6.

It appears to me that there are still a great many sleepers in this world to whom the shipmaster calls, "What meanest thou, O sleeper! arise, call upon thy God," for your ship the soul, is in danger of perishing. It is tossed about by the wind and driven hither and thither by the storm, and is in danger every moment of going down to destruction. Therefore arise and call upon your God, that you may be saved, while it is to-day for we know not what the morrow may bring. To-day he stretches forth his hands to save sinners from destruction; to-day is the day of Salvation—"What meanest thou, O sleeper! call upon thy God" and be saved. He is a gracious God, merciful and slow to anger and of great kindness. Seek him and when you have found him in your heart, trust him and obey him as a true child of God and he will be with you continually and never forsake you. He will bestow upon you in abundance the needed blessings both temporal and spiritual.

Be meek and lowly minded in your hearts, this is what he desires of us, and not haughtiness. He will bestow upon you his spirit and lead you to joy and happiness. And in the end he will give you a home in the rest which he has prepared for the children of God. "The Spirit and the bride say, Come; and let him that heareth say, Come; and let him that is athirst Come; and whosoever will, let him take the waters of life freely."

THE WANDERER.

A Christian father, who lived in very comfortable circumstances, in one of the New England States, had a son who turned out very badly. He disgraced himself, and brought shame and trouble on his family by his bad conduct. Like the prodigal son, he left his father's house and went into a far country. He wandered away to California. There he went farther and farther in wickedness. He became intemperate and a gambler. He plunged into wickedness of every kind. For years his father had never heard from him. One day a friend of the father was going to California. He said to this friend: "If you should meet with my poor boy, tell him his father loves him still." While he was in California, this friend made many inquiries about the young man. For a long time he could hear nothing of him. At last he found out where he was. One night he went to see him in his wretched place of sin where he was spending most of his time. He called him out, and said to him: John, I am very sorry to find you in such a place as this. I bring a message from your father. He wished me to tell you that he loves you still."

The hard heart of the wicked wanderer melted under those words of kindness. Like the prodigal son, he said to himself: "I will arise and go to my father." He did so. He was kindly received. He became a changed man. That loving message from a kind and tender father saved him. And that friend who carried the sound of his father's words of love was the means of saving that young man.

REV. R. NEWTON, D. D.

COURAGE.

If we are to rise to Christian perfection, we have need of courage. You need it every day you live. You need it in every station of life that you occupy. "You and I want courage to speak the truth in ordinary social life, courage to throw ourselves against the affections of society, courage to declare God's counsel in the face of a world that more than half deny him; you need courage to go into your warehouses and act honestly, courage to sit in your drawing-rooms and conduct yourselves, not as society demands in its unreality, but as God insists; courage to speak out for God in life; courage to meet the dead and vacant stare; courage to confront the sneer of ridicule; courage to support you against the cold, hard pressure of a little and unbelieving world.—*Knorr-Little*.

THE HEART of the wise teacheth his mouth, and addeth learning to his lips.

HERALD OF TRUTH.

February 15, 1883.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

THOSE of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrears, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

* Entered at the Post Office at Elkhart, as second class mail matter.

THE STORY OF THE GOSPEL.—Our Savior's life on earth told in words easy to read and understand by the author of the "Story of the Bible." 360 pages, 12 mo., 150 illustrations and a Frontispiece in colors—coarse print, and one of the best books for children now published. Price 50 cents.

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DEATHS.—From one of our correspondents in Lancaster Co., Pa., we learn that there have been an unusual number of deaths in that vicinity since the new year, set in, especially of aged persons. Reader, "Be ye also ready."

UNUSUAL.—Bro. Coffman reports that as he was returning from his visit to Missouri, before reaching St. Louis and after leaving that city on the night of the 2nd of February there was a number of vivid strokes of lightning, accompanied by sharp peals of thunder. The snow-covered fields were lighted so that objects could be seen for miles in the distance. The rain was falling moderately and at times rapidly. These phenomena occurred at an unusual time of the year for this climate, and at a time when the temperature was below freezing in the lower atmosphere.

A GOOD DECISION.—A minister in the East, who so far has not sent us any accounts of his ministerial work, for fear of being accused of boasting, writes us that as he is now censured for his former course, he has determined hereafter to report the work coming under his charge for the benefit of the readers of the Herald. This is a move in the right direction, and we trust others may follow his example. This will make our paper so much the more interesting.

PASSAGES FROM THE LIFE AND WRITINGS OF GEORGE FOX, taken from his Journal with the desire on the part of the editor to give a fair representation of his character and religious views, and to lead the reader to seek a fuller acquaintance with them. George Fox was the founder of the religion of the Friends in England under whose instructions Penn was led to accept this form of belief. The book is well printed, bound in cloth, and contains 315 12mo pages.

PASSAGES FROM THE LIFE WRITINGS OF WILLIAM PENN—collected from his published works and correspondence, and from the correspondence of Clarkson, Lewis and Janny, and other reliable sources. For sale at Friends' Book Store 304 Arch Street, Philadelphia, 1882. The book contains 512 twelve mo. pages, printed on fine paper, and neatly bound in cloth. It is designed to show forth the trials, experiences and triumphs of Wm. Penn, the distinguished founder of Philadelphia, and the man who carried the principles of peace further into the details of business and practical every day life than any other, and established a government, which for three quarters of a century preserved its undisturbed principles of love to all men.

RAILROAD ACCIDENT.—On Sunday Feb. 4th a collision of two freight trains on the Lake Shore and Michigan Southern Railroad occurred near La Porte, Ind. There were three oil cars in one of the trains, which being ignited from the burning debris after the collision caused so powerful an explosion that at South Bend 25 miles distant it is said to have broken window lights, and here in Elkhart a distance of 40 miles windows and doors were shaken so that their rattling was distinctly heard by all in the room. For many miles all around the County

the people observed the shock and many surmises were made as to what could have been the cause, until the news of the collision and the explosion was received. Fortunately no one was seriously hurt.

THE WINTER.—The winter has been unusually severe throughout the Western States so far, and the snow, with a deep bed of sleet and a thick crust of ice, seems to indicate a continuance of the cold for some time to come. Severe cold, storms, rain, heavy sleet, thick ice, and very little sunshine have made up the weather for the greater part of the two months past. We have seldom experienced a winter with such severity and with such a compact bed of ice and snow as now covers the west.

In the east the rivers are swollen with great floods, caused by the rains of the 2nd and 3rd of February, threatening destruction to life and property. In the vicinity of Elkhart the snow has not been very deep at any time, but there was sufficient to make good sleighing nearly all the time since January 1st. The rain of the 2nd and 3rd of Feb. caused the heaviest ice for a number of years. In places, especially in central Illinois, the ice caused great damage to forest and fruit trees, and telephone and telegraph wires were much broken. The cold has been continuous, and several times the mercury fell lower than 20 degrees below zero, Fahr.

CHURCH NEWS.

BISHOP SAMUEL BLOUGH, of Cambria Co., Pa., is suffering with dyspepsia and Consumption. May the Lord bless him in his afflictions.

BAPTIZED.—On the 6th of November 1882, three persons were baptized, and received into the Church, at Lost Creek, Juniata Co., Pa. At the same time one was reclaimed. May the Lord bless and prosper the Church in this place.

BRO. H. E. REXROD, from Allen, Collin Co., Texas, writes us that they have very cold weather there; and that he expects to remain, as his anticipations are that that part of Texas is destined soon to be one of the best portions of our country.

CHURCH NEWS.—Our supply of Church news in this issue is somewhat meagre. We trust our friends will not forget to send in what may occur in their respective neighborhoods. We want to make the Herald as full a record of the growth and progress of the Church as possible.

CHURCH SERVICES on Sunday Feb. the 4th, throughout the Western States, were attended very sparsely on account of the bad condition of the roads, caused by the snow, sleet and ice that had accumulated during the storm of the several previous days. It was very difficult to travel either on foot or with horses.

BRO. JACOB SNAYELY from near Mannheim, Lancaster, Pa., recently visited the Church at Indiantown, in the same county, and spoke from Heb. 4:8-14. He earnestly admonished the brethren and sisters of their duty to seek to enter into that rest prepared for the people of God. May the Lord bless the dear Brother in his labors.

DEACONS ORDAINED.—Two deacons were ordained at the Bank Church, in Rockingham Co., Va., on the 21st of January. There were twelve brethren presented and the lots fell on David E. Rhodes and Christian Good. May a kind heavenly Father give grace and strength to these brethren, that they may be instruments of much good in the Church and cause many souls to turn from darkness into light.

BRO. JACOB SCHIRAG, of Dakota, during his visit through Pennsylvania, visited the Churches in Bucks and Montgomery Counties, preaching from Jan. 25th to Feb. 1st at the following places: Salford, Franconia, Perkasi, Deep Run, Line Lexington, Plains, Skippack, Metatech and Towamencin. He intends also to visit the Churches in Ohio and Indiana. We trust he may be able to do much good in his labors and encourage many precious souls to greater faithfulness in the cause of Christ.

VISIT TO MORGAN CO., MO.

Recently I was favored with the long wished for privilege of visiting the Church in Morgan county, Missouri. I started from Elkhart on the 19th of January, and in consequence of missing connection at Chicago and St. Louis, and being compelled to wait twelve hours at each of these places, I did not get to Tipton till 3 o'clock on Sunday morning.

The Church here is under two separate charges. One is composed chiefly of members that formerly belonged to the Church in Virginia, some from Pennsylvania, Ohio, and Indiana, under the care of the Brethren, D. D. Kauffman and Daniel Driver. This part of the Church is identified with the regular Missouri conference, in harmony with the other state conferences and the Pennsylvania and Canada district conferences. The other is composed principally of Swiss Mennonites formerly of Ohio and some others from Pennsylvania and other places, under the care of the Brethren,

M. S. Moyer and P. P. Lehman. This part of the Church is identified with what has been termed the General Conference of Mennonites in North America. Their church organ is the "Bundes Bode," a German paper, published at Berne, Indiana.

I was very much pleased to see how much harmony and good feeling prevails between these factions, and thought, so little as appears to stand between them it might be an easy and at the same time a blessed thing for each one to give up a few preferences for the good of his brother, uniting all their strength and working together in perfect harmony. I could not refrain from raising a fervent prayer to God that he might keep each of these parties under the influence of pure gospel teaching, that they might so carry out the order of the house of God, that they might continually grow into a more perfect unity. I must confess, however, that, as an impartial observer, I was made to fear that unless great care is taken not to give way to things which the world loves, that the breach may grow wider instead of narrower.

A number of meetings were held at several different places; two in the village of Excelsior, in the hall arranged for that purpose over the store room of Brother Jonas Wenger; two at the Methodist Church house near by. One at Hopewell a large Union house; a number at Mt. Zion Meeting house; and I was at two appointments at Bethel with the Swiss brethren. These appointments were nearly all well attended, and the interest seemed to grow to the last. Though some of these meetings were held in the week day, the members and many friends showed that they were as much if not more interested in religion than in their secular affairs. This mingling together in singing, praying, exhorting, and teaching seemed to quicken Christians into greater zeal and the sinner to a closer examination of the Word of God and the conditions of his soul. Six young persons expressed their willingness to begin the new life in Christ, and are now applicants for baptism. May the Lord remember in mercy and fully bring to our dear Savior those other dear souls that were almost persuaded.

On the 2nd of February I left Tipton en route for Elkhart, but stopped over Sunday at Varna, Marshall county, Illinois, where two meetings were held at a place where the people, with a few exceptions, had never heard a discourse by one of our ministers. It seems to me that if some of the brethren were to go into such places and see with what interest the people hear the Word as we teach it, and hear their expressions of approval of the doctrine, they might receive courage to make greater efforts where we have only a few members or none at all.

I arrived safely at home on Tuesday,

the 6th, through all the dangers attending rail road travel at this particular season, the Lord has graciously brought me and permitted me to have a pleasant and prosperous journey. One of the most pleasant features of this visit was my association with a number of friends with whom I was intimately acquainted in childhood and youth, but had not seen for a number of years. In meeting with them I was made to think of the glorious meeting of the faithful in heaven, and the happiest thought in the sorrow of parting was that we may, by trusting in Jesus to carry us safely over the river of death, meet to part no more. Keep, toiling on, dear fellow pilgrims, with renewed energy and nobler zeal; live for heaven and not for earth; and Jesus will take care of us here and over yonder.

J. S. COFFMAN.

"MY FATHER'S WILL."

A good old man was one day walking to the sanctuary with his Bible in his hand, when a friend met him and said:

"Good morning, Mr. Price, what are you reading there?"

"Ah, good morning," replied he, "I am reading my Father's will as I walk along."

"Well, and what has he left you?" said the friend.

"Why, he has bequeathed to me a hundred-fold more in this life, and in the world to come, life everlasting.—*Baltimore Bulletin.*"

READING TOO MUCH.

Girls read too much and think too little. I will answer for it, there are few educated girls of eighteen who have not read more books than I have; and as to religious books, I could count upon my fingers, in two minutes, all I have ever read—but they are mine. Multifarious reading weakens the mind more than doing nothing, for it becomes a necessity, at last, like smoking; and is an excuse for the mind to be dormant, whilst another's thought is poured in and runs through, a clear stream over unproductive gravel, on which not even mosses will grow. It is the idlest of all idleness, and leaves more of impotency than any other.—*F. W. Robertson.*

"HE MUST INCREASE, BUT I DECREASE."—It is the Lord's love to me I would see, not mine to Him. I want to look at Him till I am not. This will not be, when I find myself having more love to God, more holiness, but when I lose myself and see Him to be my wisdom, righteousness, sanctification, redemption.—*Adelaide Newton.*

For the Herald of Truth.
A LETTER.

Dear brethren and sisters, it is alone through the grace of God that I am yet spared to enjoy the privilege of writing for the *HERALD OF TRUTH*. I felt the love of God in my heart so that I thought I must write. I have often received blessings from this paper. I must say it is good to serve God, although we have many trials and temptations to go through. But the Lord is always willing, if we are, to help us do his will. We must however give up everything in to the will of God; we must come as lost sinners, like the prodigal son did. We cannot go on the narrow road with all our sins; we must be washed and cleansed if we wish to enter on this way, for the gate is strait and the way narrow, that leadeth unto life everlasting.

Dear brethren and sisters, let us humble ourselves more and more at the feet of Jesus; let us make our lights shine and not hide them under a bushel. I must confess that I have not come humbly enough to the Lord yet. When I look here and there I see a great many things which are not pleasing in the eyes of God; but my prayer is that He may bring me nearer to Him; that I may become more humble; for I have once promised that I will serve Him as long as I live, and I want to be faithful. The crown is not to be had at the beginning, or in the middle, but at the end of our journey; and if we are faithful we shall receive it and can enter into those mansions which are prepared for all God's children. Everything that would enter there must be holy and pure, for we have no promise in the word of God that we can go to heaven just as we are in our sinful life; no, we must be born again, as Jesus said to Nicodemus. We must become new creatures, and we will be new if we once have our sins forgiven. Oh, what a joy and many happy hours we can have if we live near to Jesus. Who would not turn from his sinful ways and come to Jesus. I would say to those who have not come to Jesus yet, Do not turn the voice of Jesus from you! Come to-day, just as you are, with all your loads of sins; he will take it from you. You know not how long you may live in this world nor what a terrible thing it is to die without God. Perhaps you think you will get converted when you get older; that you will then have a more convenient time to serve God; or some perhaps think when they get sick, and see that they must die, then they will come to God; but my dear friends, do you know whether you will ever get sick? Perhaps you will be taken away suddenly, without a moment's warning, and where would you appear? I can say by my own experience what it is to live without a hope in God when lying on a

bed of sickness. It is a terrible thing; therefore I would warn you not to put it off too long but attend to it before it is forever too late. When we come before the judgment seat of Christ, we cannot turn from our evil ways; what we have sown that we must then also reap; if we sow to the flesh, we must also reap of the flesh, if we sow to the spirit, we shall also reap of the spirit—everlasting life. I would once more say, let us be wise and turn to God that we may be prepared when we come to die; that we may meet our God in peace and be forever blest. Amen. NANCY MOYER.

"DEATH OR DEEP WATER."

A vessel was once approaching Liverpool. Night was drawing near, the sky was cloudy, and there were tokens of a gathering storm. The captain did not seem to understand his business, and managed to get his vessel away down on the flats, where it was in imminent danger of being wrecked. A pilot started out to board the ship. He would have been glad to have avoided the job, but it was his turn, and he must go where duty called. The pilot-boat came alongside, and the pilot jumped into the chains, sprang on deck, and said to the captain, "What have you brought your ship down here for? Call all hands aft."

They came, and he said, "Now boys, it is *death or deep water*. Hoist the mainsail!" The men saw at once that there was work to be done, and a pilot on board who knew his business. They sprang to their places with a will and by putting forth their best exertions, they saved the ship.

Are there not too many Christians who are out of the channel, and drifting on the shoals of worldliness and pride and indifference, who need to hear the faithful pilot's voice, crying out, "Now boys, it is *death or deep water*?" A mere theoretical knowledge of divine things will never avail us when the night of wrath and the storm of judgment gather on the world. If we are to make the heavenly port we must find safer sailing than can be found among the shoals and quicksands of empty professions and religious formalism. Let us heed the pilot's voice and endeavor by God's grace assisting us, to launch forth into *deep water*, and make sure work both for time and for eternity. "Wherefore the rather, brethren, give diligence to make your calling and election sure."

For the Herald of Truth.
DIRECT WORK.

To obtain profitable results from our labors, they should be wisely planned, earnestly pressed, and carefully performed; system creates union; union

gives power, power the ability to accomplish the desired results. It is system that we should have in our Church work; the more rigid the system, the more direct the work, the greater will be the results obtained. One of the first objects requiring attention, is the Sabbath School. There should be one organized in every congregation, conferences should urge their formation in all Churches in their respective districts; ministers should bring the subject to the attention of their people and urge upon them the importance and necessity of spiritual instruction to the young. And the means it will be in bringing them to the Church when they arrive at mature years. The members should also enter heartily into the work, act as officers and teachers, make it a point to be present as often as possible, even if they do not take part in the active duties of the school; invite your neighbors to bring their children to the school; and the good results will soon be evinced in a good Sabbath School and an increased attendance at Church service.

JOSEPH BREWER.

A TRUE PHILANTHROPIST.

Robert Raikes was, pre-eminently, a philanthropist. Aside from his Sunday-school efforts, as well as in them, he was devoted to the good of others, and especially of the children. He not only watched over the schools he had planted, but he visited the pupils individually, and personally labored to make them better in all respects. For such work he had much aptitude, as well as much heart, and many recorded instances show how successful he was in personal effort with the lower classes, for whom especially he toiled.

FISHING FOR A MAN.

A fisher for men should always be on the alert, and if he is, he will find many opportunities to do good which would escape the attention of the unthinking. A preacher of our acquaintance was one day riding past a hayfield when a shower was coming up, and saw a farmer who was not a church-goer, sending off in great haste for a horse to draw his hay in out of the rain. The minister immediately stopped, and offered his horse to do his work. It was declined, but the minister insisted, pulled off his coat, unhitched his horse, went to work and helped the farmer load his hay. They got in two loads, and when the last one was in the barn and the rain came pouring down, the farmer drew out his wallet and said:

"How much shall I pay you?"
"O, nothing," said he, "nothing at

all." But the farmer insisted on paying him.

"Well," said the minister, "you come next Sunday and hear me preach, and we will call it square."

The farmer agreed to do it, and for the first time in a long while he was found in the house of prayer. The man who could load hay he found could preach the gospel. He heard it, believed and obeyed. That hour's work helping him save his hay from the rain, was the means of leading him to believe on the Lord Jesus Christ.

MORE MOMENTUM.

The Church needs a change in quality as well as quantity of membership. One-half the professed Christians amount to nothing. They go to Church. They have a kind regard for all religious institutions. But as to any firm grip of the truth, and enthusiastic service for Christ, and cheerful self-denial,—any overmastering prayer, and capacity to strike hard blows for God, they are a failure. One of two things these half-and-half professors ought to do: either withdraw from the Church, or else go so near the fire as to warm. Do you not know that your present position is an absurdity? You profess to be living for Christ and heaven, but all the world knows you are not.

Wake up, do something. Either help pull the Lord's chariot, or get out of the way. We want more old styled holiness. A consecrated heart is momentum for all Christian work. The Lord give us a higher, a deeper, a broader life. We cannot do much towards saving others till we ourselves are more surely saved. We cannot pull others out of the surf when our own feet are slipping. More purity, more faith, more consecration will be more momentum.—*Sel.*

HE LOVES US.

"We love Him because He first loved us." What an amazing love, that Jesus left the lofty courts of Heaven, came into this tetter world to redeem the human family, by shedding his precious blood on the cross, and said: "It is finished." We love Him, and keep His commandments because He first loved us. By this shall all men know that ye are my disciples, if ye have love one to another, He that loveth not, knoweth not God; for God is love.

God manifested his love toward man and gave his only begotten Son, that we might live through him. "Beloved, if God so loved us, we ought also to love one another. May we prove faithful and hear that welcome plaudit, 'Well done thou good and faithful servant.'"

S. GODFREY.

THE BLESSING OF PEACE.

Peace is the grand Christian charity, the fountain and parent of all charities. Let peace be removed and all other charities die. Let peace exert her gladness some way and all other charities quicken into celestial life. Peace is a distinctive promise and possession of Christianity. So much is this the case that, where peace is not, Christianity cannot be.

There is nothing elevated which is not exalted by peace. There is nothing valuable, which does not contribute to peace. Of wisdom herself it has been said, that all her ways are pleasantness, and all her paths are peace. Peace has ever been the longing and aspirations of noblest souls—whether for themselves or for their country.

Not in aspiration only, but in benediction, is his word uttered. As the apostle went forth on his errand, as the son left his father's roof, the choicest blessing was, "Peace be with you!" As the Savior was born, angels from heaven, amidst quiring melodies, let fall that supreme benediction, never before vouchsafed to the children of the human family—Peace on earth and good will toward men!—*Selected.*

A MOTHER'S RESPONSIBILITY.

"Mamma," said a delicate little girl, "I have broken my china vase."

"Well, you are a naughty, careless, troublesome little thing, always in some mischief; go up stairs and wait till I send for you." And this was a mother's answer to a tearful little culprit who had struggled with and conquered the temptation to tell a falsehood to screen her fault. With a disappointed, disheartened look the sweet child obeyed; and at that moment was crushed in her little heart the sweet flower of truth, perhaps never again in after years to blossom into life. Oh, what were the loss of a thousand vases in comparison? 'Tis true 'an angel might shrink from the responsibility of a mother.' It needs an angel's powers. The watch must not for an instant be relaxed; the scales of justice must always be nicely balanced; the hasty word that the overtaxed spirits sends to the lips must die there before it is uttered. The timid and sensitive child must have a word of encouragement in season; the forward and presuming, checked with gentle firmness; there must be no deception or trickery for the keen eye of childhood to detect, and above all, when the exhausted brain sinks with ceaseless vigils, perhaps, and the thousand petty interruptions and unlocked for annoyances of every hour almost set at defiance any attempt at system, still must that mother wear an unruffled brow, lest the smiling

cherub on her knee catch the angry frown. Still must she rule her own spirit, lest the boy engrossed with his toys repeat the next moment the impatient word his ear has caught. For all the duties faithfully performed a mother's reward is in secret and silence. Even he, on whose earthly breast she leans, is too often unmindful of the noiseless struggle, till, too late, alas! he learns to value the delicate hand that has kept in unceasing flow the thousand springs of domestic happiness.

A RICH LEGACY.—"Peace I leave with you, my peace I give unto you: the world giveth, give I unto you."—*Jesus.*

PRESERVE your conscience always soft and sensitive. If but one sin forces its way into the tender part of the soul, and is suffered to dwell there, the road is paved with a thousand more iniquities.

Do you get real pleasures from your prayers, reading, and meditation on holy things, or do you get through them to satisfy the demand of your conscience, and are secretly glad when they are over?—*Religious Telescope.*

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For the Herald of Truth.

WHENCE YOUR HOPE?

My dear young friend: I was really glad for one expression in your letter. It was this: "That if we meet no more on earth, we have a hope that we may meet in heaven." This gave me reason to think that you have some pious thoughts and are not living entirely without God. But I was made to wonder whether you see clearly on what you are basing your hope. The Christian, with all his experience and work in the cause of Christ, sees that he himself is nothing, and that all his righteousness and all his labor will not satisfy God for the sins he has committed. But there is the righteousness of Christ, whose life was so pure and sinless that God looks upon that with satisfaction. As saved souls, we have simply believed on Christ, who gave his righteous life to satisfy God for us. In this way we are saved by the righteousness of Christ.

We have believed on Jesus, have accepted his righteousness to satisfy God for us, and continually present that righteousness (not our own) to God, praying him to accept us in the righteousness of Christ. God has promised in his word that he will do this; we believe his word, and by laying hold of God's promise, and holding up Jesus to Him, he accepts us for Jesus' sake, and saves us of his own free will because we have come through Jesus. O Jesus, thou art my only Savior.

Jesus paid it all, he does it all as far as

our salvation and redemption are concerned. Now, when we know what Jesus has done for those who believe in him, and then find what his will is that we should do to witness to the world his saving grace in us, we conclude that we must believe and obey one part of his word as well as another. When God has verified his promise to us by accepting us for the righteousness that Jesus gave for us, pardoned our sins, gave us peace in our souls, how can we refuse to obey him in the simple, easy commandments that he gave us? The same loving Savior that said, "Come unto me, all ye that labor, and are heavy laden, and I will give you rest," has also said, "If ye love me, keep my commandments." It is not possible that we can accept Jesus and his pardoning grace, for our sin sick souls, and then not love him; and we cannot love him and refuse to keep his commandments.

Dear young friend, you have not obeyed the commandments of Christ, though it may be that you have accepted Jesus as your Savior. If you have, you certainly feel willing, *now*, to obey him, and expect to do so as soon as you come to the time when you clearly see your duty, and the Spirit says, Come now, my child, and do your heavenly Father's will by obeying the commandments of Jesus. Unless you have accepted Jesus as your Savior and your righteousness, and are willing to obey him and will actually do so if your life is spared till you receive plainly the Savior's call, I cannot see on what you build your hope of meeting your dear friends in heaven.

May your young mind, just opening up to maturity be richly stored with true wisdom.

J. S. COFFMAN.

For the Herald of Truth.

JESUS OF NAZARETH.

Long, long ago there sat by the wayside one who was blind and poor, begging such alms as the passers by in their charity might wish to bestow. No doubt his friends had been telling him of the grand earth's beauties, of its waving forests, towering hills, and peaceful, flowing rivers, of birds and flowers, and the beautiful sunshine over all. As he sat there in the gloom and darkness, he was probably thinking of all this splendor, and longing intensely to enjoy it; perhaps, too, he had heard of Jesus and his miracles and indulged in a hope that He would pass that way, and yet another hope so faint that he dared scarcely breathe it, that He would restore to him his sight. While he was thus meditating, he heard a great commotion; he inquired what it meant, and was told, "Jesus of Nazareth passeth by." Who can imagine the fear, the joy, the trembling hope that

thrilled the bosom of that poor blind man. His hope was realized, his opportunity had come, Jesus was passing by: eagerly anxious lest he should come too late, he cried, "Jesus thou son of David, have mercy on me." They rebuked him, "Hold thy peace," but he cried the more, and Jesus, who hears the faintest cry of distress, bid him come to him. He came, the blind eyes were opened, his faith had saved him. Can it be told, the boundless joy that enraptured the soul of poor Bartimeus when there was unfolded to his gaze the beautiful works of God? Thus he could drink in the beauties of the landscape stretched before him, in one long lingering glance; but day by day there would be revealed to him the little objects around him the wondrous workmanship of a power divine. Thus it is with the awakened sinner who has come out of sin under grace, a flood of divine light and love overwhelms him; but day after day, as he walks faithfully with his God, there is revealed to his wondering soul the beauty of Christ, and the perfect joy of a Christian life.

One can tell of the peace, the joy, and rest that is experienced in a close walk with God, but you can not realize it until you come to Jesus, have the blind eyes opened, and see for yourself. It was told the queen of Sheba of Solomon's fame. But she said, "I believed not the words until I came and mine eyes had seen it: and behold the half was not told me."

Bartimeus had never known anything but blackness, but he believed there was a glorious light in the world and longed to behold it; no wonder he was so anxious to call upon Jesus. How many to-day are sitting in spiritual darkness, and from their eyes are hidden the glorious beauties that gladden the Christian's life?

"Jesus of Nazareth passeth by." He calleth thee, arise, and do not be rebuked by the multitude of evil spirits in your heart. Here is a beautiful hope for you. Jesus is come. Now is your opportunity. You would have thought Bartimeus exceedingly foolish to reject the first chance of having his sight restored. Do not then reject a like blessing, but come and prove for yourself the Savior's matchless power.

BARBARA HERR.

For the Herald of Truth.

FAITH.

Faith is one of the first conditions by which we are saved, hence it becomes necessary that we consider it as a subject of the first importance. Faith is something that can not be seen by the natural eye, although it forms a part of the mind of the learned as well as the unlearned, yet it is not clearly understood. Paul speaks of faith as a mystery. We must possess and exercise faith itself to know what it is.

For the Herald of Truth.

LEARN, AND PREACH WHAT YOU BELIEVE.

Many persons seem so wrapt up in a kind of self satisfaction that it is next to impossible to rouse them to an effort to learn anything more. They know all that is worth knowing, or if there are things that they do not know, they esteem them of such small importance that it would be of little advantage to know them. How many persons may you meet in a single day to whom you might feel to reply in the language of Job to his comforters, "Surely wisdom will die with you!"

This is more especially true with regard to religion than anything else. The adherents to all forms of religion, from the most ignorant idol worshiper to the most enlightened Christian, claim to have learned the truth; they are just right, and any effort to enlighten them is to impose upon them error. Go to the Chinese and tell them their idol worship is vain, and that the philosophy of Confucius is inferior to Christianity, and they will look upon you as a deceiver or entirely blinded by ignorance. Tell the North American Indian that he does not understand the Great Spirit which he worships and that the happy hunting-ground, to which he expects to go after death is an illusion, and he will regard you as one who has not yet learned so much as he has, and, in your ignorance, willing to crush his brightest hopes. When you speak to the Jew of Christ as the Messiah, he sympathizes with you in your ignorance of God's will and highest laws to man.

It is just the same among the various sects and organizations under the name of Christianity. The Catholic will claim that he is a member of the mother church, and has been taught in all the concentrated wisdom, of Jesus Christ, the apostles, the church fathers, and modern priests, and it is difficult to get him under any influence that will lead him to take any other view of the matter; and even if this should be accomplished, his sincere Catholic friends usually look upon the course he has taken with all the horror that we as Protestants do, upon one who turns out to be an avowed atheist.

Each Protestant sect claims to have learned the will of God in perfect harmony with the sacred word; and each separate denomination claims that all the others are mistaken in some particular points of doctrine or practice. So, strictly speaking, all must be wrong in something unless it be some one little faction that believes and acts according to God's will in every thing. Then many of its members are wrong, for the church cannot be found where there are not many

By faith we know that the worlds were framed by Him who is the Ruler of all things, visible and invisible, and is a rewarder of them that diligently seek him. We may search the Scriptures from beginning to end, yet find no way but through faith to be saved, for "without faith it is impossible to please God."

By faith Noah obeyed the command of the Lord and was saved from the waters of the flood, and after the destruction of the wicked was permitted to see the bow of promise. By faith, Abraham offered his son Isaac, believing that God was able to raise him, even from the dead. By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter, was led safely through the Red sea with all the host of Israel, then miraculously fed with the heavenly manna. And after Israel had reached the Land of Promise they were faithful in obeying the law. By faith the priests and high priest entered the tabernacle and offered the blood of beasts for the remission of sins, which was only a figure of the atonement in Christ, for without the shedding of blood there is no remission. So, now, Christ, having come as a high priest and entered into the holy place, has offered his own blood as a sacrifice for the sins of the whole world, by the which we are sanctified through the offering of the blood of Jesus Christ, *once for all*. As the priest believed in the sacrificing of blood, so we in faith look over to Calvary and behold the fountain filled with blood, flowing from Immanuel's veins a sacrifice which He has made for us. It is faith that leads the troubled, sin-sick sinner in humility to the fountain to receive the precious gift, and be cleansed, and have his sins blotted out by the blood of Jesus. So then that be of faith are blessed with faithful Abraham, for the promise that he should be the heir of the world, was not to Abraham, or to his seed, through the law but through the righteousness of faith. Having gifts, differing according to the grace given us, whether prophecy, let us prophesy according to our proportion of faith; therefore leaving the principles of the doctrines of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God.

I once overheard a conversation between two aged persons whose subject was, The obedience of children, when one of them remarked, "Give me the faith of a child, for of such is the kingdom of heaven." Just as a child begs for bread, so should we approach our heavenly parent, and ask his grace to sustain us in the hour of trial. He sends none away empty that come in faith. Yes, the vilest sinner is heard and blessed according to his faith. So let us hold fast the profession of our faith without wavering, ever

trusting in the Lord in all words. He will direct our paths, and when we meet with troubles and trials and are even persecuted, we can rejoice, for whom the Lord loveth He chasteneth. N.

For the Herald of Truth.

DO NOT BE DISCOURAGED—TRY AGAIN.

I would wish to offer a few words of encouragement to those who have attempted to aid the publishers by contributing articles for the paper, and their articles failed to appear.

We should remember that there are numbers of us who have failed. Let us not be discouraged, let us try again, and try to do better. We should try to improve our talent if we have any, so that our articles may merit a place, become of actual worth. "If any man lack wisdom, let him ask of God, who giveth liberally, and upbraideth not." We should not depend upon ourselves in this spiritual work, but let us come to the throne of grace and give our whole hearts to Him who is able to mould our thoughts. We should cast away all earthly care, and every motive except to promote the cause of Christ and the glory of God, then plead with him in the name of Jesus that he might impart to us His Spirit that we might write only such things that are acceptable in his sight, and are "profitable for doctrine, for reproof, for correction for instruction in righteousness."

If we should leave out self, and lean upon the Lord, he would provide, and our articles might be more interesting and do much more good in bringing souls to Christ.

The best subject to write upon is usually one that has made deep impressions on our mind, when those impressions were in accordance with the holy Scriptures.

Many of us frequently use many more words than are necessary to express our ideas, and we should not hold to jealousy to our forms of expression. We should willingly give the editor the privilege of changing the language as he thinks best.

It has been my experience that after having written articles that were published, and then writing others that did not appear, I began to feel impatient and almost troubled, wondering whether I had not written in the true spirit; this after I had prayerfully looked to God for help; then upon looking into my Bible I found the admonition to study to make myself approved—improve my talent. This gave me courage to write again. It may be very profitable to us to be disappointed sometimes. It may be so directed of God for our good. When we fail, let us try again. E. G.

different opinions among her members on minor points of doctrine.

This is not intended to argue that all are wrong nor that all are right, but 1st. That all may be wrong in some particular.

2nd. That all Christians may be right in some particular.

3rd. That, thinking ourselves to be right, is no evidence that we are right.

Upon this some one might raise these questions, How then shall we regard those who in many things refuse to comply with the teachings of the Gospel as we understand it? Shall we consider them as on the right way, and that they will be saved in the end? There is probably no more fitting answer to these questions than what our Savior told Peter when he asked with reference to John, "What shall this man do?" "What is that to thee? Follow thou me?" It is not for us to question with regard to others. I must personally follow the Savior according to the light he gives me, and in obedience to his will as he has revealed it to me. We may be thankful for all the good that is done, no matter when, where, or by whom; but we dare not countenance error, or bid God-speed to that which is working evil in the church and in the world.

The apostle Paul went among the idolatrous and the worst of sinners; and did not refuse to labor among them because they were such, but he showed them their errors. If it were wrong to mingle with those who are not holy, or to labor among such that do not teach the whole doctrine of Christ, then we might say with the apostle, "For then must we needs go out of the world." It is for us to go forth, preaching the soul-saving gospel of Jesus in its purity, rebuking evil wherever we find it, and teaching the truth wherever we have opportunity, "instant in season and out of season," regardless as to whether others will be saved by the doctrine they teach or not. This is no concern of ours, we know what the Scriptures teach us and that is what we must teach and live. If that conflicts with the teachings of those around us, who think they have the pure doctrine, we should go on, nothing daunted, to preach what we believe.

But since there are so many different views, and all claim to be right, it becomes every one to look well whether he may not also be in error. The danger is that through erroneous teaching, erroneous influence, and a want of knowledge, some sit down at ease, selfishly wise, and because others do not agree with their opinions in every thing, none of their arguments are heeded. In this way men grow no wiser by age. It becomes every one to hear every opinion patiently and then go to the fountain of knowledge, the word of God, to prove all things.

This being established, without any desire or willingness to learn, is one extreme, while on the other hand is another fully as damaging. Too many never know whether they are safe to think they are right or not. Always doubting, always fearful, and fro with every wind of doctrine, ever ready to try all the strange doctrines and new processes of worship that are brought to their notice. "Ye are the salt of the earth." There must be savor, stability, brave manhood and true womanhood.

Learn! intelligently, reasonably, sensibly. Learn of God; not of men, lest you be tossed about by every wind of doctrine. Preach what you believe; not what others believe and what they don't believe, heaping judgments and condemnation upon them because they do not believe as you do.

Preach the pure gospel wherever you may to vile sinners and to the falsely instructed. You preach the Gospel, and ask no questions as to the salvation of those who do not believe and teach as you do. Let God save whomsoever he will, but follow thou Jesus.

J. S. COFFMAN.

For the Herald of Truth.

ACCEPT HIS PROMISES.

"For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil." 1 Peter 3:12.

"Prayer is the heart's sincere desire." How often do we find this to be true, when we raise our thoughts to God, and humbly bow to the yoke and put our shoulders to the cross in faithful submission.

The above text should indeed be a source of encouragement to every saint. If we do sometimes have trials and temptations, we can be assured that God is watching over us, and that he hears the feeblest sigh of prayer that is breathed for help in time of need. "The spirit indeed is willing but the flesh is weak," but this should not discourage us. We should ever remember the promises, and the words which the poet has so beautifully set before the singing Christian,

"Have we trials and temptations?
Is there trouble anywhere?
We should never be discouraged,
Take it to the Lord in prayer."

O sinner, are you still unwilling to pray and trust the Lord's promises? The Savior is knocking at the door of your heart, ready and willing to save you if you will only open the door and let him in. He says, "Behold I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

I was made to rejoice recently as I was

conversing with one of my friends, and she told me that she was now willing to give herself to the Lord. She said she was trusting all to Jesus, that His will was her will. I said in my joy, Give God the glory, and felt to rejoice with her that the Lord had so mercifully brought her so far as to obey him. There is more joy in heaven over one sinner that repenteth than over ninety and nine just persons that need no repentance.

There are others almost persuaded, and I hope they may soon be made willing to follow. O sinner, come, there is yet room for you at the gospel feast.

SUSANNA LEATHERMAN.

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The King's Insurance company is the greatest, oldest, and only absolutely reliable fire, marine, and life insurance company in the world.

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1. It is the oldest insurance company in the world, having been in successful operation thousands of years.
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4. Its policies never expire, giving the faithful holder thereof eternal life.
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N. B.—1. Persons claiming to have no souls need not apply.

2. Applicants come directly to the President, and not through priest, bishop, cardinal or pope.

3. All companies offering to issue policies after death are frauds. "After death the judgment." "Now is the accepted time."—J. B. in *Religious Telescope*.

THERE are a great many people in the church like the little boy who was very agreeable if allowed to have his own way.

For the Herald of Truth.

ARE OUR PRAYERS ANSWERED?

How many of us can say we know our prayers have been answered? This subject has been impressed upon my mind for some time, and I think it an important question to ask ourselves. We should know whether our prayers have not sometimes been answered, and we should examine our faith to know what sort it was while we were praying.

I have heard the expression made by some people that they have never had their prayers answered. Was it not because they had not faith enough when they were praying to believe that they would be answered? They must have stood in doubt, not believing they would be answered.

We should have faith when we pray, even as did Peter, when the Lord stretched forth his hand and told him to come and walk on the water. I believe the Lord will answer our prayers if we ask him aright. I know he has answered my prayers immediately after they were offered, although my faith was tried at the time; but I said, "He has promised, and I know he will fulfill."

He says there shall not even a sparrow fall to the ground without his will. I do not believe we should pray for anything that is not for some good. We should pray believing, not as has been said of the woman, who after she had prayed and no answer came, said, "It is just as I expected."

We should shut the door of our hearts against all worldliness, and press ourselves humbly into the presence of our kind heavenly Father and our Savior Jesus Christ. He says, "Except ye become as little children, ye shall not see the kingdom of God. Let us simply come to the feet of Jesus, as would a little child to its parents, and ask with a sincere heart and a strong faith, nothing wavering, and he will surely do for us what we ask, and what is best for us. May every child of God who reads this be able to say, "O Lord, I have seen thy full salvation." If we have but one small talent, let us try to improve it, so that when our work is done we may hear the words, "Come, thou good and faithful servant, enter into the joy of thy Lord."

"Jesus, my Savior, brother, friend,
On whom I cast my every care,
On whom for all things I depend,
Inspire, and then accept my prayer."
CHARLOTTE GARNER.

For the Herald of Truth.

COME AND GO WITH US.

"Come thou with us, and we will do thee good." Num. 10: 29.

These are the words which Moses spoke to his brother-in-law as they trav-

eled through the wilderness to the land of Canaan. As Moses was the guide of the Hebrews, so is Christ and his word our guide on the journey of our life. Christ says, "I am the light of the world."

Do we then take him for our guide, or do we think we are strong and wise enough to be our own guide? He says, "Without me ye can do nothing." Then let us examine ourselves, and see if we have that true light, that we may ask our fellowmen to go with us. Search the Scriptures, for in them you will find truth. If the Spirit of God gives our spirit witness that we are the children of God, then we can boldly say to our fellowmen, Come and go with us.

The Lord says, "Many are called, but few chosen." Then let us examine ourselves and see if we are of those that are chosen. I have often thought that if those who call themselves Christians would be more Christlike, the sinner could see that we are separated from the world, and walk in the light of the gospel; but too many of us seem almost ashamed to bear the name of Christian, and seldom show a Christian act. How sad it would be if we ever should ask our associates to go with us and then receive the answer that we profess to be Christians, but do not in all our actions manifest the spirit of Christ. Let your light shine before men, that they may see your good works, and glorify your Father in heaven.

Dear friends, you who have no part with the Savior, come, before it is too late. There is yet room. Heaven is not full. The door stands open and free for all to enter. Jesus is still kind and merciful. There is room for you. The Hebrews traveled through the wilderness for forty years, and there were but two of those that drew the sword in starting from Egypt that entered the Promised Land. The rest were all lost through unbelief. We are in the wilderness, and are traveling to the Promised Land that eye hath not seen, nor ear heard, nor has it entered into the heart of man what God has there prepared for those that love him. Let us pray to God that he may give us strength and faith that we may hold out faithful to the end, for the crown is not promised in the beginning, but in the end.

MAGGIE HAUN.

For the Herald of Truth.

HELP ONE ANOTHER.

"Bear ye one another's burdens
and so fulfill the law of Christ."
Gal. 6: 2.

These words frequently come to my mind, especially when I think of some of my near and dear friends, gone to that land of rest who have helped me in time past to bear some of my burdens. I shall never forget their kind words and deeds.

Now, I wish the Lord may see fit to grant me grace to say something of his ways. In the first place we must have the love of God shed abroad in our hearts; then we become a well wisher to our fellow men, and desire to see them happy and will do as much to that end as we are able in our circumstances.

We are taught in the word of God to visit the sick. Then we will learn in what circumstances they are, both in soul and body. We can pray that they may be healed, and if they wish to be saved, we may help them to come to Jesus.

When we are suffering pain and are in trouble, and a kind friend come to assist us, O how glad we feel. Never will we forget that friend. We are desirous of helping him to bear his burdens. We should at all times lend a helping hand in time of need, and try to become still more and more humble, and walk in our Savior's footsteps, so that when our race is run, we can say, "welcome death, I gladly go with thee; then to hear that welcome voice, Enter thou into the joys of the Lord." A. N. B., *Florian, Pa.*

For the Herald of Truth.

ONCE IN GRACE, ALWAYS IN GRACE.

I have before me a righteous journal, which sets forth the idea that a truly converted person can never be lost. They may backslide for a season, yet the Lord will make a way for their escape that they perish not with the world.

Would any among the readers of the HERALD hold to this delusion, please read the following carefully. The prophet says, If the righteous turn from his righteousness and commit iniquity, his righteousness shall not be remembered, he shall die. Ezek. 3: 20. This alone is enough to set aside the doctrine for ever. But let us see if we have any such example in the Bible? Read 1 Samuel 10: 10. "And the Spirit of God came upon him, (Saul) and he prophesied." Now, in Chap. 18, verse 14, we find that the Lord's Spirit departed from Saul, and an evil Spirit from the Lord troubled him. We must not understand by this that this evil Spirit really came from God, rather that God suffered an evil spirit to trouble him as in the case of Job. The words of Jesus seem to apply to Paul. He says, When the evil spirit is gone out of a man, and he then suffers it to return, the last state of that man is worse than the first. Saul confessed to the witch that God had forsaken him, and soon he ended his miserable life by suicide. It was said of him, when he was little in his own eyes and hid himself, then he was accepted of God. He received the Spirit of God, and was blessed of God, but through disobedience he

brought destruction upon himself. Who will venture to say that he was saved?

Jesus also says, Every branch in me that beareth not fruit, shall be destroyed. This proves that one may be in Christ, yet perish in the end.

Paul says, It is impossible to restore one that has tasted of the heavenly gift, and was a partaker of the Holy Ghost. Heb. 6.

Peter says, For if they have escaped all the defilements of the world through Jesus Christ, and are again entangled therein, the last state is worse than the first. 2. Pet. 2: 20.

If such a thing were not possible, then why warn men to stand fast?

It is true we find many passages to prove that no highth or depth, nor any other power, shall be able to separate us from the love of Jesus. No one shall pluck them out of the hands of the Lord. They are his. But this does not prove that truly converted persons cannot be lost. It shows just this, that we need not fear all the powers that may be united against us, even if they kill the body. We may stand under all circumstances, nothing shall harm us. But the soul that sinneth shall die, the converted just as well as the unconverted. Peter says, It were better not to have known the way. The most sinful warnings are to the people of God, lest they should fall, and "perish with the unbelieving."

It is strange that this false doctrine should gain such prominence in the world. Thousands if not millions have held to this delusion. It is coupled with the doctrine of election and foreordination, all which in a certain sense tend to destroy our responsibility and lead persons to rest in carnal security.

J. O. SMITH.

For the Herald of Truth.

WHY IS IT SO?

Why is it that many professors of religion are so zealous, and content for the plain teachings of the Scriptures, such as feet washing, non-swearing of oaths, non-conformity to the world, &c., and leave the plain language of Paul unheeded, where he says, "Let your women keep silence in the churches, for it is not permitted unto them to speak?" 1. Cor. 14: 34.

Nothing in the whole Bible is plainer than this, and yet many strive to think Paul did not mean what he says and what we must understand by these words. In the 35th verse he says, "For it is a shame for women to speak in the church." "Let the women learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." 1. Tim. 2: 11, 12.

I know there are those scriptures taken to refute what these teach, but nowhere in the New Testament can it be found that women are commanded to preach, or that they even taught in the church. "Phoebe was a servant of the church." Rom. 16: 1, but we do not read anywhere that she spoke in public. "Mary bestowed much labor on us," says Paul. Rom. 16: 6, but he does not say that she labored by preaching. Priscilla was Paul's helper in Christ Jesus, Rom. 16: 3, but, we read nothing of her speaking in a public assembly.

Acts 2: 17, 18 and 1 Cor. 11: 5, are taken as a ground that women may speak in public, but all that is found in favor of this in the scripture will not make the words of the Apostle meaningless when he says, "Let your women keep silence in the churches." L. A. RESSLER.

THE AGED CHRISTIAN.

"At evening time it shall be light."
—Zech. 14: 7.

Oftentimes we look forward with forebodings to the time of old age, forgetful that at evening-tide it shall be light. To many saints old age is the choicest season of their lives. A balmier air fans the mariner's cheek as he hears the shores of immortality; fewer waves ruffle his sea; quiet reigns, deep, still and solemn. From the altar of age the flashes of the fire of youth are gone, but the flame of more earnest feeling remains.

The pilgrims have reached the land of Beulah, that happy country whose days are the days of heaven upon earth. Angels visit; celestial gales blow over it; and the air is filled with seraphic music. Some dwell here for years, and others come to it but a few hours before their departure, but it is an Eden on earth. We may well long for the time when we shall recline in its shady groves, and be satisfied with hope till the time of fruition comes.

The setting sun seems larger than when aloft in the sky, and a splendor of glory tinges all the clouds which surround his going down. Pain breaks not the sweet calm of the twilight of age, for strength made perfect in weakness bears up with patience under it all. Ripe fruits of choice experience are gathered as the rare repast of life's evening, and the soul prepares itself for rest.

The Lord's people shall also enjoy light in the hour of death. Unbelief laments; the shadows fall, the night is coming, existence is ending. Ah! no, crieth Faith, the night is far spent, the day is at hand, Light is come, the light of mortality, the light of a Father's countenance.—Gather up thy feet in the bed, see the waiting band of spirits. Angels wait thee away. Farewell, beloved one, thou art gone; thou art gone;

thou wavest thy hand. Ah! now it is light. The pearly gates are open, the golden streets shine in the jasper light. We cover our eyes, but thou beholdest the unseen. Adieu, brother, thou hast light at eventide, such as we have not yet.

"O long expected day begin;
Dawn on these realms of woe and sin;
Fain would we tread the appointed road
And sleep in death, and wake with God."

LOOK HERE, GIRLS.

The Princess of Wales dresses her daughters in the plainest possible way; calicoes, ginghams, muslins and flannels, being *de rigueur*, (the rigid rule.)

No corsets, no tightness of any kind, and as for ornaments, such as rings, earrings or bracelets, her Royal Highness would be astounded if such an idea were as much as mooted.—*Youth's Companion*.

Just think of it, young ladies, here are three young princesses dressed "in the plainest possible way," whose adornment is that approved of God, the ornament of their minds and hearts. But no bangs or frizzes, not a single article of jewelry, no laces, no flounces. Yet they are the healthiest, wealthiest, (and we may add) among the wisest princesses in all the earth; their father has an income ten times as great as that of the President of these United States, and they themselves are the favorites of the greatest queen living, on whose empire the sun never sets. Young ladies should remember that ribbons, feathers and other ornaments on top of their hats are considered a sure sign of a lack of brains under the hat.—*Brethren at Work*.

For the Herald of Truth.

THE MOTHER AND THE CHILD.

Through the HERALD OF TRUTH, we as Brothers and Sisters, though far apart, can admonish and encourage one another in our spiritual labors. Let us be workers. There is a mission for every one of us. Let us attend to it cheerfully.

We, as mothers, have a great work assigned to us in bringing up our children, pointing them to Jesus, and educating them in religion. Where you are blessed with Sunday Schools, encourage the children to attend every Sunday that they may have this advantage in connection with home teaching. Some of us have not that privilege. Those that have not should diligently teach them at home. Sunday School teaching should never be allowed to take the place of, or do away with home teaching.

We can teach the children to pray, and frequently talk with them of Jesus and

heaven. They will be interested as soon as they can understand. Children are thoughtful.

O you young mothers, who have started on the way to Zion, hold your banner high, never get discouraged, hold your children under a holy influence, plant the seed deeply into their little heart. Proper teaching and influence may cause the children to become little Christians. In childhood is the time to begin. They will ask us many questions, perhaps some that we are almost unable to answer, but hear them patiently and pray to the Lord to give you knowledge to give them the proper instructions.

I once knew a little girl not seven years old, that seemed truly a little Christian. She said to her mother one day, "Mamma, can I see Jesus when I pray?" The mother answered, "No, He can see you." "Well," she said, falling on her little knees, and folding her little hands, and looking up, "It seems I can see him." A few weeks later the little girl took sick and died. Then she could see Jesus in all his glory, for he says, "Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven."

Children are an heritage of the Lord. How carefully then, if we would be faithful of our charge, must we watch over them; how tenderly cherish them, how deeply love them, how faithfully direct them to the Lord.

Not long ago I was standing at the bedside of a dying mother. She well knew that her time on earth was short, that she was standing, as it were, on the banks of eternity. She asked to see her little girl of about four years. She told her child that she was going to Jesus. Then she offered up a prayer, the little girl repeating it as the words fell from the mother's lips. The last that that mother could do or desire to do was to teach her child to pray. SISTER M.

LOOKING UNTO JESUS.

The whole gospel system of life and salvation revolves about Jesus Christ. It is not a system of doctrines or of theories, but it is a recital of facts concerning a Person. The religion of Jesus Christ is above all others a personal religion. Men substitute other things; they talk of "the church," they speak of "the cross," and sometimes in a sermon we hear much about "the cross," and little or nothing about Christ. It is better to keep to actual facts and sound words. We are not saved by "the cross," but by Christ who hung upon it. We are not saved by the manger, but by the babe who lay therein. Our hope's anchor is not in Joseph's tomb, but in the Savior who was buried there, and who rose victorious over death.

We need to keep ever before our minds the fact that our Savior, the root and foundation of all our hope, he in whom truth and life and deity are incarnate, liveth and sitteth at the right hand of God as our Mediator, our Redeemer, our Lord; and that all there is of hope or blessing for this world is linked with his divine personality. In Him, God has manifested his nature, his grace, and his love to a lost world; and in his birth and earthly sojourn, in his death and triumphant resurrection, in his ascension and prevailing intercession, and in his glorious coming and eternal reign, are bound up the treasured hopes of the church and the world. Without Him we can do nothing; severed from him we die and perish; in him we have rest and peace and blessing; and with him we shall enjoy the glory that never shall fade, the kingdom that shall never be moved.

Let us learn to put nothing in His stead; no forms, no ceremonies, no rites, no emblems, no truth, no doctrine, no leader; let our eyes look beyond these things, and on faith's high mount of transfiguration we see "no man, save Jesus only," since in "looking unto Jesus," we behold the "author and finisher of our faith."

Selected by THOMAS S. STAUFFER.

For the Herald of Truth.

BE FAITHFUL NOW.

The Spirit is willing, but the flesh is weak; but this should not discourage us, since we know that the Spirit of grace is ever willing to help us. We should, however, make an effort to be more active in exercising our talents to prove our faith by our works, showing an earnest devotion to a living, risen Jesus.

We know that this life was given to prepare for that which is to come. All know, too, that mispent time cannot be recalled. We may work while it is day, but the night cometh when none can work. While the light of our life holds out to burn we may work, but when it is entirely burnt out it is too late to use it. To-day we must sow, and the reaping comes hereafter. The time that is now idled and talked away, that which is wickedly and presumptuously sinned away, Oh how precious will those golden hours some day appear! How sad to see so many heedlessly passing by this time of salvation! This is the accepted time; to-morrow is not ours. The unconverted and the backslider may yet be reconciled to God, but when this life is past all opportunity is at an end. Follies, errors and weaknesses must be presently corrected by true repentance, or they will be eternally past remedy.

May all be fervent in spirit, serving

the Lord; not with weariness and reluctance, almost turning back, but like those who believe this life to have been given as the only time to make preparation for eternal life. Bear in mind that life will not always run smoothly on, for a time of retribution must come. By a wise step to-day you may escape the awful consequences of a life without God and a death with nothing stronger than human weakness to lean upon. The Lord hears us. Peter says, "The eyes of the Lord are over the righteous, and his ears are open unto their prayers; but the face of the Lord is against them that do evil."

May the Lord lead us in the path of his righteousness, and give grace that we may endure to the end, that we may be permitted to see in his glory Him that loved us, and meet with our dear ones that have passed from earth, is the prayer of a
SISTER.

For the Herald of Truth.

LABOR HERE FOR THE REST TO COME.

Our moments rapidly fly, bearing us to the resting place of all—the silent grave. Since we see that this is our certain end, and that even those whose lives are longest will soon be at their end, the grand object of our lives should be to improve our time in the service of the Lord in our day of grace. Let us put our hands to the spiritual plow, each trying to do as much as we can without hindering the work of our fellow-laborers. Let us make good use of the few days we have, and improve ourselves and grow stronger by working for Jesus; that having done well our work here, we may be prepared to go to a peaceful rest when our work is ended.

Reader, have you made a covenant with your God? If not, let me exhort you in the words of the poet,

"Stop, poor sinner, stop and think,
Before you farther go."

Is not the condition of the unpardoned sinner dreadful? Should their lives be ended, with those we hear of almost daily, where could the soul go? Where would it be compelled to appear? Fly to Jesus for refuge. He is waiting to receive you. You can find him now. Do not wait till hardened in sin or overtaken in sickness and the understanding destroyed, you cannot find Him.

Let all the brethren and sisters work together for Jesus, so that when our work is over, we may rejoice together in the mansions "beyond the starlit skies."

SISTER M. H.

"Bear ye one another's burdens," was the solemn admonition of him who sublimely bore the burdens of an entire world.—Miss Evans.

HERALD OF TRUTH.

March 1, 1883.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

How to SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where those cannot be obtained, get the letter registered.

Times of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

Entered at the Post Office at Elkhart, as second class mail matter.

WANTED.—We should like to employ a good traveling agent who is willing to devote all his time to our business. We want a man of some experience.

BOOKS IN KANSAS.—Our friends and patrons in Kansas, will remember that Bro. R. J. Heatwole, of Newton, Kansas, still has on hand our publications and will supply them at the regular prices. He will attend to any business with us that may be intrusted to his care.

THE STORY OF THE BIBLE.—From Genesis to Revelation, told in simple language, adapted to all ages, especially to the young, by Charles Foster, Philadelphia. This book is finely illustrated with 274 pictures well printed. 704 octavo pages, bound in cloth, a very good and cheap book. Price \$1.00.

THE STORY OF THE GOSPEL.—Our Savior's life on earth told in words easy to read and understand by the author of the "Story of the Bible." 360 pages, 12 mo., 150 illustrations and a Frontispiece in colors—coarse print, and one of the best books for children now published. Price 50 cents.

IDOLATRY.—The heathen nations worship gods of their own making. So do a great many professed Christians, when they lose sight of God and of Christ and become man-worshippers. Designing leaders without piety or the fear of God before their eyes, work upon the credulous, leading them along under the semblance of piety, because men are so apt to look no further than to the man who presents

the truth, instead of to the truth itself. Let us worship God and not men.

A GOVERNMENT WITH A WILL.—Last year a Toronto bookseller imported some of the writings of Voltaire and Tom Paine, but as soon as the faithful Custom-house officer got them into his possession and found out what they were, he immediately destroyed them. The laws of Canada empower Custom house officers to do this, and how good it would be if the United States had a corps of similar men, with power to destroy all pernicious and obscene literature that passes through their hands.

About a year ago, Robert Ingersoll, aptly called by Dr. Talmage, "The Champion Blasphemer of America," asked permission of the Mayor of Toronto, to deliver one of his lectures in that city. The answer he received from the staunch and fearless man was, "You may have no God in the United States, but we have one in Canada, and you must know that we will not let you come over to blaspheme Him." The man who is zealous for the religion of the true God, can find many ways to favor and defend the good cause.

Correspondent of H. O. T.

BANISHING DEADLY WEAPONS.—A bill has been offered in the Texas Legislature "to banish pistols, dirks, bowie knives, etc., from the pockets, satchels, homes and stores" of the people of Texas. Would it not be a blessing to the United States if every one of these instruments of death within her borders were sunk into the depths of the ocean, and a heavy fine imposed upon every one in whose possession such weapons were found? Then there might be an end to the plea that harmless people must carry them to defend themselves against those who carry them with evil design. The great majority of murders committed are followed by bitter remorse on the part of the murderer, and the confession usually is, "If I only had not had that pistol (or knife, as the case may be) the rash deed would not have been done." Since the government is rigidly legislating for the punishment of crime, would it not be wisdom to legislate against the possession of the instruments through which crimes are committed, and thereby prevent them? To prevent crime is certainly more noble than to punish the criminal. C.

LOSS OF LIFE.—The year 1883 has, thus far, proved rather unusual for the loss of life by fire and water. The burning of the Newhall house in Milwaukee, one of the largest hotels in the northwest, where about seventy persons perished, was closely followed up by the, almost unprecedented, flood of the Ohio valley, causing considerable loss of life at different places along the river. Before the excitement of the high water had died away, or even the amount of suffering and damage were fully known, the country was startled by the awful mine disaster at Braidwood, Illinois. The prairie over the mine was covered with water. The earth caved in, and the water rushed rapidly in flooding, in a few minutes, the whole mine, while about one hundred and eighty miners were at work. Seventy-five are thought to be drowned.

An eye-witness states that the scene at the mouth of the shaft where the more fortunate ones escaped, cannot be pictured in all its terrible reality.

The sound of the alarm whistle drew the wives and daughters and sisters of the doomed men to the spot from the village near by. As the survivors came above ground through the air shaft, every face was scanned with wild excitement, and the sharp cry of joy with which a woman would fall upon the rescued form of a lover, son or husband was almost more terribly thrilling than a shriek of pain. One woman while gazing into that pit went crazy. Her husband and three sons remained in the depths.

Probably the reader, by working his imagination to the highest possible tension, can only get a glimpse of the horror, depicted on the fear-blinded faces of those women, while their loved ones were deep in the earth, shut off from every possible means of escape, waiting for the water to rise over them, to die.

This was death, only temporal death. What of the soul? A thousand times more terrible is the second death; yet there are not only three quarters of a hundred, but thousands of souls delaying their efforts to escape, to be overwhelmed by a death as certain and infinitely more awful. Possibly some one who reads this remembers that the waters of sin are fast rising over some of the dearest of earth, drowning them in perdition. Are you doing what you can to save them? Are you interested for them as were the

women at the flooded mine, some of whom could hardly be restrained from throwing themselves into the shaft? Christian, help to save. O sinner, make haste to escape. C.

CHURCH NEWS.

PREACHER Christian Plank of LaGrange Co., Ind., spent several weeks visiting the brethren in Cass Co., Mo. From there he intended to go to Davis Co., Iowa, and work for a time at cabinet work.

Bro. Jacob Schrag of Dakota stopped with the church at Elkhart on the 9th of February and remained until the 13th, preaching a number of interesting sermons at different places in the county.

THE AMISH MENNONITE church in Cass Co., Mo., has decided to build a meeting-house 38 x 60. The house to cost about \$2,000.00. The timber is already on the ground, and as soon as the weather is favorable the work will begin.

FROM OREVILLE, OHIO.—The second week in February we were favored with a pleasant visit by Bro. Jacob Schrag of Dakota, who preached two very interesting and edifying sermons; Feb. 5th in Martin's meeting house and on the 7th in Stark Co. meeting house. I believe that all who heard him, if they had such a desire, were benefitted. We believe him to be a faithful laborer in the Lord's vineyard, full of love toward God and man. We are very thankful for his visit, and would be glad to have more of the ministering brethren stop with us as they pass through our part of the country.

ADAM KORNHAUS.

FROM MISSOURI.—We have a large and flourishing church here. Twenty were admitted last fall by baptism. We have part of the material on the ground to build a larger meeting-house not far from the site of the old one. It is proposed to commence building in April.

Several families from the East have moved to this (Cass Co.) and others are expected to move here between this and spring.

Two families have moved to Johnson Co., where there is a small congregation since last spring. The chances here and in Johnson Co. are pretty good for buying farms, and also for renting farms, for cash rent.

The bond question in Cass Co. has been settled, and land will likely be considerably higher a year hence. Present prices range from \$15. to \$45. per acre; the latter price being paid for well improved farms near the market. In Johnson Co., land is worth about the same per acre and no bogus R. R. bonds to pay for.

E. R. MILLER.

East Lynne, Cass Co., Mo.

THE SEMI-ANNUAL CONFERENCE in Virginia will be held at Brenneman's church, Rockingham Co., on Friday and Saturday, the 11th and 12th of May. We hereby extend a cordial invitation to all who desire to attend, especially to our ministering brethren from all parts of the brotherhood. It is pleasant to meet with brethren from other parts; those who have a common interest with us in the work of the Lord, let them come from where they may. Pray that all may be filled with all spiritual benediction, that it may be a time long remembered and productive of much good.

Those who come by railroad will stop off at Linville Station, where they will be received by some of the brethren.

ABRAHAM SHANK.

VISIT TO ILLINOIS.

As I have within the last year been requested by Bro. Adam Winger of Crawford Co., Ill., to send, if possible, one of our ministers there, as he had not heard a Mennonite minister preach since he moved there some seven or eight years ago; and on account of his children, who are nearly all married and live there, he was very anxious to be visited. I made the effort, at his request, and asked two or three of our ministers to make the trip; but their circumstances and engagements were such that they could not go. So I concluded that if no minister could go, I would go myself, and at least give them some encouragement, find out something of their circumstances, and see what the prospect might be for building up a church there. I wrote to them of my intended visit, and received an answer that Bro. Winger was visiting with two of his sons at Cerro Gordo, Piatt Co., Ill., that I should come there first and he would accompany me to Crawford Co.

I arrived at Cerro Gordo on the evening of Feb. 8th. I visited Bro. Winger's two sons, neither of whom has as yet made any profession, but both acknowledged that they felt it their duty, and I inferred from the conversation I had with them that their sympathies are with us as a people, and that they believe the doctrine as held forth by the Mennonite church to be in accordance with the Scriptures, and that this is the church of their choice. Bro. and sister Abm. Martin, formerly of Wayne Co., Ohio, live one and a half miles from Cerro Gordo. Two of their daughters, one married and the other a widow, live with them, and a son and daughter live five or six miles south of them. None of them have united with any church, and I think they adhere to the principles of the Mennonite church. Sister Showalter, whose husband died here a few years ago, lives in Cerro Gordo.

From here, after a few days visit, Bro. Winger accompanied me to Edgar Co., to Bro. A. H. Kauffman, who moved there from Lancaster Co., Pa., a few years ago. He and sister Kauffman and Bro. K's sister, who is making a brief stay with them, are the only members of our church in Edgar county, except sister J. Hollinger, who lives some twelve miles N. E. of Bro. K. There are two families of Risers, of Lancaster Co., Pa., in this neighborhood, brothers to sister Hollinger, whose parents were Mennonites, neither of them a member of any church. This is a very fine country, and Bro. Kauffman is anxious to have more of our people move there. His address is Conlogue, Edgar Co., Ill.

From here we went to Crawford county, where Bro. Winger has five daughters living. Three of them are members of other churches, but are not all satisfied, as the Mennonite is the church of their choice, and only took up their abode in other churches because there was no opportunity to attend Mennonite church.

Now these three places should by all means be visited by our ministers, and these scattered sheep be gathered into the fold. There are people in all these places who know nothing of the principles or practices of our church, and are anxious to learn more about our people; and I doubt not that by earnest, judicious efforts on the part of our ministers, many who now know nothing or little of our faith, could be gathered into the church.

Let our ministers who are able to expound the Scriptures, go and tell the people what we believe and practice, and prove to them by the Word that it is not our own peculiar ideas or opinions, and let our lay members who are financially blessed be liberal in furnishing the means to defray the traveling expenses, and consider that in this way you are assisting in building up the church, and using your means to save souls and glorify God. Oh, for more laborers to work in this vast harvestfield! H. B. BRENNEMAN.

Elkhart, Ind.

A VISIT.

The church at Cayuga, Ontario, was recently favored with a visit from the ministering brethren, Samuel Bowman and Joseph Nahrgang from Waterloo Co., Ont. After staying all night with Bishop Chr. Gehman, they attended a meeting at South Cayuga on the 14th of January. Bro. Gehman and wife and myself and wife accompanied them to Rainham to the house of Bro. Barnabas Werner, and from there to the house of Bro. Leonard Hoover. They attended a meeting at Rainham on Monday in the forenoon, and afternoon they visited our afflicted deacon Bro. Sherck, whom they tried to comfort in his affliction. May the Lord richly

formerly of
Lewisburg, Union Co., Pa.

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bless him. There was meeting again at Rainham that evening and the next day.

On Thursday they again had meeting at South Cayuga. In the afternoon they held services with a small congregation at the house where sister Martin is lying sorely afflicted. She is resigned and has a desire to depart and be with Christ.

On the 19th the brethren went from here to visit the church at Sherston, accompanied by myself and wife. Bro. Jonas Zavits (deacon) met us at the Station. We visited him and his aged parents, who have seen many years in the past. They seem contented and happy. There was meeting at Berty the same evening that we arrived. We visited our ministering brother Nelson Michael, who has charge of the congregation here, and staid over night with Bro. Sherk. The next day we visited among the members, whom we tried to encourage and build up in the holy cause. On Saturday evening and Sunday forenoon we had meeting at the same place. In the afternoon we visited Sister Johnson, who is not able to attend church. She seems to be on the Lord's side. We spent the night with Bro. Peter Sherk.

The next morning we started for Clarence Center, Erie Co., New York. Bro. David Martin met us, with whom we staid over night. The next morning we had a meeting, after which we visited Bro. Peter Good and some other brethren and sisters. The next day we met with Bro. Abraham Metz (deacon), who went with us to visit the aged Sister Lapp, widow of the late Bishop John Lapp. We tried to comfort her and encourage her to hold out faithful to the end. We also visited Sister Lapp, widow of Abraham Lapp. She is in feeble health. There was a meeting at the meeting-house in the evening. We visited a number of other brethren and sisters, among them Preacher Jacob Hahn, who accompanied us to the services in the evening at the River Brethren meeting-house. We went to the house of Bro. Peter Lehman to stay for the night. Sister Lehman is suffering of a stroke of palsy. In her sufferings she seemed to rejoice while we were with them.

At Lockport we parted; the brethren from Waterloo going by Niagara Falls to visit the church at the Twenty, and we for our home on Lake Erie. May the Lord bless the labors of the brethren that their visit may not have been in vain. We thank the brethren and sisters for their kindness to us. I plainly saw, during my visit, that there is much to do in the gospel field. We met some dear souls out of Christ who seem at ease about the salvation of their souls. The harvest truly is great but the laborers are few. May the Lord send more laborers into the vineyard. CHRISTOPHER HOOVER.

Good understanding giveth favor: but the way of transgressors is hard.

QUEEN VICTORIA'S TENDERNESS.

There is so much cruel forgetfulness of the rights of inferiors and servants on the part of the "privileged classes" generally, that we are always pleased and refreshed to read the stories which are told of Victoria's good heart and kind considerations. Grace Greenwood relates the following:

When I was in England I heard several pleasant anecdotes of the queen and her family from a lady who had received them from her friend, the governess of the royal children. This governess, a very interesting young lady, was the orphan daughter of a Scottish clergyman. During the first year of her residence at Windsor her mother died. When she first received the news of her mother's serious illness, she applied to the Queen to be allowed to resign her situation, feeling that to her mother she owed even more sacred duty than to her sovereign.

The Queen, who had been much pleased with her, would not hear of her making this sacrifice, but said, in a tone of most gentle sympathy:

"Go at once to your mother, child; stay as long as she needs you, and then come back to us. Prince Albert and I will hear the children's lessons; so, in any event, let your mind be at rest in regard to your pupils."

The governess went, and had several weeks of sweet, mournful communion with her dying mother. Then when she had seen that dear form laid to sleep under the daisies in the old kirkyard, she returned to the place, where the loneliness of the royal grandeur would have oppressed her sorrowing heart beyond endurance had it not been for the gracious, womanly sympathy of the Queen, who came every day to her school room, and the considerate kindness of her young pupils. A year went by, the first anniversary of her great loss dawned upon her and she was overwhelmed as never before by the utter loneliness of her grief. She felt that no one in all the great household knew how much goodness and sweetness passed out of mortal life that day a year ago, or could give one tear, one thought, to that grave under the Scottish daisies.

Every morning before breakfast, which the elder children took with their father and mother in the pleasant crimson parlor looking out on the terrace at Windsor, her pupils came to the school-room for a brief religious exercise. This morning the voice of the governess trembled in reading the Scriptures of the day. Some words of divine tenderness were too much for her poor, lonely, grieving heart—her strength gave way, and, laying her head on the desk before her, she burst into tears, murmuring, "O, mother, mother!"

One after another the children stole out of the room, and went to their mother to tell her how sadly their governess was feeling, and that kindhearted monarch, exclaiming, "Oh, poor girl, it is the anniversary of her mother's death!" hurried to the school-room, where she found Miss—struggling to regain her composure.

"My poor child," she said, "I am sorry the children disturbed you this morning. I meant to have given orders that you should have this day entirely to yourself. Take it as a sad and sacred holiday—I will hear the lessons of the children." And then she added: "To show you that I have not forgotten this mournful anniversary, I bring you this gift," clasping on her arm a beautiful mourning bracelet, with a locket of her mother's hair, marked with the date of her mother's death. What wonder that the orphan kissed, with tears, this gift, and the more than royal hand that bestowed it?

For the Herald of Truth.

LET THE LORD BE YOUR STRENGTH.

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." 1 Peter 1:3.

These words were spoken by Peter and well might he say them. No doubt he had thought his hopes were all gone when Jesus was dead. When Jesus knew that his hour was come that he should depart out of this world, his soul was troubled and he said, Father, save me from this hour; but for this cause I came unto this hour.

Dear reader, is it not enough to bring us all to Jesus, when we see what he has suffered for us? We are often so unwilling to suffer for the cause of Christ. He told his disciples that he must suffer many things, and be killed, and be raised again the third day; but Peter rebuked him and said, Be it far from thee, this shall not be unto thee. Peter was so strong that he trusted in his own strength. But at that time he had not known anything of the Comforter, the Holy Spirit. Jesus told Peter, Behold, Satan hath desired to have you that he may sift you as wheat; but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. He said, "Lord, I am ready to go with thee, both into prison, and to death." The Lord said, "The cock shall not crow this day, before thou shalt thrice deny that thou knowest me."

Let us be careful that we be not like Peter. When we see that the world will not have anything to do with Jesus, let

us not be ashamed to own him for our Lord and Master. The Lord said, Whoever shall be ashamed of him and his words, of him shall the Son of man be ashamed when he shall come in his glory. If we have denied or wronged him, let us weep bitterly and repent till our Savior is risen again, and we can say with Peter, "Blessed be the God and Father of our Lord Jesus Christ, etc."

His disciples were quite different men when they had a risen Lord, and were endued with power from on high. They did everything in the name of Jesus. How earnestly Peter warned and strengthened his brethren, and told them to make their calling and election sure. He put them in remembrance as long as he was with them, though they knew the commandments and were established in the truth. He said, Beware, lest ye be led away with the error of the wicked and fall from your own steadfastness. He told them to grow in grace and in the knowledge of our Lord and Savior.

Dear brethren and sisters, let us strengthen and encourage each other. Let us follow after righteousness, godliness, faith, patience and meekness.

A. M. C.

THOUGHTS ABOUT THE ETERNAL GOSPELS AND THE FALLING BABYLON.

LOVE OF MONEY.

We read in the Scriptures about a man in Samaria, by name Simon, who was a sorcerer, and hearing the preaching of the Gospel by Philip, he believed, and being baptized with water he continued with Philip. Simon had heard the outward history of Christ, and got a water baptism, which the outward Christendom owns, but he was in reality a sorcerer just as well afterwards as before; as every one is a sinner, and under the condemnation, who is not in the faith of which Christ is author and finisher, and not baptized with the Holy Ghost and with fire, which is the only saving baptism.

"Now when Simon saw that by the laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay my hands he may receive the Holy Ghost. But Peter said unto him, Thy silver perish with thee, because thou hast thought to obtain the gift of God with money. Thou hast neither part nor lot in this word—for thy heart is not right before God. Repent, therefore, of thy wickedness, and pray the Lord if perhaps the thoughts of thy heart shall be forgiven—for I see that thou art in the gall of bitterness and in the bond of iniquity. And Simon answered and said: Pray ye for me to the Lord, that none of the things which ye have spoken come upon me."

Now this Simon is a fair type of a common speculating professor in the great Babylon. Simon believed and was baptized with water, and wanted to buy the Holy Ghost to start a trade with. Peter told him that his heart was not right before God, and told him to repent, and after he had repented, pray the Lord, if perhaps the thoughts of his heart might be forgiven; but Simon wanted the Lord's apostles to pray for him. Repent seems to have been a hard word for Simon, the type of the modern dwellers in Babylon.

Our Redeemer said, "The birds of the air have nests, and the foxes have holes, but the Son of man hath not where to lay his head." O, how far is not his holy and meek Spirit departed from some of those who profess his name, but whose chief striving is to have money and do well in a worldly sense! From the time that popery sold indulgences down to this very day, it is mammon that is loved by the worldly Christians. It seems to be the god of mammon who carries on the whole Babylonian concern, and animates its inhabitants almost more than the outside people call profane. The outward professor seems almost crazy to put on style and live in the vanity of life—in the pride and lust of life. What a mockery of our meek and lowly Redeemer, who humbled himself and gave his life for us, setting us an example that we should follow his footsteps. O, how is the Gospel of Christ, which is the power of God unto salvation from sin and vanity, unknown among many of those who say that Christ is their Savior! But no wonder, when the light of Christ, which should reveal the darkness, is despised, ignored, rebelled against and rejected.

It is often a saying of a young man who is living fast, that he will be all right after having sold his wild oats, and professors of Christ say so. Why shall a young man live fast? It is better to be wise than a fool; and the fear of God is the beginning of wisdom. I do not deny that a fast young man can be reclaimed to wisdom, but it is harder to come right the farther we go astray; and the deeper wounds, the deeper scars. It sometimes happens that such a young man, who never gave his thoughts to something serious, or how to fight the battles of life, begins to think that he must do something to get along in the world, and when he does not feel himself inclined to do hard work, but is a natural talker, he concludes to study for the ministry of Christ! He believes and is baptized like Simon the sorcerer; he goes on, and he goes into the pulpit, as it is called. He may be successful, be of account in Babylon, and make revivals by his eloquence. O, how much is it easier to be an eloquent preacher, than to be brought into reverence and silence before the Lord and hear his voice! But such a preacher, however good a talker, is only a

hireling, and a Simon after all; he never can turn the people to the inward Light and Grace of God by Christ—for he never possessed it. He can only use holy men's words, stealing them and making a trade of them, and therefore he can only bring people to believe and be baptized, like himself, and live in the pride and vanity of life. And if the people succeed in making money, they may give some to Jesus, as they say, who they think wants their money to extend his dominion on the earth; though the kingdom of God, which is in righteousness, peace and joy in the Holy Spirit, is extended only when the people repent of their vain ways and forsake them and follow Christ, the Light of the world. O, has not Babylon the Great extended itself over the earth; its mighty towers and domes and bastions, seem often to hide the Son of Righteousness. When Babylon is fallen the people will walk in the Light of the Lamb!

I once attended a Methodist camp meeting, to see how they acted there. I was much surprised to see a minister step forward and ask for collection of money. He said that they had taken so much pains to come there and get up a meeting in good style, and they wanted money to pay all the expenses. Remembering how my Master speaks to his disciples, how Peter said to Simon, the sorcerer, and how Paul worked with his hands, I was grieved, but stopped. One collection was taken up, but was insufficient. Now the minister began to auctioneer the people, and I have heard auctioneers with flying tongues, but this minister was a match for them. He told, in fine, the people, how they were working for Jesus, how they wanted money to do something with, and said what a good sermon the people should get in return if they would pay up in full. He said they had a young brother who handed out the very best sermons, &c. &c. The collection was, after much babbling, taken again, and proved satisfactory. After that the good sermon was preached, which was as vain and airy as the preacher himself. The whole transaction at that meeting was abominable. I left, a sad but wiser man. It was the first and last camp meeting I ever attended, though I have met with preachers and other members too, of that persuasion, that were good men.

For money, the Babylonian priest offers his wares for sale; but disgrace and sin rest over people who let such babblers captivate and lead them; for, if they did but heed the divine Light in themselves, they would see the falsehood of priestcraft. It is the most sad consideration that people can be so thoughtless through all their lifetime, that they hire a man, who has never handled the word of Life, to be a teacher and minister, and hear him, and never come to a knowledge of the truth.—The Friend.

LET US DO THE FATHER'S
WILL AS JESUS DID.

Christ is spoken of by the apostle (Heb. 10: 9) as saying, "Lo, I come to do thy will, O God." Why did he come? It was to present us a living example that we may follow in his footsteps. This brings us into a life that is crucifying to carnal nature. It enjoys humility, self-denial, righteousness and love even to enemies.

How is it possible that so many reject the love of a Savior that was willing to suffer death upon the cross to redeem us all. The precious blood he shed, when applied in faith, will change our hearts and cleanse our souls, and give us the enjoyment of sweet peace in the soul. Jesus has promised this to all who love him. How sweet the poetic words that sing of his love:

"O how happy are they,
Who their Savior obey,
And have laid up their treasures above;
O what tongue can express
The sweet comfort and peace
Of a soul in its earliest love."

Who can be more happy than the true Christian. True happiness lies alone in obeying God and dwelling in the sunshine of his love. We should think every one would aim to secure the highest happiness, but many mistake the ways of sin for higher happiness than the love of God. It is true the Christian meets with trials and sometimes difficulties that others do not, but he can take comfort from such promises as given in 1 Peter 1: 6, 7. "If need be, ye are in heaviness through manifold temptations; that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ. Our highest aim should be "that we might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and long suffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light." When we see what endured to redeem man, the question arises, Why do we as his professed followers refuse to endure the persecutions of the world, as they are forced upon the truly humble Christian of the present day. I think it is because we are not so fully converted that we are willing to follow Him in all things, and we forget the words of our Savior as recorded in John 15: 19, 20. "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world

hath you." "If they have persecuted me, they will also persecute you." He says, too, "In the world ye shall have tribulation; but be of good cheer, I have overcome the world."

O what comforting promises our Savior gives. "He that endureth unto the end, the same shall be saved." Let us then all try to prove faithful to the end by the help of God. Of ourselves we can do nothing good; and if we have done all that is our duty to do, we are yet unworthy servants. Let all the faithful pray earnestly for all who are yet out of the fold of Christ, that they may become willing to come to Jesus and be saved.

E. B. EMIG.

A CURE FOR CONSUMPTION.

A correspondent writes as follows in relation to the sanitary power of a well-known plant: "I have discovered a remedy for pulmonary consumption. It has cured a number of cases after they had commenced bleeding at the lungs, and the hectic flush was already on the cheek. After trying this remedy to my own satisfaction, I have thought philanthropy required that I should let it be known to the world. It is the common mullen, steeped strong and sweetened with coffee sugar and drank freely. The herb should be gathered before the fifth of July, if convenient. Young or old plants are good, dried in the shade and kept in clean paper bags. The medicine must be continued from three to six months, according to the nature of the disease. It is good for the blood vessels also. It strengthens the system, and builds up instead of taking away strength. It makes good blood, and takes inflammation from the lungs. It is the wish of the writer that every periodical in the United States, Canada, and Europe, should publish this recipe for the benefit of the human family. Lay this up, and keep it in the house ready for use."—*Christian Advocate*.

A REALLY good man had rather be deceived than be suspicious; had rather forego his own right than run the venture of doing even a hard thing. This is the temper of that charity of which the apostle says, it shall never fail.

DURING the present century the entire Bible has been rendered in 226 languages. This means a great deal, when we consider what time and labor it takes to translate the Bible into a new language. Judson was nineteen years translating the Bible into Burmese, Cary was fifteen years at work on the Bengali Bible.

MORMONISM.—The *Independent* closes an article on Christian Work in Utah as follows:

"All this progress has been made at great cost of toil and by desperate fighting for every inch gained. The real estate of the territory was all in the hands of the Mormons, and the dominant church made every conceivable effort to prevent its sale for Christian uses. And opposition even to violence has been employed to keep away or drive away the representatives of American Christendom. The people have been warned on all occasions against the invasion and efforts of such 'enemies,' and threatened if they should favor or give patronage. But a large place has been conquered. Progress is rapid and the outlook is most encouraging. Openings most inviting are numerous; only men and means are lacking for the full and speedy redemption of Utah."

DURING the first three centuries, the Christian high schools and colleges, like the Christian churches, were persecuted. In A. D. 311 when under Constantine the Christian religion received toleration, the number of schools also multiplied, but the ignorant barbaric races from the North spread over Southern and Western Europe and threatened to extinguish the light of knowledge. Then the dark ages began. Isidore, bishop of Seville, born in A. D. 570, was almost the only man who could lay claim to any considerable knowledge in that benighted age. Then the thick darkness of ignorance, and its attendant, superstition, began to hold sway. Very few Kings in Europe could read or write their own names. The great library at Alexandria, of seven hundred thousand volumes, had perished in the flames. The libraries at Rome and Constantinople had met a similar fate. With the closing of colleges and the destruction of books, true Christianity also gave way to bigotry, superstition and intolerance of ignorant priests and savage people. It is an interesting fact to the study of philosophy of history, to discover that as Christian colleges perished, the pure religion of Jesus suffered in like measure.—*Brethren at Work*.

Married.

DIENER—STOLTZFU.—On the 19th day of December, 1882, by D. J. Zuck, of Union county, Pa., Gideon Diener, of Lancaster Co., Pa., and Anna Stoltzfus, of Union Co., Pa.

STOLTZFU—FLICK.—On the 21st of December, 1882, by D. J. Zuck, John Stoltzfus and Barbara Flick, all of Union Co., Pa.

DENLINGER—LANDIS.—On the 30th of January, at the residence of the bride's father, in East Hempfield Twp., by Isaac Eby, Brother Daniel H. Denlinger, of Salisbury Twp., and Sister Fannie K. Landis, daughter of preacher John K. Landis, all of Lancaster Co., Pa.

YODER—YODER.—Feb. 8th, at Bellefontaine, Logan Co., Ohio, at the South Union church, by Jonas C. Yoder, David Yoder and Sarah Yoder, all of Logan county, Ohio.

"Upon the bridal pair look down,
Who now have pledged hands;
Their union with thy favor crown,
And bless the nuptial bands."

COFFMAN—GUYER.—Feb. 11th, in Rockingham county, Va., Daniel H. Coffman and Sarah Guyer, both of Rockingham county.

MEZLER—BLOSSER.—On the 15th of February, in Rockingham Co., Va., at the house of the bride's parents, by Abraham Shank, Bro. Joseph Metzler, of Mahoning county, to Sister Anna Blosser, of Rockingham county, Va.

Died.

Please send marriage and death notices for insertion soon after their occurrence, and always give the name, age, and date of death.

MARASKI.—January 26th, in Waterloo county, Ont., Louis Maraski, aged 66 years and 17 days. Funeral services by Elias Weber.

YODER.—January 12th, in Clinton township, Elkhart county, Ind., of paralysis, Jacob S. Yoder, aged 63 years, 4 months and 24 days. He leaves a widow, thirteen children and forty-three grandchildren. He was buried on the 14th at the Clinton Methodist graveyard. Funeral services by Eli Miller and Levi Weaver. Jacob S. Yoder was a brother in the Amish Mennonite church for many years. On the 9th of January he received a paralytic stroke, after which he lived only three days. "So teach us to number our days, that we may apply our hearts unto wisdom." Ps. 90: 12.

YODER.—On the 7th of February, near Blue Springs, Jacob O. Yoder, of a lingering disease of six months, aged 43 years, 11 months and 12 days. At the funeral services impressive remarks were made from Ps. 90: 12. He leaves a companion, three children, an aged father, and many sorrowing friends.

KESINGER.—On the 10th of Feb., in Elkhart county, Indiana, at lung fever, Rachel, wife of Joseph Kesinger, aged 29 years, 4 months, and 25 days. She was buried on the 12th, at Schaum's meeting-house, where services were held by Noah Metzler and J. F. Funk, from 2 Cor. 5: 1. She leaves a sorrowing husband and two children to mourn her early death. Peace to her soul.

RANCK.—On the 4th of February, near Stone meeting-house, Lancaster Co., Pa., Susan Ranck, widow of Jacob Ranck, Sr., died, aged 67 years, 11 months and 8 days. On the 6th she was conveyed to her final resting place by a large concourse of friends and relatives. Appropriate remarks were delivered by John Harshbarger and Bishop Amos Shenk, from Mark 13: 34—37, at the house of Abram B. Herr, with whom she had lived six years, the time of her widowed life. She was buried in the graveyard at Strasburg meeting-house, where services were held by Bishop Benjamin Herr and Amos Herr. She was the mother of Anna, wife of Abm. B. Herr. In the evening she went to bed in her usual health. At 10 o'clock she had a stroke of apoplexy, and at 12 o'clock she was a corpse. She was a faithful member of the Mennonite church, and labored to live and die in peace with God.

DETWEILER.—In Hilltown Twp., Bucks Co., Pa., on the 7th of Feb., Samuel L., only child of Abram and Anna Detweiler, aged 11 years, 8 mos. and 5 days. Buried at Gehman's meeting-house, on the 11th. May God bless this severe

affliction to the sorrowing parents, that they may be brought nearer to the dear Savior.

KING.—On the 17th of Feb., in Cass Co., Mo., Amos, son of Isaac and Rebecca King, aged 17 years, 6 months and several days. He was buried at Clear Fork graveyard, on the 18th. Services by J. C. Kenagy from Job 14: 1—10.

TONINA.—On the 4th of February, at Milton, Pa., Robert W. Tobins, aged 89 years, 4 months and 1 day.

MEZLER.—January 14th, in Lancaster Co., Pa., Jacob, son of Bro. Christian and Sister Mary Metzler, aged 15 days. Services by Isaac Eby. Text, Ps. 23: 1. Buried at Hershey's.

GLAUNER.—January 14th, in Lancaster Co., Pa., Frances Glauner, aged 79 years, 6 months and 16 days. Services by Isaac Eby. Text, Heb. 9: 27, 28. Buried at Hershey's.

GRUBE.—January 2nd, in Huntingdon Co., Pa., of heart disease, Martin Grube, formerly of Lancaster county, aged 48 years, 6 months and 27 days. Funeral on 4th at Landisville, Lancaster Co., Pa. Text, Hebrews 9: 27, 28. A wife and two children and many friends, deeply mourning, followed the remains to the grave. Buried at Landisville meeting-house.

BRUBACHER.—January 14th, in Warwick, Lancaster Co., Pa., Bro. John Brubacher, aged 72 years, 6 months and 9 days. Funeral on the 16th. Text, John 8: 51. Buried at Erb's meeting-house. Bro. Brubacher was a faithful member of the Old Mennonite church.

ZEMER.—January 24th, near Marietta, Lancaster county, Pa., suddenly, Isaac Zemer, aged 72 years, 4 months and 27 days. Funeral on the 27th. Text, Psalm 1: 1, 2. Buried at Silver Spring cemetery.

PEIKER.—January 30th, near Salunga, Lancaster Co., Pa., of consumption, Sister Fianna B. Peifer, wife of Martin B. Peifer, aged 46 years, 4 months and 5 days. Funeral on the 2nd of February. Text, Psalm 103: 15—18. Buried in the family graveyard. A large number of friends and neighbors assembled to sympathize with the bereft family.

GOCHENAU.—February 2nd, in Petersburg, Lancaster county, Pa., Bro. Michael Gochenauer, aged 77 years, 3 months and nine days. Funeral on the 6th. Text, Isaiah 38: 1. Buried at Petersburg meeting-house. The bereft widow is also sick.

COOPER.—February 4th, near Columbia, Lancaster county, Pa., Sister Elisabeth Cooper, widow, in her 80th year. Funeral on the 7th; text, Psalm 90: 12. Buried at Landisville meeting-house.

HIESTAND.—February 5th, near Salunga, Lancaster Co., Pa., of consumption, Bro. John F. Hiestand, aged 40 years, 11 months and 1 day. Funeral on the 6th; text, Rom. 8: 12, 14. Buried in the family graveyard. Bro. Hiestand was a modest member in the church.

Letters Received.

WITHOUT MONEY.

Levi Blough, Helena Allert, S. M. Brunk, A. Sister, Adam Kornhaus, Emma M. Hershey, Levi Wismer, L. A. Resler, N. Moyer, Elizabeth Kaufman, Nathan B. Cassel, Peter Geisbrecht, D. K. Butler, A. Toiler, Tobias S. Stauffer, Harvey Moyer, H. Goertz, Peter Abrams, Noah Keim, Sievert Gortz, A. Metzler.

WITH MONEY.

A.—Peter Abrams, John Albrecht, John K. Alder, J. G. Amstutz, C. Amstutz.
B.—Daniel Book, M. L. Bucher, Joseph Bailly, Benj. Buckwalter, Catharine A. Basinger, H. N. Brubaker, David Baker, Isaac Reury, John Brown, John K. Brubaker, Joseph C. Bowers, Mrs. Samuel Wicker, J. S. Betzner, Peter Blosser, Joet Byler, Joseph Bue-

hart, A. J. Burkler, Jacob J. Balzer, John E. Borntruger, David Becker, Samuel Bender, Wm. Bean, John Bergey, John Bailly, Pre. Ch. Brunk, Jacob B. Bechtel, Benjamin Bosen.

C.—Solomon Culp, Eliza Cassel, Daniel K. Cassel, Ch. Christophel, John N. Christophel, Simon Cressman.
D.—K. Detweiler, H. K. Denlinger, Jr., H. L. Denlinger, Hettie Denlinger, Abraham Dirksen, Isaac Deever, John Decker, Peter Duetz, Henry Daugerty, John Detweiler, Abraham Detweiler.

E.—Gerhard Epp, Jacob Ems, Cornelius Epp, Cornelius Epp, Hettie Kshlman, W. Ewert, Henry Eymann, J. B. Eicher, Jacob Kabbach, Emma B. Kwing.

F.—Chr. Freyberger, A. Funk, Jonathan Flickinger, David Franz, Elizabeth Frank, James Fulk, Nathan Fretz, Rev. B. L. Fubner, Peter Friesen, Abraham Friesen, G. B. Funk.

G.—Elias Grist, Samuel Goldshalt, Peter H. Goertz, Abraham Geil, Joseph Good, Peter H. Goertz, Jacob B. Glorich, Christian Good, Henry E. Garber, John M. Gochenauer, Mary Geiger, Bernie F. Gehman, Jacob Gehman, Lena Gotsalis, Henry Giesbo, Heinrich P. Goertz, J. H. Gregory.

H.—Newton G. Herr, Emma Herr, C. J. Hochstetler, Levi Hershey, George Hostettler, Ch. Holdeman, Jacob Heppner, Elias Heibert, R. J. Heatwell, Abraham Hamm, John H. Hershey, Ch. Henning, Benjamin Hostet, Jacob Heinrich, Abram Hoover, Susan Herr, Daniel D. Herr, Samuel Heas, Amos Hershey, C. H. Honsberger, C. K. Haverstick, J. H. Hershberger, Henry Hight, John H. Hember, A. B. Herr, Martin Huber, Adam Heas, S. M. Hertzler, B. F. Herr, Andrew Herr, Elias Herr, Gerhard Hoppenier, Bernhard Hiltbrand, Isaac Hilty, Michael Hoesler, E. W. Hupp.

I.—J.—Peter Janzen, Rev. John Kaufman, Minerva Johnson, Benjamin Irwin, Lena Irwin.
K.—Levi J. Kaufman, M. J. Kaufman, John K. Kenagy, Magdalena Kehr, Heinrich Kroker, David Klaassen, M. S. Kreider, David C. King, Abraham Kratz, Heinrich Kupper, Gerhard Kordison.

L.—B. Loewen, H. R. Leaman, Abraham Luginbuhl, Jacob Loewen, Isaiah W. Leods, John P. Linderman, Henry Lehman.

M.—Eli K. Mylin, Henry Myers, Moses B. Miller, Susan A. Mathias, Jos. L. Moyer, Adam Martin, William Martin, John C. Miller, John C. Miller, John C. Miller, Jas. S. Miller, Daniel Mast, Levi Mast, John P. Mast.

N.—Samuel H. Nolt, A. Neufeld, Joseph Nave, Philip N. Newcomer, J. C. Neuschwander, Jacob C. Newcomer.

P.—Mary Patton, A. Penner, Daniel Prochnau, C. B. Peachy, John Plank.
R.—Levi B. Rohrer, Amos L. Rank, Jonas Rohrer, S. D. Roam, Henry Reiser, Harriet Reiser, Dr. C. Robinson, Charles H. Rogers, Benj. Root, Israel Root, Mrs. Peter Root, C. Rupp, C. Rupp, Wm. Ruppel, Heaton Rosier, Abm. Risher.

S.—Jacob Schrag, Aaron B. Shank, Benjamin Snavely, John Stallier, A. J. Springer, John Schlatter, David Smoker, Isaac Schmidt, Stella Schmidt, David Shank, Heinrich Schutt, Samuel Shank, Jacob Showalter, Henry Showalter, Pre. A. Shank, Noah Showalter, David Shank, Elizabeth Showalter, Christian Shank, John Sutter, Annie Schriener, Andreas Schmidt Wm H. Simon, Joseph M. Schertz, Henry Sherrick, Peter Spangler, Peter Schilbach, Michael Schueneger, Henry Smeltzer, David P. Schmidt, Joseph Schmidt.

T.—P. W. Thiessen, Jacob Thomas.
U.—V.—Peter Urath, David H. Voth.

W.—John L. Wideman, M. S. Weber, F. J. Wiens, Peter M. Weber, Aaron Weber, J. G. Wenger, Isaac Wenger, Jacob Wenger, Peter Wenger, Isaac W. Wolf, Fred Weber, P. Wohlgenuth, Daniel Wenger, Isaac Wismer, Henry Wisler, Jacob Wirth, Samuel Weiss, Henry K. Wismer.
Y.—Abner Yoder, Solomon K. Yoder, J. Yoder, Mary Yoder, Reuben Yoder, C. Z. Yoder, J. H. Yoder.
Z.—Marion Zimmerman, Martin Zimmerman, D. H. Zook, Michael Zehr, John Zehr, David Zehr, Joseph Ziegler, Sarah Zook.

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No. 8, Way Freight, 6 15 A. M.
No. 10, Way Freight, 10 00 "

GOING NORTH—Arrive at Elkhart.
No. 1, Grand Rapids Express 11 12 A. M.
No. 3, Michigan Express 6 53 P. M.
No. 7, Way Freight 6 45 "
No. 9, Way Freight 4 00 "

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TIME TABLE.

Lake Shore & Michigan Southern R. R.
Passenger trains after May 15th, 1881, leave
Elkhart as follows:

GOING WEST.
No. 3, Night Express..... 2:05 A. M.
No. 6, Pacific Express..... 4:40 "
No. 71, Way Freight..... 6:00 "
No. 9, Accommodation..... 7:30 "
No. 73..... 4:45 P. M.
No. 41, Way Freight..... 1:00 "
No. 7, Special Michigan Express..... 1:00 "
No. 1, Special Chicago Express..... 4:10 "

GOING EAST—MAIN LINE.
No. 8, Night Express..... 8:05 A. M.
Grand Rapids Express..... 5:00 "
No. 78 Way Freight..... 2:00 "
No. 76 "..... 8:15 P. M.
No. 2, Mail..... 2:35 "
Grand Rapids Express..... 7:45 "
No. 60, Way Freight..... 7:45 "

GOING EAST—AIR LINE.
No. 4, Special New York Express 1:15 P. M.
No. 6, Atlantic Express..... 9:55 "
No. 20, Limited Express..... 7:05 "
No. 72 Way Freight..... 8:00 A. M.
Train G leaves..... 4:05 P. M.
" E "..... 6:30 "
" 58 to Kendallville leaves..... 6:30 "

TRAINS ARRIVE—MAIN LINE.
Grand Rapids Express..... 1:10 P. M.
"..... 9:40 "
No. 13, Michigan Accommodation, 8:55 "

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"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 20—No. 6.

ELKHART, IND., MARCH 15, 1883.

Whole No. 246.

GOD'S OMNISCIENCE.

PSALM 139.

Thou hast searched, O Lord, and known me,
My every thought within—
And though I to the mountain flee,
My life by thee is seen:
If I ascend up into heav'n,
Thou, Lord, art there, I know;
Or if by mighty waves I'm driv'n,
Thou knowest where I go.
Though midnight darkness cover me,
(The night to thee is day),
From thee, O God, I cannot flee.
I cannot hide my stay—
How wonderfully art I made,
How marvelous each part:
Within this wondrous frame create
A clean and upright heart.
Thy thoughts, O God, how precious, sweet,
And, O, how grand to me!
Their number man cannot repeat,
Nor yet their wisdom see.
"Search me, O God, and know my heart:
Try me, and know my thoughts:"
And see wherein I do depart
From thee—O keep me, God!

A. METZLER.

For the Herald of Truth.

THE SEVENTH DAY SABBATH.

Recently my attention was called to an
article in favor of keeping the Jewish or
seventh day Sabbath, in which the writer
claimed that "steps are rapidly taking for
the formation of the image and the en-
forcement of the worship and mark of
the beast," (Rev. 13: 15, 16.) He says,
"The enforcement by civil law of the
Pago-Papal Sunday as the 'Christian
Sabbath' is loudly called for, and party
politicians are taking sides upon the
question."

This is stating, though indirectly, that
the keeping of the first day of the week
as the "Christian Sabbath" is the mark
of the "beast" of prophecy, and the
enforcement of Sunday laws by govern-
ments is giving life to the beast.

That it is to great advantage, morally
and physically, and well pleasing to Him
who is Lord of the Sabbath, even one of
our highest duties to man and God to
keep one day in seven sacred to the Lord,
but few, who call themselves Christians,

will deny. Let the day be kept holy.
Daily labor, the cares of the week, thoughts
of business, should all be abandoned;
and the soul, unhindered by the world,
should dwell for the day in the conscious
presence of him who made every day of
the week, yet one for his special glory
and the spiritual good of the creatures he
tenderly loves. But that the worship of
the "beast and his image," with all the
horrors and ungodliness which the Re-
velator saw in connection therewith, is the
result of devoting another day of the
week, instead of the one the Jews used, to
the sacred services of a holy Sabbath, is
very unreasonable to the sincere first-day-
Sabbath-worshiper. Those who worship
on the first day may love God just as
devotedly, may pray just as faithfully,
may believe just as firmly, may bear the
cross just as cheerfully, rejoice just as
much over pardoned sin, and have a hope
just as glorious as those who remember
the seventh day (Sabbath) to keep it holy.
Let us see, now, whether we can reconcile
the Scriptures to an application that
makes keeping the First-day Sabbath the
worship of the "beast and his image."
Rev. 14: 9-11. "And the third angel
followed them, saying with a loud voice,
If any man worship the beast and his
image, and receive his mark in his fore-
head, or in his hand, the same shall drink
of the wine of the wrath of God, which is
poured out without mixture into the cup of
his indignation; and he shall be tormented
with fire and brimstone in the presence of
the holy angels, and in the presence of the
Lamb; and the smoke of their torment
ascendeth up for ever and ever: and they
have no rest day nor night, who worship
the beast and his image, and whosoever
receiveth the mark of his name." All this
because they have kept the first day of
the week a holy Sabbath to the Lord
instead of the seventh day. Do the
Scriptures give this idea to the unpreju-
diced seeker for truth? Or can we re-
concile the mercy of God to the silence
we have in the New Testament Scriptures
of the necessity of keeping one certain
day of the week a Sabbath to the Lord, if
failing to keep that certain day were to
worship the beast and his image, and
consign those who were mistaken to the
pit of ascending, everlasting smoke.

The worship of the beast and his image

is certainly something more than a mere
technicality, which to believe or disbe-
lieve, to obey or disobey, does not affect
the character or the purity of one's life.
The Revelator must have beheld the
horrors of this beast worship as some-
thing that led men into a false worship,
irreverence, and ungodliness, steeping
them in sin and dreadful crimes.

The keeping of the Sabbath, according
to the apostle's writing, was under the law
of Moses a shadow of the Christian life
under the New Dispensation. The strict
observance of the seventh day represented
the purity of the Sabbatic Christian life in
which we are living. One day in the
week, of holy devotion, is as much needed
now as under the Law, and we should be
faithful to bring it undefiled to God; but
that our acceptance with him depends on
keeping the seventh day is nowhere
taught. Paul said to the Romans, 14: 5,
"One man esteemeth one day above an-
other: another esteemeth every day alike.
Let every man be fully persuaded in his
own mind." To the Galatians, 4: 10, 11,
he says, "Ye observe days, and months,
and times, and years. I am afraid of you,
lest I have bestowed upon you labor in
vain." Here he points out the danger of
trusting for salvation to the externals of
religion, such as observing certain days,
instead of keeping the true spirit of wor-
ship by trusting nothing but the life and
blood of Jesus. Paul writes also to the
Colossians, 2: 16, 17, "Let no man there-
fore judge you in meat, or in drink, or in
respect of a holy day, or of the new
moon, or of the Sabbath days: which are
a shadow of things to come; but the
body is of Christ."
J. S. COFFMAN.

For the Herald of Truth.

RIGHTEOUSNESS: THE TRUE AND THE FALSE COMPARED.

"For I say unto you, that except
your righteousness shall exceed the
righteousness of the scribes and Phar-
isees, ye shall in no case enter into
the kingdom of heaven." Matt. 5: 20.

Let us first see in what the spurious
righteousness of the scribes and Phar-
isees consisted, that we may distinguish it
from that true righteousness without

which it is impossible to enter into the kingdom of heaven.

The Savior compares the scribes and Pharisees to "whited sepulchres, which indeed appear beautiful outward but are within full of dead men's bones and all uncleanness. Even so ye also outwardly appear righteous unto men but within ye are full of hypocrisy and iniquity." Paul evidently refers to the same class when he speaks of those "having a form of godliness but denying the power thereof." They knew the letter of the law, but ignored its spiritual significance; they pretended to understand the Scriptures and boasted of their wisdom, yet they failed to see that "the fear of the Lord is wisdom, and to depart from evil is understanding." Christ said, "The scribes and Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works; for they say and do not. For they bind heavy burdens and grievous to be borne and lay them on men's shoulders; but they themselves will not move them with one of their fingers. But all their works they do to be seen of men." Even those works that would have been good if done in the right spirit and from a right motive, were abomination in the sight of the Lord, since they were done merely to appear righteous unto men. No change of heart and inner life was necessary in their religion. Their righteousness consisted in observing the ordinances of the law, in conforming to the outward forms and ceremonies, but not in living a holy life; in making long prayers—mere "*vain repetitions to be seen of men*," but not in praying in the Spirit and in truth to be heard of God; in paying "tributes of mint, and anise and cummin" while omitting the weightier matters of the law, judgment, mercy and faith; in keeping clean the "outside of the cup and platter," while within they were "full of extortion and excess."

It must be apparent to every one who gives the subject any thought that the "righteousness of the scribes and Pharisees" is still the false foundation upon which many build, hoping thereby to gain an entrance into the kingdom of heaven. Christ says, "Not every one that says unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." How many there are who say, "Lord, Lord," but O how few now do the Father's will! Everywhere we can find teachers and sayers but where are the doers? It is easy to say what others should do, but shall we ourselves escape the woe pronounced upon those who say and do not?

Although we cannot think that the scribes and Pharisees were what now would be termed wicked men, openly following the sinful lusts of the flesh, on

the contrary we think they were such men as in our day would be called the "strictest church members," see Acts 26:5; yet all their good works and words were accounted as nothing before God, because they did not proceed from an upright, regenerated heart. Hence the Savior says, "O ye generation of vipers, how can ye, being evil, speak good things; for out of the abundance of the heart the mouth speaketh." Thus even when they taught what in itself was true and right (and the Savior said, "whatsoever they bid you observe, that observe and do.") before God who knoweth what is in man, it was nothing but evil—a hollow mockery of words and the vilest hypocrisy. By their outward show of goodness and piety they might deceive men, but God who knows the inmost secrets of the heart, and perceives the motive which prompts every act, cannot be deceived.

All who expect to enter the kingdom of heaven without here in this life becoming new creatures in Christ Jesus—being born again, rest their hope on the righteousness of the scribes and Pharisees, and "except a man be born again he cannot see the kingdom of God." This—the new birth—is the foundation of all true righteousness in man, and of all good works. If the tree is good the fruit it produces will also be good, and vice versa.

"Whosoever shall do and teach them (the commandments) the same shall be called great in the kingdom of heaven." The doing must be before the teaching, and the two cannot be separated. This we learn from Christ himself, as testified by his disciples: "Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people." "The former treatise have I made, O Theophilus, of all that Jesus began both to do and to teach." If we endeavor to teach others the sacred truths of religion before we have ourselves experienced what we would teach, our teaching is all hypocrisy. No one is competent to call sinners to repentance who has not himself truly repented from all his sins; neither can we consistently impress upon others the necessity of being born again before we have ourselves experienced what the new birth is. We must live our religion daily by our actions as well as by our words, and do as Paul did, "I keep under my body, and bring it into subjection, lest by any means, when I have preached to others, I myself should be a castaway." Those who would teach others must bear in mind that "actions speak louder than words," and that men are more apt to follow example than precept. If our righteousness exceeds that of the scribes and Pharisees, it will not only be safe for others to observe what we bid them do, but also to do what they see us do, even

as Paul says: "Those things which ye have both learned and received and heard and seen in me, do; and the God of peace shall be with you."

How may we attain this true righteousness that we may enter into the kingdom of heaven? Only by true repentance, by accepting the Savior, and becoming new born sons and daughters of God. Thenceforth we will not be satisfied with the "filthy rags" of "our own righteousness which is of the law," but will become partakers of that true "righteousness which is through the faith of Christ, the righteousness which is of God by faith." Of this righteousness the Pharisees know nothing, "being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God."

Jesus not only, through the Holy Spirit, works all true righteousness in us, but he is our righteousness, as the prophets foretold: "This is the name by which he shall be called: *The Lord our righteousness*." Jer. 23:5, 6. "Surely shall one say, in the Lord have I righteousness and strength," Isa. 45:24, and as the apostle says to the Corinthians: "But of him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness and sanctification and redemption, that according as it is written, 'He that glorieth let him glory in the Lord.'"

Christ being our righteousness—an indwelling, ever-present Savior from sin, we see how necessary it is that we heed his words: "Abide in me and I in you. As the branch cannot bear fruit of itself except it abide in the vine, no more can ye except ye abide in me. I am the vine, ye are the branches; he that abideth in me and I in him, the same bringeth forth much fruit, for without me ye can do nothing." In this connection, let us consider what Paul says: "Now if any man have not the Spirit of Christ he is none of his. And if Christ be in you the body is dead because of sin, but the Spirit is life because of righteousness."

SIMON P. YODER.

For the Herald of Truth.

WE ARE GOD'S STEWARDS.

So far as our earthly possessions are concerned, be they much or be they little, we are God's stewards, for the earth is the Lord's and the fullness thereof. Psalms 24:1. "The fullness thereof" plainly includes "every tree, plant, and shrub; the silver and the gold, and the cattle on a thousand hills," these things were created by the Lord; they are good and useful in their place, and they belong by right, and by creation, wholly to the Lord, yet, in his providence and goodness, he permits us to come in possession of a portion of them as *his stew-*

ards, and in that sense we may call them ours.

As we are the Lord's stewards, He will justly hold us accountable for the manner in which we hold, use, and dispose of our possessions. To hold them for our own advancement, and elevation in the world is vanity; to use them exclusively to secure and maintain ourselves in the greatest attainable comfort—to say nothing of luxury and self-indulgence—is selfishness.

As the Lord's stewards we are to buy as though we possessed not, 1 Corinthians 7:30, 31, and to use this world as not abusing it. We are to provide for those of our own house. 1 Timothy 5:8. We are to use hospitality one to another without grudging. 1 Peter 4:9. We are to distribute to the necessity of the saints. Romans 12:13. As we have therefore opportunity, let us do good unto all men. Galatians 6:10. Ye have the poor with you always, and whosoever ye will, ye may do them good. Mark 14:7. Cast thy bread upon the waters: for thou shalt find it after many days. Ecclesiastes 11:1.

A painful example of what it is to be an unfaithful steward, came to my notice some years ago. A man who had by various means, some of which would not bear the light of scrutiny, come in possession of a considerable fortune, lay upon his death bed. He had no family and his relatives were rich. As death drew near, he clung to his riches with the energy of despair, refusing even to make a will. His possessions were his God; and the God whom he chose to serve had no peace for the dying hour, no refuge for the troubled soul. It was said, though whether true I cannot say, that in answer to some remark made to him touching his condition and affairs he said substantially: "I suppose when I die the worms will eat my body, the devil will get my soul, and my friends will quarrel about my money." And it was reported that he died with the keys of his safe clenched in his fists.

In contrast with the above, another instance of a different kind, which also came under my observation some years ago, may be profitably related for some of the good thoughts which it suggests and illustrates, not however that it was in every respect an example to be copied. A brother, after many years of honest hard work, and close economy had saved and laid by a comfortable little fortune of several thousand dollars. He had no family, and his nearest relatives were in comfortable circumstances. When admonished by growing infirmities that his time in this world would not be long, he made a will, designed not merely to distribute his money where it was not needed, but to do some good. After providing for the payment of those who ministered to his comfort and provided

for his wants in his last days, the balance of his possessions were mainly bequeathed to persons whose circumstances were such that his bequests were a most welcome relief from some pressing hardships of life. The wisdom and thoughtfulness of this brother in disposing of his worldly possessions show that a person may do much good in making his will; if he have a family he must not forget 1 Timothy 5:8. If his means will at all allow it, he ought to go farther and remember, Romans 12:13 and Galatians 6:10; but in all cases he should do it according to 1 Corinthians 10:31. N. G. R.

For the Herald of Truth.

A WORD TO THE CARELESS.

"What meanest thou, O sleeper? arise, call upon thy God." Jonah 1:6.

These alarming words were addressed to the prophet Jonah, to whom came the word of the Lord, saying, "Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me." But Jonah rose up to flee unto Tarshish from the presence of the Lord, and went down to Joppa; and he found there a ship going to Tarshish. So he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the Lord. But the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken. Then the mariners were afraid, and cried every man unto his God, . . . and Jonah was gone down into the sides of the ship; and he lay, and was fast asleep. So the shipmaster came to him, and said unto him, "What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not." The case of Jonah is a true representation of a careless and thoughtless sinner. He went down into the sides of the ship, and lay there fast asleep, while the wind was blowing fiercely, the tempest wildly raging, the billows rolling and heaving and rocking the frail little ship, now to this now to that side, threatening every moment to dash her to pieces amid the fearful storm, and leave her and all on board to perish beneath the raging waters, knowing nothing of the danger he was in. The mariners had already become conscious of their danger. They tried to lighten the ship and made every preparation to make her withstand the great tempest. But finding all in vain, they yielded in despair of their own strength, and cried every man to his God, Jonah all this time unconscious and unconcerned as a child. The prophet of the Lord lay sleeping in the sides of the ship, a fugitive seeking to flee from the presence of his God, while at every moment he was in danger

of sinking to the bottom of the sea, even in his sleep; lost in the sleep of his body, lost in his sleep of the soul, lost in his disobedience and his disregard of the word of the Lord, which came to him; commanding him to go and bear the message of the wrath of the Lord to the wicked and disobedient Ninevites.

Just so it is with the sinner before he is brought to a knowledge of sin. He, like Jonah, is a wanderer, a fugitive from his God. Though the word of the Lord may have come unto him time after time, again and again. He may have been called upon to repent, to return from his wanderings in sin, to awake out of his sleep and call upon his God, yet, disregarding all, he is apt to say with the sluggard, "Yet a little sleep, a little slumber, a little folding of the hands to sleep," not knowing, not thinking that, as Jonah fast asleep in the side of the little ship upon the sea was in danger of sinking to the bottom and perishing forever under its surging waves, so he is in great danger of sinking into the bottomless pit, into the lake burning with fire and brimstone and perishing there both body and soul in hell forever, where the worm dieth not and the fire is not quenched, which is the second death.

All such careless and unawakened sinners I would address in the language of the shipmaster. "What meanest thou, O sleeper?" O what canst thou mean? Thou hast an immortal soul to save or to lose forever. O, what meanest thou? awake thou that sleepest, and arise from the dead. Arise to newness of life for thus must the sinner rise from the death of sin, from the death of his natural life to a new spiritual, heavenly life. Thus through a spiritual resurrection must be risen and passed from death unto life, even in this world. If ye then be risen with Christ, seek those things which are above.

Arise, therefore, and call upon thy God, for whosoever shall call upon the name of the Lord shall be saved. The Lord is nigh unto all that call upon him, unto all that call upon him in truth. Why sleep ye? was the language of the Savior to his disciples in the garden of Gethsemane. Seek ye the Lord while he may be found, call upon him while he is near. How often, O sinner, is he near unto thee, knocking at the door of your heart? Rise, therefore, he calleth thee. He calleth thee that thou shouldst turn from thy ways of sin, come back from thy wanderings, return from the path of evil and disobedience and call upon thy God, if so be that God will think upon thee and thou perish not. He is able and willing, O sinner, to save thee from thy lost and perishing condition. He is not willing that any should perish, but that all should come to repentance.

O sinner, what meanest thou it is now high time to awake out of sleep, thy end

is nigh, their is but a step between thee and death. Awake then, O sinner, repent and be converted, that your sins may be blotted out when the time of refreshing shall come. Except ye be converted and become as little children, said the Savior, ye shall not enter into the kingdom of heaven. Again, Except a man be born again, he cannot see the kingdom of God. Would you not wish to see the kingdom of God, and enter therein, to be eternally happy with saints and angels? O prepare, then, to meet thy God, for none but God's children can ever enter into his kingdom. What meanest thou then, O sleeper? arise, call upon thy God, call upon him to create a clean heart and renew a right spirit within you. Call upon him for mercy; call upon him in the name of Jesus for the forgiveness of your sins; call upon him that you perish not. Yea, let the wicked forsake his way and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him and to our God, for he will abundantly pardon.

Dear sinner, is this not enough to persuade you to turn to God and forsake your evil ways, while it is yet called to-day. "To-day if ye hear his voice, harden not your hearts," is my prayer. Amen.

LEVI BLOUGH.

For the Herald of Truth.

ARISE ALSO.

"Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." Eph. 5:14.

It is not enough if we are only awakened, and see our sins; we must arise from our dead works, and Christ will give us light. Paul says, If Christ is not raised in us, our faith is vain and we are yet in our sins.

"As many as are led by the Spirit of God, they are the sons of God." "The Spirit itself beareth witness with our spirit, that we are the children of God." Before we have faith we are kept under the law; but by grace we are saved through faith. This we cannot do of ourselves, it is the gift of God. Oh how little is this gift sometimes appreciated! How often we do as the cleansed lepers did. Out of the ten only one gave thanks and glory to God.

If we are awakened to our sins, and are satisfied with that, we have not much to expect; we are yet in the dark and do not know the light. Christ is that light, he that followeth Him shall not walk in darkness; he that doeth truth cometh to the light. Then our deeds are made manifest and we are reprov'd. Then we can see and feel our true condition. Like the prodigal, we see that we wasted all that the Lord ever gave us. How often we are trying to fill ourselves with husks before we are willing to come to our

Father. If we feel that we have sinned against heaven and God, and have crucified our Savior, we become willing to be as a hired servant, or anything the Lord sees fit to give us, just so he forgives our guilt and sins; for we feel that, according to our deeds, we would receive nothing but condemnation. But God, who is rich in mercy even when we are dead in sins, quickens us and saves us by grace, and makes us nigh by the blood of Christ. We can then say of a truth that Jesus hath power to forgive sins on earth.

Oh how unworthy and at the same time how happy we feel when we receive this blessing. But there is one that is not satisfied with us. The tempter, who even tried to tempt our Lord; how much more will he try to tempt us weak mortals. When he comes like a roaring lion, he is not so hard to be known; but when he comes as an angel of light we do not know him so readily his devices are many. If he cannot get us to listen to one, he tries another. How often does he tell us that this one and that one are good Christians and do so and so, and we can do so too. When Peter said, Lord what shall this man do, He said, "What is that to thee? Follow thou me." So we need not see what others are doing, we have to make our own calling and election sure.

Paul says, "Be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." "Stand therefore, having your loins girt with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God."

Oh the many promises we have if we are faithful. But the Lord said, Many are called, but few are chosen. Let us then be careful that we are the few chosen ones, not be entangled again with the yoke of bondage; for Christ is become of no effect if we turn again to the weak and beggarly elements and forget again that we were purged from our old sin.

A. M. C.

For the Herald of Truth.

KEEP IT DOWN.

The members of nearly all Christian denominations agree that it is through the blood of Christ that we are cleansed from all sin. But when it comes to living on the teachings of Christ and his apostles, there seems to be a wide difference.

We have been taking this excellent paper for some time, and are pleased to find

it full of the truths of the gospel; and that among other things it stands in bold opposition to pride. We might wish that every Christian would array himself against it and drive it entirely out of the church. If we only, who claim to see its evils, will firmly stand against it, we may do much to keep it down.

Some professed Christians tell us we may wear this world's adorning and not be proud. If they are not proud of them, and have no unnatural desire for them, why do they not take what they cost in money and labor and give it for the cause of Christ? If some who spend precious time in adorning their decaying bodies with unnatural ornaments, were to spend that time in their closets, alone with God, pleading for wisdom to adorn and beautify the soul, they might appear more glorious in the church, before God, and to the world.

They say it is no sin to do so, yet they dress and decorate their poor, innocent children in a manner that is positively hurtful to their health, deforming their beautiful little bodies, and at the same time fostering a spirit of pride instead of clothing them with the preparation of the gospel.

The harvest truly is great, but the laborers are few. Why must those who call themselves laborers be wasting so much precious time? Let us double our diligence. Let us be dead to the world and alive to Christ, is the prayer of one who wishes to contend for God's truth.

PERSIS E. MYERS.

For the Herald of Truth.

OUR DUTY.

Dear readers of the HERALD OF TRUTH, I feel it my duty again to say a few words concerning the cause of Christ, though I greatly feel my weakness and inability. Often when thinking of writing, the tempter says, "Will not some think you are trying to appear what you are not? You had better look to yourself and you would have enough to do." But I dare not give heed to such thought, my conscience bids me not stand idle. While I am writing to others I am myself greatly benefited thereby. I dare not wait, but must work while it is called to-day; for the night cometh when no man can work. Why is the Lord still sparing our lives from day to day, and from year to year, if there is not a work for us to do? and what can that work be but to prepare for eternity? If we would prepare ourselves, we must also try to help others, and by helping others we will also help ourselves.

If we were to practice that great commandment more, "Love thy neighbor as thyself" how much good we might do to others, how many trials and vexations we could prevent. But who is our neighbor?

bor? I have frequently heard the question asked. Is it not whoever we may find that may need our aid? It is certainly our duty to do good in whatever way we can to all who may come within our sphere of action.

Christ, when he was here, went about doing good to all. If we would be true followers of Christ, we must walk in his footsteps. We must try and get self out of the way, and do the work that the Spirit and the Word assigns to us, if we would have peace of mind and be truly happy. We dare not stop to think what people will say or think of us. If we would be true servants of Christ, we must do the work he has commanded us. He will never call us to do anything for which he will not also give us grace and strength, if we fully trust him; but, oh, how weak we are, and how often we forget to look to Him from whom cometh all our help.

It has been a great comfort to me to know that He said, "My grace is sufficient for thee, my strength is made perfect in weakness." The whole duty of man is to "fear God, and keep his commandments." What a great number of commandments there are! Is not the Bible full of them from beginning to end? If we were filled with love to God and man as we should be, would we not be able to keep them all? For all the law is fulfilled in one word, even in this, "Thou shalt love thy neighbor as thyself." Gal. 5:14. But the great trouble with us is, we love ourselves more than our neighbors; we are too apt to see others' faults more than our own.

We should ever guard against speaking evil of absent ones. Do we not always feel much happier when speaking of the good we find in others? Would it not be far better, when one has made a mistake, to go directly to the erring one and speak in the spirit of kindness instead of talking to others about it, and perhaps slight the erring one? Let us all be more true and faithful in our duties to Christ and our fellow men.

ANNA J. YODER.

For the Herald of Truth.

LOVE TO JESUS.

"If ye love me, keep my commandments." John 14:15. Jesus says, "If ye love me, keep my commandments. Also, Search the Scriptures, for in them ye think ye have eternal life. These were words of our Savior, while here on earth, who died on the cross to save us from all sin. Ought not we then to love him, for he laid down his life for us?"

I fear there are many who pretend to love God and do not keep his commandments. Love to God and our fellow-

men is so great that it will never leave us if we prove faithful to the end. God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life. Many times we have wandered away from God and his fold; but he in mercy long pursued us and brought us back into the Shepherd's care.

When the lawyer tempted Christ, saying, Which is the first and great commandment? he answered him saying, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment; and the second is like unto it, Thou shalt love thy neighbor as thyself." Love worketh no ill to his neighbor, therefore love is the fulfilling of the law.

If we have the love of God shed abroad in our hearts, we will not care for worldly pleasures. Let the love of God take such things out of your hearts. Dear young friends, don't become discouraged, for discouragement is the work of unbelief.

"And if you meet with trials
And troubles on the way,
Then cast your cares on Jesus,
And don't forget to pray."

Through trials and tribulations we must enter into heaven. Though the world may mock you and make sport of you, bear it with patience, for we know not how soon this short life of ours will be past. What is this short life here, compared with that life above? We ought to bear gladly the trials and temptations we have in this life. If we do not live obedient to his commands, we must hear that awful sentence, Depart from me, ye workers of iniquity, I never knew you.

Then, young friends, Seek His love while young, for the sooner you start the better it will be for you. "Those who seek me early, shall find me." What a glorious promise to the young! It is only for us to seek this way of salvation, and all will be right. Jesus says, Without me ye can do nothing. Whosoever will confess me before men, him will I also confess before my Father in heaven. What a promise to the followers of Jesus. God is love. SARAH HAUN.

For the Herald of Truth.

OUR CONVERSATION.

"Our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ." Phil. 3:20.

We should all take heed to our conversation, lest we prove to the world that we are not what we profess to be; for out of the abundance of the heart the mouth speaketh. By thy words thou shalt be justified, and by thy words thou shalt be condemned.

Let us examine ourselves, to see if we

have not often denied our faith by letting corrupt communications proceed out of our mouths. We may sometimes speak of heavenly things, but I fear we speak much more of worldly things. "Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. Doth a fountain send forth at the same place sweet water and bitter?" Jas. 3:10. Neither can we serve two masters.

Is not a person carnally minded when his whole conversation is carnal? "To be carnally minded is death, but to be spiritually minded is life and peace." Rom. 8:6. Let us then turn our conversation and meditation heavenward.

Would it not be much better for us to read less in worldly papers, even if we should know less of politics and other worldly affairs? "Forasmuch as ye know that ye were not redeemed with corruptible things as silver and gold, from your vain conversation, received by tradition from your fathers; but with the precious blood of Christ, as a Lamb without blemish and without spot." 1 Pet. 1:18, 19.

Are we redeemed from our vain conversation if we still continue therein? Let us consider whether we are examples of the believers in word, in conversation, in charity, in spirit, in faith, in purity. 1 Tim. 4:12. G. H.

Eust. Lynne, Mo.

For the Herald of Truth.

HAS A WOMAN THE RIGHT TO PREACH?

Much has of late been said in this vicinity with regard to the right, according to the Scriptures, for a woman to preach. Let us see what the word of God says on this subject.

We will notice first whom the Savior chose to do this important work. The twelve apostles chosen by Jesus were men, and the seventy which he sent out, two and two, were men beyond doubt. No woman was set to this work by the Savior, and not a word have we on record that Jesus made it any part of woman's work to preach the Gospel.

Let us next notice what the apostles teach on this subject. Paul says to the Corinthians, "Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home; for it is a shame for women to speak in the church." 1 Cor. 14:34, 35. But some contend that the apostle here refers to conference meetings. The apostle says, "Church," and we should not misconstrue so plain a Scripture. Then it is also claimed that prophesying is preaching, and that the apostle gives

liberty to women to prophesy in 1 Cor. 11: 5, where he says, "Every woman that prayeth or prophesieth with her head uncovered dishonoreth her head." I cannot understand that prophesying means only preaching. The Scriptures teach otherwise.

In Acts 21: 10, 11 we read, "There came down from Judea a certain prophet, named Agabus. And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, 'Thus saith the Holy Ghost, So shall the Jews bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.' Agabus was a prophet and foretold future events. 'It shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy.'" Acts 2: 17. The writer of the Acts has given account of some of those who received the outpouring of the Holy Ghost on the day of Pentecost. "And in these days came prophets from Jerusalem unto Antioch; and there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cesar." Acts 11: 26, 28. This was not merely preaching. "There were in the church that was at Antioch certain prophets and teachers." Acts 13: 1. There were some prophets and some teachers. "There are differences of administrations, but the same Lord." 1 Cor. 12: 5. "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues." 1 Cor. 12: 28.

Paul says, "Greet Priscilla and Aquilla, my helpers in Christ Jesus." Rom. 16: 3. The Word does not say that they preached, but they were likely tent makers, and in this they were Paul's helpers.

In Acts 18: 24-26, we find that "a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the Scriptures, came to Ephesus. This man was instructed in the way of the Lord * * * knowing only the baptism of John. And he began to speak boldly in the synagogue: whom when Aquilla and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly." In this way the holy women were helpers in the church in the days of the apostles.

Women may yet be a great help in the church in the same way, and will be if they do their duty. They should pray for the church and their ministers, expound unto them the word of God when they understand it more clearly, and visit the sick and minister to their wants. In this way much good might be done. But as to church services, let us remember that the inspired apostle says, "Let your women keep silence in the churches; for it is

not permitted unto them to speak. * * * for it is a shame for women to speak in the church." Let us abide in the truth, and the truth will make us free.

NOAH METZLER.

Elkhart, Ind.

USURY.

The following, clipped from the Kansas State Journal, and addressed to the ministers of the United States, deserves a careful reading, and we predict that it will puzzle more minds than anything that has appeared in these pages for months:

We are not a theologian, but we read the Bible. Recently we have found a few texts that we have never heard a minister preach from. We publish and ask the clergy what they mean. Opening the book at Leviticus 25: 35-37, we read: "And if thy brother be waxen poor, and fallen in decay with thee" (become a sort of a "traump"), "then thou shalt relieve him: yea, though he be a stranger, or a sojourner; that he may live with thee. Take thou no USURY of him, or increase; but fear thy God; that thy brother may live with thee. Thou shalt not give thy money upon USURY, nor lend him thy victuals for increase."

It was the Lord that said this, the friend of the poor. He said it to Moses on Mount Sinai.

Read verse twelve, of the twenty-second chapter of Ezekiel, these words: "In thee have they taken gifts to shed blood; thou hast taken USURY and increase, and thou hast greedily gained of thy neighbors by extortion, and hast forgotten me, saith the Lord God."

This was one of the sins of Jerusalem. Turning to the 23rd chapter of Deuteronomy, we read, in the 19th verse, these words:

"Thou shalt not lend upon USURY to your brother; usury of money, usury of victuals, usury of anything that is lent upon usury."

Turning again to the 5th chapter of Nehemiah, that man of God who built the walls of Jerusalem with one hand while he fought his enemies with the other, we read these verses:

"And there was a great cry of the people and of their wives against their brethren the Jews. Some also there was that said, We have mortgaged our lands, vineyards, and houses, that we might buy corn because of the dearth. There was also those that said, We have borrowed money for the King's tribute (taxes) and that upon our lands and vineyards. Yet our flesh is as the flesh of our brethren, and our children as their children; and lo, we bring into bondage our sons and our daughters to be servants, and some of our daughters are brought into bond-

age already: neither is it in our power to redeem them, for other men have our lands and our vineyards. AND I WAS VERY ANGRY WHEN I HEARD THEIR CRY AND THESE WORDS. Then I consulted with myself, and I rebuked the nobles, and the rulers, and said unto them, ye exact USURY every one of his brother. And I set a great assembly against them. * * * I pray you let us leave off this USURY! Restore, I pray you, to them, even this day, their lands, their vineyards, their olive yards, and their houses, also the hundredth part of the money, and of the corn, the wine, and the oil that ye exact of them."

And we then read the 18th chapter of Ezekiel, where "saith the Lord God" that he who taketh no USURY shall live, and he who taketh USURY shall die.

Now turn to the New Testament and from the 21st chapter of Matthew, 12th and 13th verses we read:

"And Jesus went into the temple of God, and cast out all those that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves, and said unto them, It is written, My house shall be the house of prayer, but ye have made it a den of thieves."

We desire to ask the ministers of the United States a few questions:

Do you believe these things?

Is this the same God that you believe in to-day?

Is he the same God that you bow down before in your prayers?

Is this the same Jesus that you preach to-day?

If to-day the same God stood face to face with Moses on Mount Sinai, would he utter the same words?

If to-day, he should speak to the world through another Ezekiel or another Nehemiah, think you that he would say the same things?

Has he changed?

Have the fundamental principles been changed by which man's acts toward his fellow-men are governed?

Were not the truths then uttered eternal and divine truths?

Do you not teach them and preach them to-day?

And if to-day the same Jesus, whose bare feet trod the stony roads of Jerusalem, should visit the world, and find the money-changers within the temple of God, within the church where you preach and pray, would he not cast them out as he did nearly nineteen hundred years ago?

Do you ever stop to think of that one word USURY?

In reading the Bible have you not discovered that USURY is classed with the sins of idolatry, murder, theft, perjury and other similar offenses?

It is useless to tell you that usury means any rate of interest money, however small, although it is a fact that mod-

ern Christianity has accustomed itself to the pretense that usury means excess of the legal rate of interest. You know better, because you are a scholar and have studied the law, biblical and civil.

Now then let us ask you one more question: In your whole ministerial career, have you ever preached a single sermon against USURY?

You have had the courage to face the Devil year after year, and denounce him in unmeasured terms, and yet not once have you had the courage (excuse us if we talk plainly) to stand up face to face with a banker, or mortgage holder, and denounce him for taking USURY!

Year after year upon each and every Sunday, you have stood up before a congregation of men, two-thirds of whom are either the givers or receivers of USURY, and preached from the Book where-in are contained the passages above quoted, and yet not once, no not once! have you had the courage to denounce in fitting language the sin of USURY!

Do you not know that Usury is the vulture that is to-day gnawing at the vitals of the Republic?

Do you not know that there is a constant and unceasing "great cry" going up from the people of this country, even as it did in the days of Nehemiah, against the "extortions of the Usurers?"

Do you not know that there are tens of thousands of men in our land to-day who have "mortgaged their lands, their vineyards (farms), and houses" for money borrowed to pay taxes (king's tribute, as it were called) and to buy bread for their wives and children?

And do you not know that it has brought their sons and daughters into servile bondage, and that they are unable to redeem their houses and their lands?

Yet not once have you, a man of God, lifted up your voice and demanded that their lands, their vineyards, and houses should be restored to their original owners.

Not once have you dared to say, "I was very angry when I heard their cry."

Why is it?

Are you afraid of offending that prominent member of your church, knowing as you do, that he lives by coupon clipping?

Which do you fear most, God, who says, "Thou shalt not take Usury," or the Usurers themselves?

How would you answer these questions this night, if the Jesus who cast the money-changers out of the temple should stand at your door and knock?

If you are not afraid of offending money mongers and usurers will you stand up in your pulpit and preach just one sermon against the sin of usury?

Will you tell your congregation that usury has been worse than war, pestilence, and famine, and will you tell them that

the sword has never done a hundredth part as much as usury in enslaving mankind?

Will you tell them that thousands of years ago God declared that usury was wrong, and if it was wrong then is it wrong now?

We ask you to do these things because we believe, as solemnly and sincerely as you believe anything that you can read in the Bible, that usury is the Great Wrong, the Crying Evil, of the present day and generation!

We implore your aid because, through study of this question of usury we believe that it is threatening the liberties and welfare of the great army of bread-winners and hand workers who do not have the time to study the question for themselves.

We beg of you to raise your voice in condemnation of the great crime against Labor, because its pernicious results are endangering the life of this grand Republic, and jeopardizing the happiness and welfare of its people.

EVIDENCE OF A SOUL.

Perhaps one of the most positive proofs that we have of the soul's independence of the body, is our great need of love and of something to love. Were we mere animals, creatures doomed to perish after a few brief years of life in this world, that which contents the brute would content us. To eat and sleep well, to have an easy time of it, would be enough. As it is, we may have these things, and health to enjoy them and yet be utterly wretched. Neither can mental food satisfy us. "Some one to love," is our heart's cry. When the atmosphere of tenderness is about us, we rejoice; when people are harsh and unkind, we suffer. We begin life, wishing to love all people, and believing that they love us. Experience hardens us. Our dear ones grow fewer; but, as long as reason lasts, we must love some one, we must at least imagine that some one loves us. The parents, sisters and brothers and that dearest friend whom we promised to love and cherish until death, these come into our lives and fill them up. Afterward come the little children, frail, helpless babies, who need our care so much, and friends to whom we are not kin, yet who grow dear to us. Some have many loved ones, and some but one. Heaven help those who have none, though they are generally to blame for their own empty heartedness; for kindness will win love. They are always wretched, and they often show their craving for something to love by cherishing some dumb animal, such as a dog, a kitten, a parrot, on which lavish caresses which, better spent, would have bound some human heart to theirs. Pride or

morbid sensitiveness may have been at the bottom of their loneliness, and these pets fill the aching void a little. Some one to love! It is the cry of the human soul, the note to which every heart responds; the bond which will bind us all together in that world where mourners shall be comforted and love shall reign forever.

A CHEERFUL HOME.

A single little word may disquiet an entire family for a whole day. One surly glance casts a gloom over the household; while a smile, like a gleam of sunshine, may light up the darkest and wearisome hours. Like unexpected flowers which spring up along our path, full of freshness, fragrance, and beauty, so do kind words, and gentle acts, and sweet dispositions make glad the home where peace and blessings dwell. No matter how humble the abode, if it be thus garnished with grace, and sweetened with kindness and smiles, the heart will turn longingly toward it from all the tumults of the world, and a home, if it be ever so humble, will be the dearest spot beneath the circuit of the sun.

And the influence of home perpetuates themselves. The gentle grace of the mother lives in the daughter long after her head is pillowed in the dust of death, and the fatherly kindness finds an echo in the nobility and courtesy of sons who come to wear his mantle and to fill his place; while on the other hand, from an unhappy, misgoverned, and disordered home, go forth persons who shall make other homes miserable, and perpetuate the sourness and sadness, the contentions and strifes and railings, which have made their own early lives so wretched and distorted.

Toward the cheerful home the children gathered "as clouds and as doves to their windows," while from the home which is the abode of discontent and strife and trouble they fly forth as vultures to send their prey. The class of men that disturb and disorder and distress the world are not those born and nurtured amid the hallowed influence of Christian homes; but rather those whose early life has been a scene of trouble and vexation, who have started wrong in the pilgrimage, and whose course is of disaster to themselves and trouble to those around them. — Sel.

"BY ALL means use some time to be alone. God has put each soul into a separate body. We should follow the divine hint and see to it that we do not lapse again into the general flood of being. Many people cannot endure being alone; they are lost if there is not a clatter of tongues in their ears."

HERALD OF TRUTH.

March 15, 1883.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

THOSE of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

Entered at the Post Office at Elkhart, as second class mail matter.

THE MARTYR'S MIRROR.—The publication of this work is progressing slowly. The translation, as we have before informed our readers, is a work that must necessarily be done with great care, and requires much more care than we at first anticipated; but it is progressing as fast as can reasonably be expected. We wish however to get the greater portion of the translation completed before we begin to print, so that the printing may not be delayed, by having to wait for the translation. In the mean time we would ask those who have subscribed and who are waiting anxiously for the finished work to have patience: We shall push the work just as rapidly as it is possible.

BE SINCERE.—Whenever you undertake anything, always be sure that you do it from a sincere motive, and with a desire to glorify God and benefit your fellow man.

DOING GOOD TO OTHERS.—It used to be said of Cranmer, "If you would have Cranmer do you a good turn, do him an ill one," so sure was he to return good for evil.

FORGIVENESS.—A certain writer says, "He who has never forgiven an enemy, has never tasted one of the sublimest enjoyments of life."

A GOOD RULE is to be firm in your convictions of duty, and never yield to that which you know to be right, but do not be stubborn, or self-willed in anything that may as well be done some other way; do not stop to wrangle and contend about that which no one questions.

BUILDING UP OR PULLING DOWN.—Burke says, "The shallowest understanding, the rudest hand, is more than equal to the task of pulling down and destroying. Folly and rage can dilapidate more in half an hour than wisdom, deliberation, and forecast can build up in many years."

How many times has the truth of this sentiment been demonstrated among our people. A shallow mind accompanied with a determined will has many times led men to an attempt to enforce certain opinions they have happened to prefer, and the result was pulling down what had cost years of earnest labor to build up. The apostle Paul exhorts Timothy to make full proof of his ministry, to show himself a workman that need not be ashamed. The minister who sees his work to have proved a pulling down instead of building up, may readily conclude that there was something wrong with himself or his manner of working; for Christ sent out his apostles to build up the cause and strengthen the church, and promised to be with them to the end of the world. The more selfishness and rashness men allow to enter into their lives and to be manifest in their labors, the more destruction, ruin and pulling down they accomplish. O how many that should be leaders in the glorious work of building up Zion seem to be looking only for weaknesses in the few that build, in order to find an excuse to hinder, scatter and pull down! C.

CHURCH NEWS.

NO BETTER.—Bro. Samuel Blough, of Cambria Co., Pa., whose health has been giving away for some time, was at last accounts still sinking.

THREE persons were added to the Church at Masontown, Fayette Co., Pa., on Sunday the 14th of January. We hope they will be earnest workers to help build up the growing congregation at that place.

FROM MISSOURI.—On Sunday, February 25th, six young persons were baptized and received into the church at Mt. Zion Church, Morgan county, Missouri.

SICK.—We have recently been informed that our ministering brethren, John and Herman Snyder, of Bedford county, Pa., are both unwell, and have for some time been confined to the house. We hope they may soon be able to re-

sume actively their labors in the great field where the scarcity of laborers is so much felt.

BAPTISM.—Five persons were recently added to the church at the Twenty, Ontario, Canada, by baptism. It is cheering news to learn that the Lord is adding some to the church at this place, especially since there have been some hindrances to the work in the past year. It is to be hoped that all will make earnest efforts to gather in souls and through their labors together forget the unpleasantness of the past.

FROM OWEN CO., IND.—A notice appeared in the HERALD some time ago that I had been crippled by being thrown down by the horses about the first of last August. My injuries were so great that for some time I did not expect ever to get up from my bed, but God has shown me that he can raise up the afflicted no matter how severe the injuries are. God has spared my unprofitable life to this time, and, though I am still confined to the house, I can help myself, and am still improving slowly. I hope when the warm weather sets in I shall be able to walk out of doors on crutches. Likely I will be obliged to use crutches all the rest of my life, still I cannot be thankful enough to God that I am getting along as I am. When we are sick, God comes to us with his healing power when it is his will that we shall recover, but it seems we are not as strong in the faith as we should be. Pray for me, and not for me only, but for all the afflicted.

GEORGE FUNK.

FROM BELLEFONTAINE, OHIO.—On Sunday, February 18th, we had the privilege of meeting with the brotherhood of the Walnut Grove Church, where a large congregation had assembled, among whom were the brethren Isaac Miller, of Holmes Co., O., and Jonathan Hartzler, of Indiana, who spoke many words of encouragement to those assembled. On Monday, the 19th, we again met at the South Marion Church, where we were again very earnestly instructed by the same brethren. They admonished all to seek an entrance into that rest which remaineth for the people of God. May the Lord bless them in their labors as our wish and prayer.

J. J. BORTNREGGER.

FROM KILL CREEK, KANSAS.—We have had a severe winter so far, the mercury several times indicating from 18 to 22 deg. below zero; but in our vicinity I have not heard of any one suffering by loss of stock by the severity of the weather. South of us some sheep owners suffered some losses. Altogether we were brought through the winter well for which we feel thankful to God, who has never forsaken us in time of distress.

The weather at present (Feb 20) is very fine, the frost is coming out of the ground, and through the day it is warm enough to husk corn without coats on. Grain looks a little bleached on top, but the roots seem good. There is a large acreage sown in our neighborhood, and if no adverse circumstances come around we may expect a good crop. The ground is wetter than I have seen it since I have been here (four years).

CALEB WINEY.

VISIT EAST.—I left my home in Fayette Co., Pa., on Saturday, the 23rd of December. At Stonerville I met with Bro Herman Snyder, of Bedford county. We held several meetings at the Stonerville church which were attended about as usual. Bro. Snyder returned home on Tuesday and I staid a day longer.

At Connelleville I met, on the train, my brother Jacob Durr and Chr. Deffenbaugh who accompanied me to Washington Co., Maryland. At Williamsport, Md., we were met on the evening of the 28th by David R. Johnson. From there we went to the Clear Spring church, where there was an appointment for the brethren Driver, Heatwole and Brunk from Va. We were glad to meet with these dear brethren, whom we had never before met. We remained till January 2nd and held two more meetings which were well attended, and showed good interest. The ministers here are Daniel Roth and Josiah Brewer. We then left for the valley of Virginia. Bro. Roth accompanying us. We stopped at Kernstown with Bro. Chr. Brunk and had one meeting. The church at this place is not large, yet we believe the members to be in earnest. The next morning, Jan. 3rd, we went to Broadway, Rockingham Co. We feel thankful to God for his protecting care and to the brethren and sisters for their kindness. We arrived safely at home January 9th. JOHN N. DICK.

A GREETING to the readers in general and to the church in Morgan Co., Mo., especially. I wish you all a kind greeting and abundant blessings from God the Father through our Lord Jesus Christ. May his holy Spirit be with us all to a happy end. I feel as though I had become acquainted with you through my wife—Sister Yoder who has recently been with you and enjoyed the presence of the Lord with you during those meetings. She thinks she never enjoyed two weeks better, spiritually and otherwise.

She arrived safely at Nappanee, Ind., on Sunday at noon, Feb 4th, being delayed about twenty four hours on account of ice on the railroad track. She is truly thankful for the kind entertainment she received while among you, and remembers prayerfully those who came out upon the Lord's side. O continue to seek the Lord until you find his love shed abroad in your hearts, that you may

prove faithful workers in his vineyard. You will then receive your reward in heaven.

I learn that some have taken the article in the Feb. 1st HERALD, "Secret Prayer," to have been written by me, but it was not. I have a middle letter in my name as you will see below.

Here in Indiana the trees were loaded with ice for two weeks that some of the limbs bent to the ground, and the woods were strewn with the broken branches. It seemed that God ordered the trees to bend as though they were bearing fruits of repentance for sinners if they themselves would not. Christians are often burdened thus for their friends and associates, and continue with God in prayer for them until they come to the Savior, or until the Spirit says, It is enough they will not yield.

Come, sinner, repent and be saved now that you need not repent in eternity with bitter anguish for having neglected so great salvation so freely offered. O come, and take the water of life freely.

SAMUEL J. YODER.

HOW IT IMPRESSED HER.

A fashionably attired lady attends the Brethren's meeting in St. Louis, and then writes a letter to the St. Louis Times-Democrat. If our daily walk and conversation could thus impress people, what an influence we might exert over the community. Without further remarks, but asking each member to read and ponder, we give below,

HER LETTER.

Says Carlyle, "All goes by approximation in this world," and everything is relative, and "wrongness" by the greater or less degree prominent according to its environment. Red bricks were eminent—pretentious and smart until some one reared a stone front, and, by the same ruling, man is well satisfied with himself until he is set down among angels. Thus much I reasoned last Sabbath morning, and contritely added my separate sins, which had accumulated to an amazing sum. My collected wickedness stood out in startling eminence, as I sat down among a most godly people. Having heard of the existence of a most peculiar sect, I repaired to their place of meeting, which I found in the north end of town. They are the Brethren, and are of the Dunkard school; their singular customs impress one lightly until, seated in their midst, the influence is felt of their honesty, sincerity and piety.

The men wear full beards, and long hair parted in the middle, thrust back of the ears and covering the collar. One face struck me forcibly, a face that would put Salmi Morse beside himself. Such an one I never before saw, or any-

thing that approached it. It bore a most marvelous resemblance to that which the masters have portrayed to us as that of the son of Mary, the purest face ever worn by man, absolutely free from a tracing of guile. I was perfectly fascinated and dwelt long upon the absolute beauty of that faultless face, dreading meanwhile lest he should speak, and being human, destroy the illusion. The women wear simple white caps, their dress plain to a Quaker degree, no ruffles, no puffs, nor the faintest hint of a shirr. The simplicity of these garments lent a happy air of purity to matron and maid. The preacher expounded their severe doctrines, hard as Dorsey's frozen truths, with a plainness not to be misunderstood.

I felt wonderfully insignificant, as I sat bedecked in my Sunday clothes, which before had looked exceedingly humble. In my experience it was the only instance wherein I found elegance of vesture at a discount. Unfortunately I had removed my fur coat on entering, and had thus exposed my partnership in original sin, by sundry bits of ribbon and fringe. Each jet head, which on my out-starting I had viewed with such comfortable satisfaction, was then an accusing eye. Thus you see, as before, how materially the standpoint, through the variance of visual rays, alters the view of the original object. I felt profound thankfulness that my friendly gloves covered my rings, when the preacher hit upon the vanity of jewels. I tucked my bracelets, under my sleeves, and longed to take out my ear-bobs, but then they were not so wicked, they were so very little. Such a poor, vain peacock was I. Leaving apparel, he condemned worldly pleasures, dancing and theaters mainly.

Our attractions have been such that I have done an unusual amount of play-going lately, and at that moment my opera gloves were scarcely cooled. These transitions of thought were self-condemning, yet one cannot say but a healthful berating by a righteous man is beneficial. The sensations of being taken to task are so very singular in this easy day of liberal thought, I was forced to transcribe. Passing the point where I felt he preached directly at myself, I found much meritorious worth in the words of this simple man. At close of service he approached with friendly mien, and this I learned. They are a wealthy people, and are to erect a church here shortly. They desire no contributions, have no paid ministry, six or seven serving a congregation. They do not go to war, and let the law alone, never take an oath, recognize no secret organizations, and are prohibitionists. They practice the salutation of the "holy kiss," and live to the principle of the quotation, "Don't pull down other people's houses; build a better one and invite them over." The women do not plait the hair, nor wear

hats, which article they count belonging exclusively to men.

One young girl was recently expelled for wearing a hat; they neither wear gold, and condemn equally pianos and fast horses. The form of Communion celebration is peculiarly their own. Following the New Testament literally, they prepare "for the Lord's Supper a good, substantial meal," around which all assemble as in one family. Before eating, the Biblical ceremony of washing the feet is gone through with. After the Supper, the bread and the cup is blessed and partaken of. Leaving this pious people, one can but feel their presence has a purifying influence within this tainted town. The reflecting mind is amazed that with so much iniquitous dust floating upon the air, as is blown about these modern days, they should hold themselves so spotless. Their self-control and self-denial is worthy of a Spartan, and Lycurgus could not make more stringent laws than did this Dunkard.

AN ENDLESS STORY.

The story of Jesus Christ, from the manger to the cross, from the Jordan to the Mount of Ascension, is a story without an end. It can be dwelt upon perpetually and not be exhausted. It is, as the apostle says of our Lord, "the same yesterday, to-day, and forever." It is a spring that never ceases to flow; an ocean always full. If we select any one event in the Savior's history, any vital doctrine of the gospel, and begin to dwell upon its substance, its connections, and its lessons, how the lines of thought and duty and interest stretch away; reaching from the depths of a sinful heart to the final inheritance of the saints; sweeping perhaps from one eternity to another; now ranging in the footsteps of Jesus, in the places where he taught, or dwelt, or suffered; and now hearing his parables and witnessing his miracles; and then lingering at the sacraments of the church; and then contemplating the world to come, the judgment, and the final award. —*Christian Secretary.*

UNITY.

The more we live in unity with our brethren, the happier we shall be in ourselves, and the greater benefit shall we derive as a church or society or nation. How unnatural it is for brethren to be snapping and snarling, debating and contending, quarreling and brawling, envying and backbiting, reproaching and deriding, tearing and devouring one another. It is natural for a wolf to kill a lamb, but very unnatural for lambs to kill or even wound each other. —*Set.*

NEVER GIVE UP.

Never give up! It is wiser and better. Always to hope than once to despair; Fling off the load of doubt's cankering fetter, And break the dark spell of tyrannical care.

Never give up! or the burden may sink you— Providence kindly has mingled the cup; And in all trials or troubles bethink you, The watchword of life must be, Never give up!

Never give up! there are chances and changes, Helping and hopeful a hundred to one; And, through the chaos high Wisdom arranges Even success, if you'll only hope on.

Never give up! for the wisest is boldest, Knowing that Providence mingles the cup; And of all maxims, the best, as the boldest, Is the true watchword of Never give up.

Never give up! if adversity presses, Providence wisely has mingled the cup; And the best counsel, in all your distressed, Is the stout watchword of Never give up.

For the Herald of Truth.

A LETTER.

Eberly's Mills, Pa.

As I have been several times requested personally to write for the *HERALD OF TRUTH*, and the matter of writing has been frequently urged by the Editor, I will try by the help of God to write something for its columns. I have long been a reader of the *HERALD*, and always receive it with gladness. Many encouraging words have come to me through it.

I would say to my dear sisters and brethren that the present time with their many evil influences, call for earnestness on our part in the all important work of pointing the unconverted to the way of everlasting life. In our weakness we may not be able to do very much in this direction, but how often do we fail to do what we might do if we but made an earnest effort. I wish that every one of us that read this and have ourselves come to Jesus, might labor more earnestly for the salvation of others than we ever did before.

When I but look around me, and behold the condition of society, I see that there are many things to draw souls away from that which is good. Then we see that our days are rapidly passing away, and that we have no abiding city here. Our friends are called, one by one, from our midst almost every day. But a few days since we followed a dear sister in Christ to her grave, never to see her again on earth. These thoughts encourage me to labor on still more earnestly that I may have a living hope to meet them in a happier world; and also to take as many dear ones with us as we can to that home of the blest.

My dear young friends, who are out of Christ, stop and think where your journey will end. Turn to Jesus and let him save you with other redeemed souls in heaven, who were once sinners like as you now are—saved through Jesus. He lovingly says to you, "Come unto me all ye that labor and are heavy laden, and I will give you rest." O what encouraging words! If you will only come to him, he will in no wise cast you out. If you will ever come to him in true repentance, believing, you will never regret your choice.

Come, go with us, and let us, as dear associates, live together in the family of God, and run with patience to win the prize and gain the happy home in heaven, where tears never flow and death cannot come. My earnest wish and heart's desire is to meet you all in the home above.

"Shall we meet beyond the river,
Where the angels cease to roll?
Where, in all the bright forever,
Sorrow ne'er shall press the soul?
Shall we meet with Christ our Savior,
When He comes to claim His own?
Shall we know His blessed favor,
And sit down upon His throne?"

A SISTER.

For the Herald of Truth.

A WORD FOR THE SUNDAY SCHOOL.

Every brother and sister should aid the cause of the Sunday School, and help to build up this much needed means of gaining and holding the young under the influence of the church. This is not a temporal work, but a means of laboring spiritually in the Lord's vineyard.

When we look around us and behold the many enticements to evil now-a-days strewn along the pathway of the young, how carefully should we, as Christians, examine our relation to them to see that we do not neglect our duty.

The Sabbath School is intended as a means to bring up the children in the nurture and admonition of the Lord, to draw their attention to a Christian life, to instruct them in the truths of the gospel, to point them to the cross, that they may learn to love and obey their Savior in the days of their youth. Those who seek first the kingdom of God have the promise that all things else shall be added unto them.

Now, brother, when you go to Sunday School, do not only go to see, but to be a helper. Put yourself to the work and help to carry out the command of the Savior to teach all nations. Let us go whenever there is opportunity.

Some one may say that parents should instruct their children at home, and train them there in the way they should go. This is all very true, and comes in as the first and very highest duty of parents; but we should remember how many thousands of parents there are who are bringing up children, who do not themselves believe in Christ, nor live Chris-

tians; who are only leading their children farther away from the light of the gospel, even teaching them profane language and many foolish and hurtful lusts.

It may also be said that every person must work out his own soul's salvation, that with ourselves is the place for us to work; but the Scriptures plainly teach us that more than this is required of God's children. If we are laboring in the vineyard of the Lord, he requires us to seek the welfare of other souls as well as our own. Christ says, "He that taketh not his cross, and followeth after me, is not worthy of me." This shows that, as Christ labored for the good of fallen humanity, so it becomes the duty of those who have enlisted under the banner of King Emmanuel to labor to save others. They are exhorted to put on the whole armor of God; and that means to fight against evil for themselves and their fellow soldiers and the whole circle over which they can exert an influence. "Bear ye one another's burdens, and so fulfill the law of Christ." Let me urge you, with myself, to labor faithfully for the children and the young, and not become weary in well doing, for in due time we shall reap if we faint not.

Is not that everlasting crown worth laboring for, that crown which is promised to all God's faithful children? Let us all labor and walk by a living faith that keeps the crown in sight, all looking to Jesus, and not ourselves nor our work, for our salvation. Thus cheered by one another, and working together, we may come to our journey's end with such a record that it may be said of us, "Well done, good and faithful servant."

NOAH KEIM.

West Campbell, Mich.

FOURTH RE-SUPPLY OF THE UNITED STATES.

The important work undertaken by the Board of managers of the American Bible Society, the re-supply of the whole of the United States with the Scriptures, involved a large amount of preliminary labor, both on the part of the various committees and the officers of the Society. The most efficient methods for the accomplishment of this work had to be considered, and the field districted so as to obtain the best possible results. Plans had to be submitted to the Board for their approval and adoption, so that while the ordinary work of the Society was being prosecuted as usual for the first five months of the present fiscal year, it was not till September that this special work was fully inaugurated. Many of the auxiliaries to which the circulars were sent in June, 1882, are now engaged in the canvass of their fields with very encouraging results. Reports have already

been received from some of these auxiliaries, showing that by their agents and volunteer workers 111,906 families have been visited; 14,535 of these were without the Bible, and 8,104 were supplied, besides 6,944 destitute individuals.

From September 1, 1882, to March 1, 1883, two hundred and seventy colporteurs have been commissioned by the board to labour in twenty-five states and three Territories. Twenty-six of these colporteurs have already retired from the work. Twenty-one counties are reported as thoroughly canvassed.

Although the severity of the winter, both North and South has greatly interfered with the work, so that it had to be prosecuted under special difficulties, and the colporteurs have suffered much from exposure, and many of them have for a time been laid aside by sickness, yet the combined results are very encouraging.

From the beginning of the present fiscal year to January 31st the colporteurs have visited 288,718 families. Of these 45,034 were found without a complete copy of Scriptures in their homes, and 35,242 were supplied by sale or gift, besides 19,996 destitute individuals; 125,810 of \$46,521 76, and 37,339 donated of the value of \$89,096 41; making a total of 163,149 copies, the value of the same being \$55,618 17. The salaries and expenses of the colporteurs have amounted to \$40,321 66. It thus cost the Society a little less than fourteen cents for every family visited; and about twenty-four cents for every copy of Scriptures put in circulation. The work in the Territories where the population is very sparse has very much increased the ratio of expenditure. With the large number of men now in the field far greater results are expected, as soon as the floods have subsided and the roads have again become passable.

SEVEN NOTABLE PROBLEMS FOR SCIENTISTS.

Recently Dr. Emil du Bois Raymond, an eminently learned and able scholar, and described as the foremost opponent of materialism and scientific atheism in Germany, published an essay on "The Limits of Natural Philosophy," in which he shows that its researches are restricted to what is recognized by the senses; and that beyond these bounds, which science cannot pass, the guidance of faith is a necessity. A foreign letter states that his essay produced a real sensation, which has been more recently increased by a second essay before the Berlin "Academy of Sciences," in which he enunciates to his brother scientists seven world-problems which no one of them has been able to solve: 1. The existence of matter and

of power. 2. The source of motion. 3. The beginning of life. 4. The manifest proofs of design in nature. 5. The origin of simple perception. 6. Logical thinking, and the origin of language. 7. Free-will. Believe in God, and all these problems are readily solved. Ignore the Creator, and the demands made on your credulity are numerous, and some of them stupendous.

GO AND TELL HIM HIS FAULT.

And isn't that about as hard to do as to forgive the fault? You would rather say nothing about it. You don't feel like "going." You would rather choke it down in your heart, and brood over it, think about it woefully, but never say a word about it to her or him. Let it go; and commune over top of it, or probably stay away from communion yourself rather than to go to him or to her. And if you do go there is more of the spirit that seeks to get even with him and make him feel it, than to reach a perfect reconciliation.

As the heart designs with itself for such a visit, so it is generally accomplished. If the design is to gain the brother, heal the rupture, embrace in peace at any cost, it will in all probability be so accomplished; but if the heart proposeth within itself to make the offender feel the measure and smart of the rod of reproof and bitter vindictiveness, this, in all probability will be accomplished; and the two hearts will be more widely severed than before.

Peter's seven times forgiven was a marvel to him; but the Lord's seventy times seven never would have been conceived. Alas for human charity.—*Baptist Weekly.*

THE BIG GUN FOLLY.

The Scientific American gives an account of some experiments lately made at Spezia with a 100 ton breech-loading Armstrong gun. The gun is intended for the Italian navy, and far surpasses in power any gun yet made.

The gun is loaded and manipulated by hydraulic mechanism, of such character that one man can accomplish all the movements necessary in loading and aiming the gun. Seven hundred and seventy-one pounds of powder were used for a charge and the shot weighed 2,000 pounds. This shot it was said was sent out of this monster gun with sufficient velocity and power to penetrate a wrought iron plate thirty inches thick.

Just think of a war ship clad in a coat of mail thirty inches thick, and yet these monster shot could go crashing through her. It was found in these experiments that plates of steel or mainly of steel

were much more difficult to penetrate than those of wrought iron of the same thickness, but that they could be shattered to pieces by repeated blows from these immense projectiles.

Thus the race goes on between the inventors and makers of monster guns on the one side for attack, and the inventors and makers of steel and iron plating for defense. And there seems to be no limit to this expensive folly.

There is no ship at present in the American navy that could resist a shot from this Italian monster, only by keeping out of its way. As these Armstrong guns are of English manufacture, there will soon be a clamor on the part of military men and timid people in this country for congress to make appropriations running into many millions of dollars for the purpose of making guns and ships of still greater strength and power than anything yet afloat. Thus a yawning gulf opens capable of swallowing up all the wealth of the people, without a promise of any security thereby. For by the time we spend millions of money to get our monster guns and mail clad ships in readiness for attack or defense, some other government will have something stronger, and so we will have to throw away our big guns and iron or steel clads, and begin anew in the race for the mastery by this means.

There is a much cheaper and safer, and more simple and sensible way of settling disputes between nations, and that is by arbitration. — *Messenger of Peace.*

For the Herald of Truth.

THE SONS OF GOD.

"For as many as are led by the Spirit of God, they are the sons of God." Rom. 8: 14.

By this text we can see what a glorious promise we have if we are children of God. "The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint heirs with Christ: if so be that we suffer with him, that we may be also glorified together." ver. 16, 17. If we are led by God's Spirit, through Jesus Christ, we have the promise, as Paul wrote to the Romans, that we are saved by hope; but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it."

If we allow ourselves to be governed by these glorious promises, we will not become weak or faint when we are called upon to suffer a little persecution in the church. The fruits of the Spirit are love, joy, peace, longsuffering, gentleness, goodness, faith. "If we live in the Spirit, let us also walk in the Spirit." Gal. 5: 22-25. By this text we may see what man's work is. We must have love one

for the other. The Word tells us plainly that we cannot serve our God and love our Savior Jesus Christ, and hate our brother. Take love and union away and what have we in the family or the church?

"Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." James 1: 12, 17. If we are guided by all these glorious promises, we will have the steadfast hope of realizing in perfection that we are the sons of God when our earthly tabernacle is dissolved and Jesus comes to take us to our eternal home.

We can see death on every side; and it is alone through God's grace that we as unprofitable servants are yet spared. May God give us growth in grace, day by day, and mercifully accept us as his sons, that the world may see that we are living, not for earth, but obedient to our Father in heaven. P. R. ESHLEMAN.

VINELAND, N. J., is a city of ten thousand people, twenty school-houses, twelve churches, and many manufactures, but not a grog-shop. An annual report of Mr. Curtis, the overseer of the poor, contains the following: "Though we have a city of ten thousand people, for six months no settler or citizen has received any relief at my hands. Within 70 days there has been one among the floating population, causing an expense of four dollars. During the entire year there has been but one indictment. That was a trifling case of battery among our colored population. So few are the fires in Vineland, that we have no need of a fire department. Practically we have no debt. Our taxes are only one per cent. on the valuation. The police expenses of Vineland amount to \$75.00 a year. I ascribe this remarkable state of things—so nearly approaching the golden age—to the industry of our people, and the absence of King Alcohol."

A THRILLING NARRATIVE is told by a party of sailors who arrived in New York on Saturday last in the Republic of the White Star Line. On Friday, February 16th, the captain of the Republic took them off the steamer Glamorgan, which left Liverpool for Boston eight days before. The rescued men stated that the Glamorgan was struck by a heavy sea on February 14th. It came over in a solid body, piled many feet above the deck and swept aft. The foremast went by the board with a crash, and dropped into the sea on the lee side, carrying shrouds and all with it. The hatches were torn off, and tons of water poured into the hold. Every boat was

swept from the davits, and all the rail followed, reaching the house amidst the sea broke in the bulkheads, and swept overboard the cabin and all the rooms on the port side. On the starboard side all the rooms forward were destroyed. The engine room was flooded and the fires put out. The waves swept the cabin, one of his officers and several of the crew overboard, and they were all drowned. During the next two days the remainder of the crew managed to keep the steamer afloat, but the next day she commenced filling again, and was sinking when the Republic came to the rescue. The violence of the storm was so great that one of the rescuing party was drowned, and three of the Republic's boats were stove in, in the attempt to deliver the men from a watery grave. The spectacle of the sinking ship, with its battered hull and broken masts, its boats swept away, and its captain drowned, might serve as a type of this ruined world which Christ left heaven to save. But there was no man on the Glamorgan that neglected the chance of escape, Heb. 2: 3.—*Christian Herald.*

An Indiana journalist after traversing the flooded section of that state estimates the damage to property at \$3,155,000. Over six thousand residences have been swept away or devastated, and thirty-five thousand persons are dependent upon charity for food and clothing.

OBITUARY.

On the 27th of February, in Allen Co., O., very suddenly died in her chair, of paralysis of the heart, Sophia, wife of Bishop J. M. Brenneman, aged 67 years, 11 months and 4 days. Buried on the 28th, followed to the grave by many friends and relatives. Services were held by J. S. Coffman, of Elkhart, Ind., assisted by Th. Good. Sister Brenneman's maiden name was Good. She was married to J. M. Brenneman June 1837, with whom she lived over 45 years. They had 12 children, six sons and six daughters, of whom three sons and five daughters are yet living. Their grandchildren number 34 of whom 26 are living. She was a faithful member of the Mennonite Church upwards of 40 years.

The day before her death she was cheerful and lively and was one of the number to surround the table at the evening meal and ate her supper as usual. Before going to bed she was asked by one of the family how she felt, to which she replied very well. About one o'clock in the night she felt some uneasiness and called to her son Levi to make fire. She then got up and seated herself in her chair, but felt her strength rapidly sinking. The remainder of the family rising with her, were quickly aroused from their sleep to see mother die. Her daughter Anna hastened to assist her but saw she was breathing her last, calling on the name of Jesus. The daughter clasped her in her arms calling to mother, but heard only a few short breaths and she was gone. In about 30 minutes from the time of her first uneasiness she had passed away.

She was troubled with rheumatic pain more or less for 10 years. She suffered much both in body and mind and was much concerned about the future welfare of her children and grand children. Frequently while lying on

her bed in the dark silent hours of night, she breathed sighs and prayers in their behalf, while they lay in sweet repose. Such was the love for them all. It seems that she was able to realize to some extent that her prayers were not all in vain, for both father and mother by their united efforts and prayers had the pleasure to behold all their children engaged in the service of the Lord. May God help that both children and grand children may imitate this pious devoted grandmother. She was always ready to give wise counsel and friendly admonitions to all around her. But now, what a change when we go to the paternal home for a mother's counsel! We behold grandfather sad and lonely and bending over the grave. The place and chair in the room formerly occupied by mother is vacant; those smiles and expressions of welcome are seen there no more; those blessed eyes that were always ready to look upon our wants are closed forever; those hands that were always ready to administer to our sorrows and to wipe the tears from the eyes of the little ones, are now motionless; that tongue that was wont to give us the wisest counsel is now silent, and we are made to feel sad. But let us be thankful to God that we need not mourn as those who have no hope. Grandmother has left us with all the necessary evidences that she is gone to rest, gone to be freed from all her sorrows and troubles, gone where she can praise our heavenly Father more perfectly, gone to be glad with those for whom we saw her weep as they were lowered in the grave, gone to be with Jesus forever. Let us then be comforted and tell all our sorrows to Jesus, and ask him in fervent prayer to help us so to live that when it is our time to die we too may go in peace and strike glad hands with those who have gone before. Let us think of the joyful time when we shall meet grandmother in heaven.

"Grandmother sleeps her last sleep in the cold silent grave. Relieved from her suffering and pain; Her spirit returned to its God from whence it came, Where pleasures eternal remain. She is missed by her family, in her vacant chair, A grandmother so kind and so true; She is missed by connections and friends everywhere, The penitent ones left behind."

C. B. BRENNEMAN.

Married.

YODER—WALTZ.—March 1st, in Knox county, Tenn., N. J. Yoder and Mary D. Waltz.

Died.

Please send marriage and death notices for insertion soon after their occurrence, and always give the name, age, and date of death.

CORRECTION.—In the Feb. 1st No. of the Herald the age of Christian Shelly should be 9 years instead of 11 years.

KORT.—On the 25th of February, in Elkhart county, Ind., Magdalena, infant daughter of Josiah and Margaret A. Kobli.

BEACHY.—Feb. 28th, in Elkhart Co., Ind., south of Middlebury, Fannie, daughter of Joseph and Lizzie Beachy, aged 5 years and 3 months. Buried at Forest Grove on the 2nd of March. Services by Jos. Yoder from 1 Peter 1: 24.

DAVIS.—On the 16th of Feb., in Cleveland, Ohio, of pneumonia, Roland Davis, aged 31 years. He was buried at his former home at Homeworth, Columbiana Co., Ohio.

WEBER.—On the 15th of February, in Holmes Co., O., of paralysis, Abraham Weber, aged 70 years, 2 months and 13 days. He leaves a wife and seven children to mourn his departure. Funeral services were held by Moses J. Miller and Sem. Miller. He was beloved of all, and was a member in the Amish Mennonite Church. Peaceful be his rest.

SCHLESINGER.—On the 28th of January, in Davis Co., Iowa, of lung fever, Marianne Schlusenger, maiden name Roulet, aged 64 years and 2 months. She leaves a sorrowing husband and four children to mourn her departure. She was buried on the 29th, on which occasion appropriate remarks were made by Christian Plank in German and —Cragg in English.

BACHMAN.—On the 19th of February, in Putnam county, Ill., Henry Bachman, aged 42 years, 4 months and 21 days. Buried on the 21st at the Amish Mennonite meeting-house. Funeral services by Joseph Burkey and Andrew Oesch.

NAZFINGER.—Near McVeytown, Pa., February 13, Daniel Nafzinger, aged 64 years, 3 months and 11 days.

KAUFFMAN.—In Bratton township, Milfin Co., Pa., February 28, Elizabeth Kauffman, wife of Jared Kauffman, aged 47 years and 11 months. She leaves a husband and eight children. She died in the hope of a blessed immortality, and her mind was clear to the last moment. A short time before her death she bade adieu to her husband and children, admonishing them to a faithful observance of the word of God.

FUNK.—On the 20th of February, in Clinton township, Lincoln Co., Ont., Jacob Funk, He had been lingering with consumption for some time until about two months ago, when he commenced to sink more rapidly, and has been confined to the house since until the 20th when he fell asleep in the Lord Jesus. He departed with a firm belief that he would have a better home beyond. He was received into the church by baptism about a month previous to his death. Funeral took place on the 22nd at the Moyer Church, where a large number of friends gathered to see the remains given to mother earth. Services conducted by A. K. Honsberger from 1 Cor. 15: 55-58.

ZOOK.—On the 28th of January, in Livingston Co., Ill., Daniel, son of Michael and Barbara Zook, of nervous fever, in the 23rd year of his age. On the 31st he was buried in the Mt. Zion cemetery, where many friends and relatives met to pay their last tribute of respect. The funeral services were held in German by John P. Schmidt and Daniel Steinman, and in the English language by Joseph Stuckey, of McLean Co., Ill. Text, Luke 12: 1-13. Several hours before his death he said to his friends, I am now going home. His sister said, You are at home. Then young reader, see how the young are called from time to eternity. O prepare yourselves that when death comes you may be found faithful and ready to go. The deceased was a faithful member in the Amish Mennonite Church.

KREIDER.—February 26th, in West Lampeter township, Lancaster Co., Pa., Jacob H. Kreider, aged 62 years, 4 months and 10 days. Services were held at Stone House by Abm. Herr and John Harsh.

MEHAFFY.—February 28th, in New Danville, Pequea township, Lancaster Co., Pa., John Mehafty, aged 68 years, 1 month and 10 days.

HARNISH.—February 28th, in Willow Street, Lancaster Co., Pa., Bro. Rudolph Harnish, aged

70 years and 8 months. Services at Brick Church near Willow Street.

RINEHART.—About March 1st, near Conestoga Center, Pa., John Rinehart, aged 78 years. Services at Stone House, by Abm. Herr, John Harsh and Daniel Rieuer.

GRIL.—On the 26th of February, near Green Mount, Rockingham county, Virginia, of congestion of the brain, Emma V. Gail, aged 1 year, 1 month and 2 days. Buried on the 28th at Brenneman's church, where appropriate remarks were made by the brethren, Samuel Shank, Daniel Heatwole, and Abm. Shank.

SCHMUCKER.—Nov. 2nd, 1882, near Nappanee, Ind., Susanna, daughter of Joseph and Catherine Schmucker, aged 1 year, 11 months and 15 days. Funeral services by Jonathan Schmucker.

MILLER.—Feb. 8th, in Nappanee, Elkhart Co., Ind., Sarah Miller, widow, aged 62 years, 8 months and 23 days. She leaves six children to mourn her death. Funeral services by Daniel Wisong and Jonathan Smucker.

Letters Received.

WITHOUT MONEY.

A Sister, F. Schwartztruber, Pl. Roulet, D. K. Wilmer, Heinrich Gorz, Nancy Eby, J. Good, Fanny M. Wenger, Philip Stauder, J. S. Amstutz, Levi B. Brough, C. H. Brenneman, A. E. Bly, D. Z. Yoder, John O. Smith Caroline F. Coombs.

WITH MONEY.

A—Samuel S. Augst, Daniel Auker, John U. Amstutz.

B—David Barkholder, Martin Brubaker, Peter J. Brenneman, John Bekker, Jacob N. Brubaker, Fanny R. Brubaker, Isaac Brubaker, John B. Brubaker, Christian Brenneman, A. G. Berkey, Henry M. Beideman, Peter Holzer, Joseph Rosert, Samuel Book, Jacob Brubaker, Abm. Brubaker, John Bucher, Samuel Brunk, D. C. Brenneman, John Brunk, Peter Bruck, Peter C. Baugher, A. H. Blum, Rachel Blum, John Blum, John Blum, Daniel Buchwalter, Josef Baumgartner, John Blosser.

C—C. Conant, Geo. Culp, Joseph Cassel, E. E. Clark, Moses Cressman, Mrs. W. H. Crites, David Cooper, Jacob Cripe.

D—Barbara Deulinger.

E—Jacob Epp, John Epp, Cornelius Epp, Jacob Eash, Benj. Elliott.

F—Cornelius Friesen, Channoy F. Fry, Jacob Friesen, Amos H. Frank, M. B. Fast, Henry M. Funk, Peter Frech, Henry Fisher, Daniel Frech, Emanuel Frech, Peter Friesen.

G—Ada L. Groll, Mrs. Mary W. Groll, Ch. Gingrich, Benjamin F. Goodman, John Gingrich, John S. Garber, Peter Gertler, Reynolds Garber, Jacob Goodenough, Abraham Good, Henry Gey, Emma Gehart.

H—Lizzie Heimer, son of Michael and Helwegger, Michael Haas, John Henry, John Harzler, George Holst, Salim H. Harzler, Paul Hayman, Jacob Haas, Amos Herr, Christian H. Hess, Peter S. Heatwole, P. S. Hartman, Daniel H. Hoover, Mrs. Phoebe Beckman, Eliza Hess, Abraham Hoover, John J. Honsaker, Lizzie Honsaker, Noah Hoover, John Hege, John Hily.

I—Frederick Kirtz, Emanuel Kugelbonger, Daniel King, M. S. King, Joseph Kubi, D. D. Kaufman, John K. Kreider, David Krieger, Peter Krieger, Emanuel Kaufmann, John Kiewer, John Kenney, John Krenner.

L—Lizzie Luederman, Joseph J. Lantz, David Lantz, Isaac C. Lehman, A. Frank Landis, Peter Lehman, Jonathan Lask, Peter Lowen, Catherine Lapp, Levi Lehman, Charles Long.

M—Jacob Musser, James J. Misher, John Matt, Jacob Musserman, Joseph M. Miller, D. Mordel, Barbra Meyer, John R. Miller, Benj. Miller, Nathan Merkle, Susan A. Mathias, James McLean, Michael Musser, Daniel Martin.

N—Samuel Neidman, Clayton S. Nisley, Christian Nafziger, H. S. Nisley, D. H. Neely.

P—Q—Ertman Penner, John Penner, Heinrich Quiring.

R—Heinrich Reishich, Philip Roulet, John Roth, Joseph Reueher, Peter A. Reiger, Abraham Ritz, Tobias Katzler, Wm. Ritz, Gerhard Rumpf, Samuel Ream.

S—Christian Steinman, Martha Stoner, David H. Sauerly, Henry S. Stauder, David Sommer, Jacob Steiner, Henry Stricker, John P. Shuck, Christian Sommer, Tobias Sheller, V. L. Shuck, Gibson Snyder, Jonathan Schmucker.

T—J. J. Troyer, P. W. Theisen.

The earth in the first chaotic state is a fair representation of a vain professor's heart—a dead faith, without works, one that lacketh these seven graces, and consequently is blind, and cannot see afar off. It is not sufficient for a man simply to say, "I believe that there is a God." Such a faith will not save him when he is yet in the gall of bitterness and in the bonds of iniquity. Such a faith must "grow exceedingly" (2 Thess. 1:3) as the text says, "from faith to faith" that is, from a weak faith to a strong faith, from a barren faith to a fruitful faith, etc.; Christ himself being the chief cornerstone, "in whom all the building, fitly framed together, groweth unto a holy temple of the Lord" (Eph. 2), like Solomon's temple, which was built as a palace of the Most High. The cedars and the fir trees were prepared by Hiram's men in Lebanon, and sent by floats to Joppa, and from there to Mount Moriah, where, together with the stones that were brought from the quarries, they were built into a holy temple of the Lord, and Solomon finished it according to the commandments of the Lord, and brought the ark of the covenant and the holy vessels into it, and dedicated the house to the Lord by prayer, and then the glory of the Lord filled the house so that the priest could not enter.

Here we see a great change; these rude materials were converted into a most beautiful building and a dwelling place of the Almighty. Such a change must take place in the heart of every sinner; he must be converted from a sinner to a saint; he must become prayerful, saying with David of old, "Create in me a clean heart, O God, and renew a right spirit within me," walking in the steps of faith Rom. 4:12.

The first step from a barren, dead faith upward is virtue, according to Peter's advice, which means strength; and this degree of faith can only be reached by a poor sinner touching the border of the garment of Jesus, approaching the Christ-life. The second is knowledge. Having this measure of faith, the sinner is so much enlightened that he can discern between right and wrong, and tries to comply with the injunction of Paul, where he says, "Awake unto righteousness, and sin not, for some have not the knowledge of God. I speak this to your shame." The third step is temperance, which is indeed of great importance. Volumes have been written on this subject, and thousands of lectures have been delivered at temperance meetings throughout our country to show the evils resulting from intemperance, of which I have not room to speak in this article.

The apostle says, "He that striveth for the mastery is temperate in all things." At any rate, when a person has this grace in possession, he steers clear of all saloons, has full control of all his evil

passions, decently feeds, shelters and cares for all his domestic animals, etc. The wise man says, "The righteous man regardeth the life of his beast." He does not drive to town on a cold, stormy day, and tie his team to the hitching rack, and leave it there, shivering, without a blanket or anything to eat for probably a day and night, while he himself is in the saloon, indulging in the intoxicating cup, serving Bacchus, "walking in rioting and drunkenness; in chambering and wantonness, in strife and envyings." But I hope no one that reads this will ever be guilty of such ungodly deeds. On the other hand, the man that is temperate will not make an idol of any of his beasts as some do, serving the creature more than the creator. He will also use moderation in dress, adorning himself in modest apparel, and not conform to the vain fashions of the world. Neither will he desire to become a slave to that filthy and life-destroying weed, tobacco, "spending his money for that which is not bread."

The fourth step is from temperance to patience; but three more graces are required to make a "perfect faith." The possessor of these four graces without the three following might be said to have encamped between the borders, like Issachar, being no more in Egypt, nor yet in Canaan, as the German poet says, "Halbe Liebe halt nicht Stuch." He is partly out of heathenish darkness, but not fully walking in the light. He is like the blind man of Bethsaida, who, after Jesus had put his hand upon him once, could "see men as trees walking." The Savior had to put his hands upon his eyes twice before he could see clearly. But he is "with patience running the race before us," Heb. 12:1, and must yet "let patience have her perfect work," James 1:4.

The fifth step is godliness, and this is indeed a necessary step, because "godliness with contentment is great gain." As long as a person does not possess godliness he must necessarily be ungodly, and "the ungodly cannot stand in the judgment, nor the sinner in the congregation of the righteous." They must be banished from the presence of the Lord and from the glory of his power.

The sixth step is brotherly kindness. At this stage the Christian can say, "We know that we have passed from death unto life, because we love the brethren." "He that loveth not his brother abideth in death." He will now forgive his brother his trespasses, and is willing to "let brotherly love continue." He is ready to cast the beam out of his own eye before he commences to work at the mote in his brother's eye. He lacketh only one more degree to make his faith perfect.

Faith leads the band, and "charity" brings up the rear. Charity is the last round of the ladder that reaches from

earth to heaven, by which communication is opened between God and man. This is now an "unfeigned faith," a sanctifying faith. He that possesses these seven graces is like Stephen, "full of faith." This is the victory that overcometh the world, even our faith. 1 Jn. 5:3. By this "faith we have access to grace." It is a faith that is a shield wherewith we are enabled to quench the fiery darts of the wicked one. If we have this perfect faith we will love Jesus, and if we love him, we will keep his commandments. We will love our neighbors as ourselves. We will love our enemies, do good unto them that hate us, bless them that curse us, pray for them that persecute us and despitefully use us, do unto others as we would have them do unto us, and take up the cross of Christ and follow him daily, who like a lamb was led to the slaughter, and as a sheep is dumb before her shearers, so he opened not his mouth. Such is the non-resistant doctrine which Christ taught. This is the spirit of Christ, Paul says, "He that hath not the spirit of Christ is none of his."

In conclusion I would say, with Paul, "Examine yourselves, whether ye be in the faith," "prove yourselves." If by comparing and weighing ourselves carefully in the balance of God's word we find that we are lacking some of these graces, let us work with more zeal, and with redoubled energy, praying fervently, saying, "Lord, help mine unbelief." But if our walk and conduct and conversation is in accordance with the doctrine taught by Jesus, then let us faithfully continue in well-doing, fight the good fight, finish the course, keep the faith, and at the end receive the crown of eternal life.

DAVID BURKHOLDER.

Nappanee, Ind.

For the Herald of Truth.

CHURCH PURITY.

Brethren and sisters in the Lord, it is now nearly two years since I concluded to live a life devoted to God, and was received into the church of Christ by baptism. The greatest regrets I have since had are that I did not turn to the Lord sooner and receive peace to my soul. I ask an interest in your prayers so I may henceforth lead a pious Christian life, faithful in the discharge of all Christian duties, and obedient to all the commandments of God, that I might as far as possible redeem the time that was spent in disobedience to the Lord.

I have been a reader of the HERALD OF TRUTH for nearly one year, and I must say it contains many encouraging articles. I have been prompted time and again to write something for the encouragement of the faithful; but feeling weak and incapable to write anything that would be edifying, I still put it off from time to time. But by the help of God I make

this effort, hoping it may not prove unedifying. I wish to say something of the purity that should exist in the church. Let us strive to keep the church unspotted from the world. I see so much in the various so-called Christian churches that seems to me is not in accordance with the word of God, that I feel it a duty to write something in order that we might try and keep our branch of Christ's church as pure as possible.

We are taught by the Scriptures to separate ourselves from the world. In what way is a church separate from the world, when its members are allowed to indulge in everything that the world does; namely, dress fashionable, wear oaths, drink intoxicants, go to dances and frolics and much more besides. Christ says his disciples are the light of the world. Now if we dress and act like the world, we certainly cannot be a light unto the world. It seems at the present time when the so-called Christian professor sees the world indulging in something that is worldly and vain, he also desires it. The worldly women wear hats, fashionable coats and sashes, ruffled skirts, feathers and jewelry, and the so-called Christian woman wants them and urges the excuse that they are much more convenient and comfortable. This is not actually true, and besides Christ says, we shall be a light to the world. They will argue, We do not have our clothes like theirs. Ours are plain, theirs are fixed and trimmed off. One article of fashionable dress after another is adopted by those who claim to be Christians, and step by step they approach the world till in the course of time they have the whole outfit. The consequences are that when you go to church you cannot tell who is a member or who is not.

I do not wish to be understood that I think such is the case in our society, far from it, and I pray God that such may never be the case; but I know of churches that were as plain at one time as the Mennonite church, and to-day you cannot distinguish the members from the world. For this reason I write as I do, for I know there is danger of being led off from the strait and narrow road. Therefore it is necessary that we be on our guard and discourage every appearance of evil in pride and fashionable dressing. Why do people profess Christianity if they are not willing to live up to its requirements as given by the Scriptures? Such a profession will profit us nothing. Better not vow at all than not live up to our vow.

I truly believe if we would search the Scriptures with prayerful hearts and consider well the love God had towards the human family when the entire world was lost in sin and iniquity, and there was no way of escape, see the love of God in giving his only Son to die on the cross I think we would have no desire to walk in

the ways of the world. Let us think what it cost to deliver us from the curse whereunder we have fallen, and then consider how lightly we esteem our deliverance. Man does not feel disposed to bear the cross; for this reason there is so much of the world mixed in with Christianity.

Ministers should be very careful in receiving in members, not to take in any that are not willing to comply with the requirements of the Scriptures and the rules of the church. I believe the church would be kept more pure in that way. If a person is taken into the church who holds that this or that makes no difference, and wears some unbecomingly worldly apparel, there are always some ready to pattern after them. They only consult their own feelings, and never stop to ask whether Christ has given his consent. In this way pride gets its start in the church. It takes a long while before there are any visible marks of its work, but it is there, and is rooting down deep into the church, and it can seldom be rooted out.

I do not wish to be a fault finder, but I have been a careful observer of these things for a number of years. That was one of the reasons why I stood out of the church as long as I did, but I finally concluded to make my earthly home in the Mennonite church, and it would grieve me very much to see it go as I have seen other churches go. I do not write this to accuse or judge any one, but out of pure love toward the entire brotherhood, and a warning to shun every appearance of pride. May the peace of God abide with us all in my prayer. AMOS S. CURTIS.

For the Herald of Truth.

ARE WE READY, WAITING AND WATCHING?

"Watch therefore; for ye know not what hour your Lord doth come." "Therefore be ye also ready." Matt. 24:42, 44. "So that ye come behind in no gift, waiting for the coming of the Lord Jesus Christ." 1 Cor. 1:7.

To be prepared and waiting for this coming of the Lord, is the grandest and sublimest state of life that we mortal beings can arrive at in this world; and when the offer, "Come unto me all ye that labor, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, . . . and ye shall find rest unto your souls," Matt. 11:28, is accepted, the conditions fully complied with, and through the grace of God we remain firm, our salvation is a fixed fact. Then, and not until then, are we ready and waiting for his coming.

Suppose we have an invitation from a friend in a far distant land to attend some favored social gathering at a stated time, for example a marriage feast which we desire to attend; naturally, our first con-

cern is to set our temporal affairs in order for the occasion. Until this is done, we are not waiting and watching for the train, and when it does come we are not likely to have neglected to be prepared with the necessary means to pay our fare.

But how impressively more important is it that we daily and hourly examine and prepare ourselves to stand approved, be ready, and waiting when the cry is made, "Behold the Bridegroom cometh" to go to that great feast, to which all are invited as guests, the "marriage of the Lamb"? Upon hearing "the voice of mighty thunders," saying, "Alleluia; for the Lord God omnipotent reigneth." "The marriage of the Lamb is come, and his wife hath made herself ready." Rev. 19:6, 7.

If this "cry" should come to us to-day, are we "ready" and "waiting"? or are we yet like the "foolish virgins"? waiting, but not ready, until the door be closed, and the answer came, "Verily, I say unto you I know you not." Oh that awful, terrible thought, unprepared, and to hear the words, depart, etc! And yet that which man should be most deeply engaged in, and most seriously concerned about, the fate of his soul, his future happiness; if his actions indicate the relations of his concern, he is often steeped in the environments of worldly affairs to the exclusion of everything godly.

It is not wrong to possess wealth, if it be properly applied, used to relieve the needy, extend and build up the kingdom of Christ, etc. But when you see Christ professing people engaged in the "bustle" and flurry of the world from day to day and year to year and yielding to the temptations and snares, of gaining earthly possessions, which the Apostle says will "draw men in destruction and perdition," and who will with reluctance converse about their spiritual welfare or engage in spiritual conversation, and indicate no concern about it; or when you see them conform to the vain and abominable customs of the world, engaged in deceitful lusts, in superfluous adornment in its multifarious forms, in carnal pleasures, in sensual gratifications and enjoyments, are they ready and waiting? Certainly not, therefore "Awake thou that sleepest, and arise from the dead," "Lest coming suddenly, he find you sleeping; and what I say unto you, I say to all. Watch."

Social gatherings, where the object is the attainment of spiritual promotion, are commendable; as "When ye come together, every one of you hath a psalm, hath a doctrine, hath a revelation, hath an interpretation; let all things be done unto edifying." "Teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord." And more, "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus."

In this wise God is honored and glorified, the mind cultivated to a healthful, edifying, religious influence, the soul trained to feasting on the bread and water of life; and finally attain to a state of being "ready" and "waiting" to enter into the realms of never ending felicity. But on the other hand, where frivolous conduct, corrupt communications, "revelings," banquetings and abominable idolatries," "filthiness, foolish talking and jesting," and hilarity are indulged in, God's will is unheeded, his offer rejected, the mind, manners, and morals become corrupted, souls subverted, salvation neglected, and Satan served and honored, in the tares of perdition being sown and cultivated. Dear reader, think of it. How can you in such a condition be prepared and "waiting"?

Dear fellow pilgrims, "Prepare your hearts unto the Lord, and serve him only." Trim your lamps, neglect not the needed oil. Our time is so short, the days are swiftly passing away, "swifter than a weaver's shuttle." The shades of night are continually drawing nearer, and the Lord may come as instantly as the lightnings descend from the clouds and find you sleeping in your sins.

Watch, therefore, prepare yourself, be 'ready' and 'waiting' for the coming of the Lord Jesus Christ," for if you neglect this it will be forever too late, and oh, what an awful thought to find the door forever closed against you, and hear the agonizing words "depart from me ye cursed into everlasting fire."

J. K. ZOOK.

A LETTER.

March 6th, 1883.

Dear Brother: I felt constrained by the love we have in God to reveal a few of my thoughts to you through the pen. This is a means through which we can encourage one another on our pilgrimage to our home above.

How often do we meet with sore trials and temptations, and did we but yield would find ourselves almost ready to despair; yet we have not the least reason to entertain such thoughts. Jesus was forsaken of God and cried out on the cross, "My God, my God, why hast thou forsaken me?" yet he was willing to do the whole will of the Father. We should not look to discouragements, but serve him cheerfully, since Jesus died on the cross to ransom our souls and open the way to eternal life. The invitation is given to all; whoever will, may come and take the water of life freely, without money and without price.

Dear Brother, why is it that so few accept the loving Savior? It is not his will that one soul should be lost, but that all should come to repentance and live; "but men loved darkness rather than light."

The Christian may already here on earth have a foretaste of heaven. The apostle writes in 1 Cor. 13: 12, "For now we see through a glass darkly; but then we see through a glass clearly; but then we shall I know even as also I am known." As followers of Jesus we cannot expect to enjoy the pleasures that our evil flesh and blood would suggest. We take pleasure in the things that are the direct opposite of this. The Christian glories in tribulation, and rejoices most in this, that he is accepted and loved of God. Whom God loveth he chasteneth. In the ages that have passed, the true Christian had to pass through severe trials.

I agree with you that more should be done by our eastern brethren, to save souls in the distance, than they have been doing. We do not know how highly we are privileged till we experience how it is with many of our western brethren. The many souls that have not heard the teachings of a pure, defenseless gospel are just as precious as our own. Then why shall we not make an effort to bring them into the fold of Christ? We can clearly see that the harvest truly is great, but the laborers few. Let us devoutly pray to the Lord for more laborers in the vineyard.

We have some dear friends whose souls we love, yet they have not become willing to give themselves to a loving Savior, who says, "My yoke is easy and my burden is light." Could they only see that one soul is worth more than ten thousand worlds like this; that their souls are not bought with perishable gold or silver, but with the precious blood of Christ. O that we might improve every privilege to speak with these dear souls of their salvation! Blessed is the man whose unrighteousness is forgiven, who has been washed in the blood of the Lamb. Then they can wait with joy for the time when the Father sees fit to remove them from this pilgrim life to that home where there is no more sorrow, and sin no more disturbs their peaceful rest.

May God bless you with abundant grace; and in the end may your rest be sweet with Jesus eternally. J. K. L.

REPLY.

March 16, 1883.

Dear Brother: By this I acknowledge the receipt of your letter on the 12th of this month. It was very kind in you to remember me in such a spiritual, Christian letter, containing so much concern for our bodily health and spiritual welfare.

May the Lord richly bless you, and make the great concern of your life the salvation of souls; not only your own, but those of your friends and even your enemies, if you should have any. May your life be such that your words and actions may correspond with the thoughts you seemed to put with so much feeling

and sincerity into your letter. I earnestly hope this letter may represent the true condition of your heart. If so, Jesus will lead you still higher up, into purer joys—sweeter waters and greener pastures—into a more perfect understanding still of his ways and his will, and into a more earnest zeal still for the pure teachings of the gospel.

God has been very gracious to you since in your youth he has been pleased to call you from the service of sin to the better life. He has saved you from many a sin and sorrow that might have filled your life with bitter remorse all your days, no matter how deeply penitent you might have been for your errors. "That which a man soweth shall he also reap." The sowing of the "wild oats" of youth will bring an awful harvest. Remorse and sorrow are sure to follow wickedness and crime. If young people only knew it, they have an awful repentance to suffer for their sins, even when they come to a dear Savior who receives them so gladly. "Some men's sins go beforehand to judgment." If they repent of them here we need not expect them to follow after at the great day of judgment.

Since the Lord has done so much for you it should be a matter of great weight with you that you now prove faithful to him with what he has entrusted to you. He has blessed you with an intelligent mind, and given you influence among the friends with whom you are surrounded. Remember that every talent you have is from the Lord, and that he will some day come in reckoning. Use your influence to gain souls to Jesus, and stand firmly in defense of the true principles of the gospel. We never gain anything by giving up a principle of the Scriptures in order to suit people's opinions better, but always lose. The more firmly we are grounded on the principles of the gospel of Christ, even if men do not seem willing to accept them, the better we will succeed and the more good we may do.

I learned that Bro. — and Sister — were married. Tell them for me that I wish them a happy life of many years, that as they live longer their affections may but grow stronger, and their prospect of heaven continually brighter.

May you be richly blessed with bodily health and spiritual grace. Yours, with pleasant recollections of the past and the hope of eternal life in the future. J. S. C.

SINFUL PLEASURES.

Dear young people, permit me, as one who loves you, and feels an interest in your future welfare, to speak a few friendly words to you. It is the love for your souls that has prompted me to write; as I wish unto you all the same happiness that I wish unto myself, namely, a home in heaven.

Perhaps many of you who read this have often thought that, at some future day, you would give your heart to God and serve him the remainder of your life; and, no doubt, the Holy Spirit has often convinced you that your ways are not pleasing in the sight of God; and then perhaps such thoughts as the following would come into your mind: If I unite with the church, my associates will forsake me and will sneer and point the finger of scorn at me, and I will also have to forsake the fashions of the world. With these, and many other thoughts, in your mind you will say, Go thy way for this time; when I have a more convenient season I will call for thee. Acts 21: 25. God permits you to choose your own way. He permits you to enjoy the pleasures of sin, and to engage in whatever you think will afford you the most pleasure in this life, but know thou that for everything you do contrary to his holy will and commandments, God will bring thee into judgment. For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

You may perhaps think thus with yourself, I will first get me a home here in this world, get it well improved, and have everything so arranged that I will have but little to see to or to trouble my mind, then I will unite with the church and serve the Lord. "But know thou that for this God will bring thee into judgment." For he says, "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." Matt. 6: 33.

You may perhaps also think within yourself, I am yet young and healthy and have yet a long time to live; I will wait till I get older before I join the church; I want to enjoy the pleasures of this world in my young days. But know thou that for this also God will bring thee into judgment; for he says, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."

If even you were sure of living one hundred years, who is it that prolongs your days? In whom do you live, and move, and have your being? In short, to whom do you owe your service? To Him who created you and keeps you alive, and from whom you have received all the blessings you enjoy, or ever enjoyed, or to him who is doing all in his power to lead you into everlasting destruction, and is daily walking about as a roaring lion, seeking whom he may devour? Now, dear young friends, what think you? Will you come out from the world, and, with Mary, choose that good part which will never be taken away from you? Will you serve Him who so loved

us all that he gave his only begotten Son to suffer and die that we through him might live? Choose ye this day whom ye will serve; but remember that you cannot serve God and mammon: you must forsake the world with all its enjoyments; you must forsake your own carnal nature, and follow the teachings of our Savior Jesus Christ; you must have the same spirit that Christ had. "Now if any man have not the Spirit of Christ, he is none of his." Rom. 8: 9.

Perhaps you may think, if you come out on the Lord's side and unite with the people of God, your pleasures on earth will all be over. Oh, what an error! Satan himself makes you believe this, there is no sound reason for so believing; for there is no real pleasure in anything short of the religion of Jesus and the service of the living God. All the pleasures of the world consist in such things as are an abomination in the sight of God; and any one who can enjoy them without being checked by his conscience, must be wholly given to sin and folly. Dear young friends, there will be but one thing that you will regret, if you come out on the Lord's side, which is this: That you neglected it so long.

And now, dear young people, I will leave the subject for your consideration. Compare what I have written with the word of God; and if it corresponds with the same, receive it as such, ever remembering that for all your sin and folly, God will bring thee into judgment. "For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil." Eccl. 12: 14. Now, dear young friends, farewell. That the Lord may convince you that your ways are not good, and show you your awful danger, that you may flee from the wrath to come, is the wish and prayer of your friend.—Selected by A. B. L.

LOVE—ITS POWER TO SAVE.

BY DR. J. C. JACKSON.

There is nothing in the Universe so mighty as love. "God is love," and he is the mightiest. Justice is awful, mercy is benignant, liberty is delightful, faith is forecasting, and hope is heart cheering; but they are all conditioned, all have their limitations, and the intellect of man can span their horizon; but love is boundless. No man can measure its sweep. No one portray its intensity. It is omnipotent, subduing all things.

"They sin, who tell us Love can die, With death all human passions fly; But love is indestructible. Forever, like a flame it burneth, From heaven it came, to heaven returneth; So Love is indestructible."

Many persons who profess to be Christians are in doubt as to their being such.

They hope they are; but have not assurance. I imagine their questionings arise from their application of wrong tests.

There is one infallible rule. It is to examine one's heart to see whether or not he loves. If he does, no defect or imperfection can deprive him of the assurance that he is beloved of Christ, and is therefore a Christian. If he does not love, then no moral philosophy nor pious culture nor correct belief, nor religious devotion, can give satisfaction. In addition to love these are advantageous, and greatly to be desired; but valuable as they are, they fail where love is wanting, to make a person a Christian.

If this be so, then love is the sure test. And the more one has of it, the larger, more liberal and more efficient Christian he will become. The graces of the spirit are numerous and very much to be desired, and the greater dispensation one has of them, the truer, wiser and better he will be; but the usual condition precedent to their possessions and practical appropriation is love. With it, they must follow, without it they are not to be attained.

Love grows by culture. To him that hath shall be given. Love to-day with all your heart and to-morrow your heart will hold more than to-day, for love has not only attractiveness but expansiveness in it. Whoever loves, grows; and always symmetrically. No one is ever hurt by loving; but is always made better by it. The broader his love, the more self-sacrificing, the more generous, the more persons it touches, the kinder its ministrations, the more sympathetic its attentions, the more careful of the right, the more heedful of accorded privileges, the more respectful of existing immunities, and the more watchful of all valuable franchises belonging to others it is, the more it helps him, for the nearer it brings him to Christ, and through him to God.

It should never be forgotten by one seeking to become a Christian, or who, being a Christian, is endeavoring to grow in the graces of the Spirit, which all Christians so much need, and the truest and surest way to do this is to love. Love commands the graces. They come at its beck, acknowledging it as Master. I have studied its operations faithfully. Needing some divine potency to assist me in my pilgrimage, some Great Heart to be my leader in my journey from the City of Destruction to the Celestial City, I cast about to see which of the fruits of the Spirit I would inaugurate as chief, and whose behest I would obey, and I took love. There were love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance, against none nor all of which there is any law, and as I could not hope nor expect to bear all these at once in the beginning of my Christian life, I had to make choice of one of them, under whose ministration I

would seek to approach Jesus and have the delights of personal companionship accorded to me. My decision I not only have never regretted, but a thousand times have rejoiced over; for as I have grown to love more actively and more intensely, more generally and generously, finding in everyone—no matter who—something to love and for which I am attached to such persons, the other fruits of the Spirit hang on the boughs of me, and Jesus Christ reveals, unveils himself to me wonderfully.

In all my intercourse with Him, I have found that the secret of his wondrous power—the witchery whereby he wins persons over to himself, lies in the purity and unselfishness and intensity of his love. All that constitutes his Divinity, all that makes his complete manliness gather about his love. Is he God, manifest in the flesh? His love unfolds, develops and illustrates this union. So everywhere, love leads him; why should it not lead, direct and control all who will accept it from him?

In the matter of attaining a large knowledge of Jesus, and coming into companionship close and confidential with him, and so being at liberty to ask for a large inflow of the Holy Spirit, love must play an important part, because it has a clarifying effect on all the spiritual powers. On the lower plains of consciousness it works to the purification of the perceptive and meditative faculties. In matters of interest to earthly existence, it makes the subject sagacious. He becomes under its influence, keen, penetrative and wisely observant and shows an ability not before supposed to possess. Now, if this is so in small things—matters of perishable concern—how much more potential may it not be in making one acquainted with the conditions of life everlasting.

It is very favorable to the growth of love that there are so many ways for the showing of it. A look, a smile, a tone of voice, a hand shake, a word of sympathy to one in distress, a loving letter, a present, a forgiveness of an injury, an acknowledgment of and a proper appreciation of one's talents and efforts to grow, these and many more of like nature, are divinely ordained vehicles for the exhibition of love. Christ will come out of the mist and manifest himself to him, till at length, he shall pass into a divine ecstasy and his lips be hallowed as he sings,

"Were the whole realm of nature mine,
That were a present far too small,
Love as amazing, so divine,
Demands my soul, my life, my all."
—Selected.

WIDOW SELKIRK'S GUEST.

Widow Selkirk sat in her trim little parlor knitting. Her work for the day was all "done up" an hour ago. The

cottage was as clean and tidy as hands could make it, and she intended to have spent the afternoon and evening in her garden, but it began to rain heavily and she went into the parlor and sat down to knit. Her family Bible, out of which the good deacon, her husband, now lying in the village graveyard, used to read morning and evening, was propped up open before her on the table, and she read as she worked.

"I have been young and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread. He is ever merciful, and lendeth; and his seed is blessed." That was the passage the widow was reading, and she could add her testimony to that of the Psalmist. Years ago it seemed as if she would have to beg her bread; but God had cared for her, she was able to earn her bread, and her two sons were both good boys, growing up to manhood, and regularly sent her a portion of their wages from the city that she might enjoy the little luxuries she had been accustomed to in the deacon's lifetime. Then too she sometimes received a boarder, and so was able to add a little to the store laid aside against a rainy day, and to give to others poorer than she. The boarders' parlor was empty just now, but it was never empty long, for her little cottage was a favorite resort for invalids who desired a quiet and cleanly retreat.

As the widow sat reading she heard a step on the gravel walk, and then a knock at the door. She rose and opened it and standing there in the rain, she saw a young stranger without umbrella and almost wet through. Pointing to the little card in the window with which the widow used to advertise her vacant room, he said he would like to engage it.

The widow hesitated. It was not her habit to admit strangers under her roof. She was unprotected, and she liked to know something of the people who came to her for board, lest any evil disposed man should take advantage of her hospitality and do her mischief. As she stood drawing her apron slowly through her fingers, an attitude of those who knew her were aware indicated an inward debate, she passed in review the circumstances. The stranger looked sick and he was very wet, and he looked respectable yet—"I should be very glad" he said, "to find a shelter in your cottage. I need quiet badly, and this pitiless rain is soaking my clothes. I cannot give you references as no one knows me in these parts, but I will pay you the rent for two weeks in advance, and you will find me a very quiet tenant."

Widow Selkirk's heart melted before his importunity and she accepted him as her tenant. He had no luggage, not even a parcel, and the widow urged him to go to bed while his clothes were dried. He accepted her advice thankfully, and was

soon at rest in the little bed-room, and lay watching the rain as it beat against the window till he fell asleep. Two hours later he awoke refreshed and found his clothes dried and lying beside his bed. He arose and dressed and descended to find a tea-table temptingly set out in the little room below.

"Is that a Bible you are reading?" he said later in the evening, as the widow sat at a table opposite him, where a shaded lamp was placed.

"Yes," said the widow, "I always read a chapter or two at night before I go to bed. It comforts me, and in my time I have had need of comfort."

"So have I," said the stranger, "and I have found it in the same place. Will you read a little to me? and we will pray together afterward."

The widow consented willingly enough, and rejoiced that the stranger she had admitted could appreciate the things of God which had sustained her in her affliction. It was evident from his prayer that he was a Christian, and one whose experience of the world had been hard.

The next morning when the stranger descended, the widow was struck by his emaciated countenance which she had not seen the previous evening. The man was ill; that was clear, and she asked him if he did not feel sick. But he made light of it, said it was "only a cold resulting from yesterday's exposure." "A little rest would make all right."

But the prophecy did not come true, and before night he consented to receive a visit from the village surgeon. That worthy pronounced the disease pneumonia, and said the patient would have a bad time. The stranger was not distressed by the news, but calling the widow to him after the doctor was gone, he placed in her hands his pocket-book, and told her to use its contents, about two hundred dollars, to pay all expenses.

He grew worse that night, and the next day, and on the following day the doctor said there was no hope for his life. Then the widow besought him to send for his friends.

"You are very good" he said in a voice, sometimes broken by gasps, "but I have no friends who could come. I am alone in the world. I should like to die and be buried in this peaceful place."

There was a tone of sadness and weariness in the words that went to the widow's heart. Without consulting him she sent for the clergyman who promptly responded to the call. After learning all she knew, the good man entered the sick room and introduced himself to the sufferer.

There was no need for religious consolation. The dying man was willing and ready to die. But the clergyman endeavored to learn something of his history, and that was difficult. The young man said briefly that he was too weak for that.

He had no name, no father, no mother. A deserted infant, he had been cared for at a charitable institution, and had grown up in ignorance of his origin. His life for many years had been sinful but God had in mercy visited him, and he had learned the way of salvation. Since then in poverty he had trusted in God, and after a time had prospered. But thrown out of work by a fire, and weak from over-exertion, he was making his way on foot to another city, when he passed through the village and found a refuge in Widow Selkirk's cottage. That was all he would tell, and then he would talk no more, save of the heaven to which he was going. To him the change would be a very happy one. "I am going home," he said. "I have never had a home. I shall see my Father in heaven. I have never known a father on earth. God has been very kind to me all my life. He has given me all I needed, and when the time came for me to die, He directed my steps to a peaceful spot where I may die with kind Christian hearts around me. Yes, when I was forsaken He took me up. It is all for the best. I am glad to go."

The next day he died rejoicing, eager to enter the abode his faith saw before him. By his direction the place in the village cemetery in which his body was laid is marked by a stone, on which was inscribed a stranger's testimony to God's faithfulness to his promise. "When my father and my mother forsake me, then the Lord will take me up."—*Christian Herald.*

For the Herald of Truth.

DO WHAT YOU CAN.

"She hath done what she could," Mark 14: 9.

"She hath done what she could," was said of the woman who brought an alabaster box of ointment to Jesus and anointed him. We can infer that this noble deed, the expression of love she manifested in the act, was highly acceptable and much appreciated by Jesus, however unmeaning and wasteful it appeared to some of those who witnessed it. For Jesus said, "Whosoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her." She hath done what she could. She anointed him for the burial.

Are you doing for Jesus what you can? Though he is not here to-day, personally as he was then, yet there are means whereby our love to Jesus can be manifested and expressed just as acceptably as Mary did. By doing sincerely what we can, more is not required, be it ever so little, if it is only done from an honest and pure heart Jesus knows and appreciates it.

We find an incident recorded in the 12th chapter of Mark, of a certain poor widow, who cast into the treasury but two mites, while there were others who cast in of their abundance, yet Jesus

said, She cast in more than they all. She of her want cast in all that she had, even all her living. She did what she could, and that was sufficient, however small the sum. Oh, that we too were willing to exert all our efforts, however feeble, and use all our influence for the promotion of the cause of Christ, working for the glory of the Master.

There is work for every one to do. We are told that the harvest truly is great, but the laborers are few. Oh, if we could only gather in one sheaf, if but one soul would be saved by us becoming the willing instruments in God's hands, how rejoicingly we could come; for one soul is worth more than the whole world, and there is nothing that can be given in exchange for the soul. How deeply then we should all be interested, and how earnestly engaged in this important work.

It should be our constant aim and purpose in life to work for Jesus, to do all to his honor and glory. If but one talent is entrusted to us, let us not bury it as did that slothful servant, but let us do the best we can. Then when this short life is over, when our work on earth is done, we shall receive the reward promised to God's faithful servants, and appear with Christ in glory. For Jesus says, "Where I am, there shall also my servant be."

EMMA M. HERSHEY.

LIGHT HOUSE TALK.

Of all dreary places in which to spend a winter, none can be found more uninviting than a light-house. Many horrible stories have been told concerning the sufferings of men on some isolated rock when the continued storms and angry sea had cut them off from all communication with the world.

Formerly two men watched the lights, and instances have occurred when one would die, the other remaining alone with the unburied body sometimes for weeks. The situation of the survivor would be most unpleasant. He would not dare consign his dead comrade to a watery grave lest he should be accused of murder, and, alone, with his gloomy fancies, he would have to watch and wait till a lull in the storm would bring relief. Nowadays better arrangements have been made for the comfort of the watchmen, no less than three are left together, and they are provided with many comforts. Even under these circumstances, the life must be extremely unnatural and somber.

There is no chance to vary the monotony even by taking a walk, as the promenades are the spiral staircase and a few feet of slimy rock, where the waves dispute each step.

An instance of lonely isolation is told of some light-house keepers on Wolf Rock, off the Cornish coast, who for two long, weary months this winter were cut off from all communication with the

world. Only a consciousness of duty performed, and the good the well-trimmed light is doing, can make such a life in any way agreeable.

But while life in a light-house is lonely and monotonous, there has been no invention of man that has done more real good for humanity than these light towers scattered along the coasts and islands of the world. To the mariner tossed on the angry sea, they shine like a light from heaven itself, warning him to avoid the dangerous rocks and pointing out his way into a safe harbor. A light-house has often been compared to a Christian life. The Master said "Ye are the light of the world." God intends that every child of his shall shed forth his glory in such measure that those who are tossed upon the sea of life, perhaps about to dash upon some treacherous rock, may catch a gleam across the wave and head their vessel for the safe harbor of his love. How many of us are living so as to let our light thus shine before men?

There are undoubtedly many who are, in a greater or less degree, doing for their fellow men what the light-house does for the storm-tossed mariners. And to such the story of the Eddystone light-house may not be without its lesson. For one hundred and twenty years the light on Eddystone rocks shone out over the English channel with a brilliancy that could be seen for thirteen miles. A noble stone tower supported it, and remained unshaken by the storms, but the rock on which it stood began to show signs of disintegration and soon it was unsafe. It would eventually have become engulfed in the waves had this not been discovered in season and arrangements made to take down the tower and erect another on a surer foundation. Is there not a lesson to be drawn from this by those who are giving light unto the world? Many professing Christians, after years of labor and hard work, have fallen and become engulfed in darkness because they had not the firm and sure foundation. "Other foundation can no man lay than that is laid, which is Jesus Christ." Not professions, not works; but Jesus Christ, the Rock of Ages.

The most exemplary Christians sometimes find that they have not the sure foundation. While they feel firm upon the Rock, and are always found with their lamps trimmed and burning, Satan undermines them with that form of evil sometimes called "spiritual pride." It is the unconscious exaltation of themselves, the "I-am-holier-than-thou" spirit, and is one of the most insidious devices of that most ingenious enemy of mankind. We have all of us need to adopt the language of Paul; "I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a cast away."

—*Church and Home.*

HERALD OF TRUTH.

April 1, 1883.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

THOSE of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

Entered at the Post Office at Elkhart, as second class mail matter.

THE MENNONITE AID PLAN.—Arrangements have now been completed for the carrying out of the "Aid Plan," as suggested by the Conference of the state of Indiana, held last October. At a meeting held on the 12th of March, 1883, rules were adopted for the conducting of the business, which rules are now printed in pamphlet form. Those interested in the matter are invited to correspond with Joseph Holdeman, Wakarusa, Ind., who is the General Secretary, or with Joseph Summers, Elkhart, Indiana, who is one of the district valuations of this district.

SUNDAY SCHOOL SUPPLIES.—The time of year is nearly here when many of the Sunday Schools which closed for the winter will be opened again for the summer. We hope, in addition to such, many new ones may be organized among the readers of the HERALD OF TRUTH. We wish here to call attention to our Children's Papers and Question Books, hoping that our Sunday Schools generally will avail themselves of the advantages they offer. The question books are suited to all the different grades usually found in the Sunday Schools, and are published in both the English and German languages. The past year they have been used in many of the schools in the brotherhood east and west, and have, we understand, given good satisfaction and proved valuable helps to teachers and pupils. WORDS OF CHEER is the name of our English children's paper, and, besides being an interesting family paper, has proved itself a great help in furnishing instructive reading matter and keeping up the interests of the Sunday School.

The *Christliche Jugend Freund* is the German paper for the children, and is similar to the *Words of Cheer* in English.

NEW MUSIC BOOK.—In a short time a new Sunday School music book will be issued from this office, which is intended to fill a long felt want among our people. It will be adapted to all Sunday Schools that prefer to use principally plain church music instead of being confined entirely to the fast music now in popular use. Church music, set to church hymns, makes up a large part of the book, while a number of the tunes and hymns are especially adapted to the Sunday School. By using this book the children and young people will be trained in the use of the hymns and tunes they are expected to sing in the church services. The book will be published in shaped notes, will contain about sixty pages, and the price will be made as low as possible. C. H. Brunk, of Dale Enterprise, Va., is the author of the work. Address all orders to Mennonite Publishing Company, Elkhart, Indiana.

WANTED.—Two copies Hitchcock's Analysis. We desire to exchange other books for these. Any one having copies of it and desiring to exchange them for other books will please write us. Stating price etc. Mennonite Publishing Co., Elkhart, Ind.

THE MOTIVE.—When one person has allowed himself to get an ill feeling toward another, it is not difficult to find something in that hated person's life to criticize and find fault with. It is painful to see how sometimes a feeling that is not all love, manifests itself between ministers and the members of their congregations. Ministers have their faults; some may have great weaknesses and make many mistakes, even occasionally be found guilty of perpetrating a glaring error; and occasionally one may be found who is designing and treacherous, moved by motives that are altogether unworthy a Christian, to say nothing of his position as a teacher and example for others. But it is a sad mistake that, alas! too many make, when they ascribe every word and action that they do not understand to be perfection in a minister to evil motives. This is especially true with regard to what a minister preaches.

When one is studiously watching for an expression or a quotation of Scripture, which he wishes to construe in such a manner as to make it appear that the minister is teaching unsound doctrine, he can hear them in almost the majority of discourses that are delivered throughout the land. When such expressions or quotations are heard, if you will only go to the minister and ask an explanation he will in nearly every case satisfy the unprejudiced of his sincerity and no evil intentions on his part. Hearers, and especially church members, should have confidence in the minister and even defend him, until it is clearly proven that the wrong was intentional. It is a serious thing to judge a person's motives. How shameless and how unbecoming a Christian is it for members to hear a discourse by a minister who tried in his weakness to present nothing but the truth, and then point out some little error, that could not possibly do much harm to make the worst of it, circulating it as far as possible, destroying the confidence of others, turning the congregation against a weak though faithful minister!

MUSIC TEACHER.—Bro. C. H. Brunk, of Dale Enterprise, Rockingham county, Va., has concluded to make a trip to Ohio and Indiana this spring to teach singing schools. He contemplates devoting himself to this business entirely for some time if he receives the proper encouragement. We hope the brethren will give him their hearty support on this his first trip to the west. The church very much needs his services, and should keep him constantly employed. To our personal knowledge, Bro. Brunk is a teacher of experience and ability, and we recommend him to our people everywhere, believing that he will give entire satisfaction to all who are fortunate enough to secure his services.

SISTER RUPP, wife of Pre. Geo. Rupp, Shiremanstown, Cumberland Co., Pa., was buried on the 22nd of March. Bro. Jacob N. Brubaker, of Mount Joy, Lancaster Co., attended the funeral.

MINISTER ORDAINED.—On the 6th of March a minister was ordained in the Weaverland Church, Lancaster Co., Pa. Out of seventeen brethren, Brother John Zimmerman was chosen by lot and ordained.

DEATH.—The great harvester of human life, is, of late, busy all over the land. Among the recent departures, our readers will notice in its proper column, the death of Bishop Charles Kuntzi of Hickory Co., Mo., and Pre. Martin Shoup and his wife, of Holmes Co., Ohio, and others, also of Pre. Samuel Mast. Will some friend send particulars?

HEARD FROM.—Nearly two years ago, J. W. Stein, a prominent minister in the Dunkard church, president of the Mt. Morris college, left his home for a journey round the world. In July or August after he left he was heard from at Vienna, Austria, and since that time his whereabouts remained a profound mystery, the general supposition being that he was dead, till the 6th of March, 1883, when his wife, residing at Mt. Morris, Ill., handed a letter to the editors of the *Brethren at Work* written by Stein from San Francisco, dated Feb. 1st, 1883. He left with the promise that he would regularly contribute articles to the *Brethren at Work*. Since he had been so prominently connected with that paper in the "Stein and Ray Debate," and no articles were received from him, his silence was the more mysterious.

The editors of the B. at W. say, "As was known to many of his friends before he left here, his mind was somewhat unsettled in regard to the divinity of Christ, and his letter now shows that our painful apprehensions were not altogether unfounded. His letter is addressed to the church at this place. After stating briefly the change that his mind had undergone, he says:

"I know that my position will be regarded by many among the Brethren and others as wrong and dangerous, in anticipation of which I have remained absent from you, and silent, still I hope the publication of my sentiments will not injure the worthy enterprise, which involved the interests of other excellent individuals, whom I did not wish to injure in connection with my own pecuniary sacrifice, and to whom I could offer no acceptable and satisfactory apology for separating myself for the sake of that freedom for investigation which I so much needed to put my mind to rest.

This statement I hope will be a sufficient excuse for not preparing the series of articles which I had desired to contribute to your paper. My family, to whom I commit the settlement of my business, will join me somewhere in the West, after I decide where to locate. Please dismiss me kindly from your membership. While with you I tried to perform what

I considered my duty in sincerity and love. I love you still. The memory of many of the Brethren will ever be dear to my heart, for they are worthy of any one's affection. If I have wronged any, forgive me, for I did not intend it. If mention is ever made of my position and separation from the church to the public, please publish this simple letter in your paper without modification, as my last apology in retiring from public life. In the love and peace of God I am sincerely and affectionately,
Yours,
J. W. STEIN."

THE MENNONITE EVANGELIZING COMMITTEE.—In accordance with the decision of the Annual Conference of the State of Indiana, that at stated times collections should be made for the purpose of defraying the expenses of ministers traveling to visit weak churches and scattered members and preach to them, and thus endeavor to build up the cause of Christ, the church in Elkhart has appointed a committee to take charge of this work. This committee has a treasurer who receives all the collections, takes care of the money, and when required, pays out what is needed, as ordered by the committee. All claims presented to the committee will be considered by them, and if found in accordance with the purpose of the decision of Conference, they will be granted and the treasurer ordered to furnish the means.

The churches in this conference district are requested to take their collections and "lay by in store," as the apostle directs, 1 Cor. 16: 1, 2, as this spring there will probably be several considerable trips necessary for our bishop to visit churches where there are no ministers, and serve them with communion. There is much work to be done in this direction and we trust it may not be neglected for want of means. Any others also who may desire to give to this cause, whether in this Conference or not, are cordially invited to do so. The committee will see that it is properly applied.

HIRAM SIBLEY & Co., Rochester, N. Y., seedsman and florist, sends us a nice lot of vegetable seeds from his gardens. He has our thanks.

CHURCH NEWS.

THE BRETHREN in the vicinity of Mount Joy, Lancaster Co., Pa., expect to reopen their Sunday Schools on the first of April.

A LETTER from Missouri under date of March 5th, states that our aged Brother Benjamin Hershey has not been able to go out of the house for three weeks.

FROM MANCLONA, MICH.—The heavenly Master has blessed us with good health, for which we cannot be thankful enough. We are having quite a hard winter. The snow is about two feet and six inches deep. Remember us in your prayers that the Lord may keep us steadfast.
March 11th. A. SHROCK.

FROM HOLDEN, MO.—We are yet in the flesh, enjoying fair health. We had continuous cold winter weather since the first of January. There was some snow, enough to make several weeks of sleighing. The snow is all gone now, (Feb. 23rd), and the frost is coming out of the ground. No sleet ice so far; some high waters, but no damage was done. The wheat in the ground seems uninjured. We think the land here is rich, and worth from thirty to forty dollars per acre, according to improvements. I hope in the near future to write something more.

D. MORRELL.

FROM NEW STARK, HANCOCK CO., O. From the 3rd to the 6th of March, 1883, we were favored with a visit by Brother J. S. Coffman, of Elkhart, Ind., in which time five very earnest and interesting sermons were preached. We hope and trust the earnest admonitions and appeals that were made may have made a lasting impression on all that heard them. May we all seriously consider whom we are serving now, whom we will henceforth serve, and what the end shall be. O let us all try to live the life we shall wish to have lived when we come to die, that we may gain an entrance into that glorious habitation where there will be an endless joy and happiness. May the Lord bless our brother in all his efforts for good, and may he work faithfully until the end.
JOHN BLOSSER.

A VISIT TO RUSSIA.—The brethren Heinrich Schultz, of Mountain Lake, Cottonwood Co., Minn., and Johann Wiens, of Hillsboro, Marion Co., Kan., spent Wednesday March 21st with us in Elkhart, on their way to visit their relatives in Russia. They were provided with Ocean tickets from this office, and left in good spirits on the evening train for Philadelphia, where they will take the Red Star Line to Antwerp. They intend to stop in Germany a short time after which they will proceed to their former home in Russia. They expect to stay about eight months. What makes this trip somewhat remarkable is the fact that Bro. Schultz is 71 and Bro. Wiens 72 years old. We wish them a prosperous journey, a pleasant time and a safe return.

FROM DAKOTA.—It will be remembered that Bro. Jacob Schrag, of Freeman, Dakota, was on a visit to the East, and that on his return stopped here in

Elkhart. From here the Editor accompanied him as far as Chicago on his way to Kansas. In reference to his western trip he writes as follows: "After leaving you at Chicago, I arrived safely and in good health in Kansas, and remained there until the 28th. I enjoyed myself greatly among my relatives and the brethren. I visited also several Churches, where many people were assembled and God blessed his word, to him alone be the praise. I arrived safely at home and find my family and the brotherhood generally in good health and all anxious to see me. I feel very thankful to God for his mercy and care."

FROM HARDY COUNTY, W. VA.—I have been a reader of the *HERALD OF TRUTH* for eleven years, and have always received it as a welcome visitor. In the family we have spent many happy hours reading its appreciative articles, instructing us in regard to the salvation of our souls. The labor in the Lord's vineyard we believe to have been faithfully performed in this vicinity by a number of the ministering brethren in Rockingham and Augusta counties, Va. They visit us frequently, preaching a number of times, then returning to their homes. The members of the Mennonite Church here number about forty of which I was the first one received, which took place in the year 1870. Your unworthy sister,

CAROLINE COMBS.

FROM ILLINOIS.—We do not like to be without the *HERALD OF TRUTH*, it is always a welcome visitor to our family. We have not the privilege to attend our own meetings here as we would be pleased to do, then we spend the time reading, among other things, the articles in the *HERALD*. We can and do go to church, but we would much prefer to go to the Mennonite church to which we hold. There are only a few members of us here, and it is sometimes a long time before any of the ministering brethren come through here and preach for us. We sometimes go to the nearest meeting of our people which is in Tazewell Co., Ill., nearly one hundred miles distant, but that does not benefit our children. Our family is large and the children are nearly all grown up. About the month of June they will all be at home. We would be glad if some of the brethren would visit us this summer and hold some meetings with us. Bro. J. S. Coffman paid us a pleasant visit some years ago, and we would be very glad if he could come and visit us again if it is so that he can. If any one will come, and let us know we will meet him at Ipava.

JONAS & SUSAN BOYER.

Ipava, Ill.

CONCERNED FOR HER CHILDREN AND GRAND CHILDREN.—Sister Rebecca Shank, of Morgan Co., Missouri, widow of our late Brother David Shank deceased,

left her home in Missouri in the early part of June, 1882, for a visit to her former home in Virginia.

She says she spent many pleasant seasons visiting with those who had been her most intimate friends long years ago, with whom she had frequently associated and spent many happy hours. To meet these old and tried friends was one of the happiest seasons of her life. But a great change was to be seen after her long absence. Many had gone to live in other parts of the country. Many a one with whom she often met and spent many pleasant hours had bid adieu to earth, their familiar forms sleeping in the silent tomb. Some who still seemed in the vigor of life had grown old and feeble, and seemed to have almost finished their work on earth. Some were lingering on beds of sickness, looking and waiting for the time when they can depart and be with Christ. She was called to the bedside of her sister, the companion of her childhood and youth, saw her eyes closed in death and laid into the tomb.

Quite a marked change was also to be seen as the older generation is passing away and the younger one coming on to bear the responsibilities of life. There seems to be an inclination to leave many of the simple ways and practices of the faithful aged brethren and sisters, and adopt the faster and more popular ways of the worldly. She was much grieved to see this tendency, and hopes all will be earnest to check this growing evil everywhere.

On the 19th of December she came to Allen county, O., and is now spending the winter with her two daughters, Elizabeth Brenneman and Mary Long.

She is much concerned that her children and grand children should be engaged in seeking first the kingdom of God and his righteousness, knowing that this will bring them more happiness than all the pleasures of the world. She has now passed her threescore years and ten, and in all the years that she has put her trust in God he has not forsaken her. She sees that her plain unassuming life, separate from the world, is according to God's will, and hopes that her dear ones will earnestly contend for these truths of the Bible and keep themselves from the fashions, pleasures and follies of the world. She desired that, since she must be separated all the time from at least some of her family, this short account of her visit and this admonition be published that through it she may speak to her friends, her children and grand children.

CONFERENCES.

THE SEMI-ANNUAL CONFERENCE in Virginia will be held at Brenneman's Church, Rockingham county, on Friday and Saturday, the 11th and 12th of May. We hereby extend a cordial invitation to

all who desire to attend, especially to all our ministering brethren from all parts of the brotherhood. It is pleasant to meet with brethren from other parts, those who have a common interest with us in the work of the Lord, let them come from where they may. Pray that all may be filled with all spiritual benediction, that it may be a time long remembered and productive of much good. Those coming by railroad will stop off at Linville station, where they will be received by some of the brethren.

ABRAHAM SHANK.

THE ANNUAL CONFERENCE in Ohio will be held at Sherrick's church, Allen county, on the third Friday in May (18th). The nearest railroad station is Elida, on the Pittsburg, Ft. Wayne and Chicago R. R.

THE SEMI-ANNUAL CONFERENCE for the Eastern district of Pa., will be held at Franconia Meeting-house, Montgomery county, on the first Thursday in May (3rd).

THE ANNUAL CONFERENCE in Illinois will be held this year at Sterling, Whiteside county, on the fourth Friday in May (25th). The nearest railroad station is Sterling.

HUSKS FOR THE HUNGRY.

While some professors of Christianity apologize for certain questionable amusements, it is well to see what secular papers have to say about them. The St. Charles, Ill., *Leader* discourses thus on the subject of billiards:

"It is the most fascinating game yet discovered, fairly bewitching its devotee, while it robs him. Ask any man who has once been within its power and escaped. And again, it isn't one step from tobacco and billiards to whiskey; it's only a half step. If we desire to graduate young men for the gutter, let us open two shops, or three, or four. We haven't a word to say in this article to those young men who have leisure and money to squander in this way. It is their loss—not ours. But we do say we are sorry, indeed, to see poor fellows who have others depending upon them, huddled in a billiard shop, and spending every cent they can get on this captivating game. Many a man who loves the game, and cannot afford to play it, goes to the hall thinking he will only look on; but the first thing he knows, some one has challenged him; he takes the cue, thinking he will play but one game—only one—and stop. He puts the cue down when his money is all gone. And many a man caught in this way has a wife and children, suffering in a chilly home for the common necessities of life; for something palatable to eat and warm

to wear. This is the legitimate harvest of a billiard shop.

Multitudes of men are fooling money, time, and life away in these trifling and pernicious pursuits. Wicked men, who have no peace and cannot rest, and worldly-minded church members, who are destitute of the joy of God, and whose tastes are on the level with bar-rooms and horse-sheds, hang around such scenes of amusement. But a Christian!—that is another matter. When my children pick crusts out of a swill pail, it will be evidence that bread is scarce at home. Those who feed upon the bread of God have no hankering for the apples of Sodom; and it was not till the prodigal had spent all in riotous living, that he longed to fill his belly with the husks that the swine did eat. Angels from heaven do not beg the privilege of dining out of swine's troughs; and the sons of God, and heirs of everlasting glory, have little appetite for the trifles that absorb the worldly's hungry heart, and beguile him from his home and from his God.—*The Siefeguard*.

THE PASSOVER A PERPETUAL ORDINANCE.

Inasmuch as our Lord showed his first coming and death in ordinances, called types and shadows, is it not reasonable that he should show his death and second coming in a similar manner? Paul tells us, "Then verily the first covenant had also ordinances of divine service," and "he taketh away the first that he may establish the second." And so the Lord commanded the children of Israel by Moses, saying, "And this day shall be unto you for a memorial; and ye shall keep it a feast by an ordinance forever; and ye shall observe this thing for an ordinance to thee and to thy sons forever."

When Jesus had eaten the Passover supper for the last time, being about to fulfill that portion of the type pertaining to the first covenant, he gave the disciples instructions for its future observance, adapting it to the second covenant so as to show his second coming by a continuation of the ordinance in a more convenient and appropriate form. And after supper he took bread and gave thanks, and brake it and gave unto them saying, "This is my body which is given for you;" this do in remembrance of me. Likewise also the cup after supper saying, This cup is the new testament in my blood which is shed for you." He says the "new" as he is about to remove the old, that he may establish the "new" which we are to observe "till he come." He has said, "I go to prepare a place for you," and "I will come again and receive you unto myself;" and the angels said, "This same Jesus which is taken up from

you into heaven shall so come in like manner, as ye have seen him go into heaven." Paul testifies, "For I have received of the Lord that which also I delivered unto you." "For as often as ye eat this bread and drink this cup ye do show the Lord's death till he come."

He also says, "Keep the ordinances as I delivered them to you." "For even as Christ our passover is sacrificed for us;" therefore let us keep the feast." In accordance with these instructions, we read, the disciples "continued steadfastly in the apostles' doctrine and fellowship," "breaking bread from house to house;" thus perpetuating the ordinance and showing the supper to sustain the same relation to the second covenant that the passover did to the first, only pointing forward to the second coming of Christ, and back to his death on the cross. The passover pointed forward to the crucifixion, and back to the paschal lamb that was slain in Egypt, which was a type of the Lamb of Calvary, of whom John the Baptist said, "Behold the Lamb of God which taketh away the sin of the world;" of whom the heavenly host said in the hearing of John the Revelator, "Worthy is the Lamb that was slain to receive power and glory and honor and blessing."

There is a glorious beauty and a silent mystery in this ordinance that only those who have experienced the "washing of regeneration and the renewing of the Holy Ghost" can understand, for "the righteous man receiveth not the things of the spirit of God, for they are foolish unto him; neither can he know them because they are spiritually discerned."

—Selected.

FAITH IS OF THE HEART.

The Baptist Weekly gives this incident, which is parallel with and illustrative of many other men's experiences as to faith, what it is, and how obtained:—

A lawyer, bright and gifted, sent for the writer, and on meeting him, began to speak of his recent experience.

"I have just got faith," he said "and it has come to me so strangely that I want to tell you about it."

"For years I was a skeptic; reading everything on the subject of Christianity, and sometimes giving the weight of evidence to one side, sometimes to the other, but not quite able to hold both in the firm grasp of my mind at once, and balance the evidence so as to form an abiding conclusion. And so I drifted between doubt and probability, like a helpless wreck in the tossing waves of uncertainty."

"At length I married a Christian wife. Every night she read with me her Bible

and prayed, and I tacitly assented, more from love to her than any real interest. But all the while I saw in her something which I did not possess, and which was worth more than all my intellectual superiority. One short year we lived together, and then she died. More than ever in these last sufferings, did I see the reality and value of her faith, and when I found myself alone—stunned with grief, and without one prop on earth to cling to—I found myself also, without even thinking why, instinctively crying out in my agony to her God for help and comfort.

"Instantly I felt the answer, Before I had time to reason whether I believed or not, my heart had cried out in its orphanage, and had heard the answering heart of God. And that touch of love and comfort was so sweet and real, that I just kept on praying, and the same answer has ever come, and I know it is God; so that now you see I have got faith, and I hardly know how. But I know it is faith, and I know it is true, and that is enough for me."

Yes he sought for God where alone God can ever meet man, "in spirit and in truth," in the simplicity of the heart, in the attitude, not of the proud censor, but the helpless child and the penitent sinner.

—The Armory.

A PERSON often repents of talking too much, but seldom of saying too little.

AN INDISPENSABLE INSTRUMENT.

Recent improvements in the making of stylographic pens have made them a very serviceable and almost indispensable instrument for those having occasion to do much writing and who desire a convenient pen at hand wherever they may be. They have come to such general use that it is rather late to recommend them to anybody, but there have been some improvements in the manufacture of the Livermore Stylographic Pen relating to the fastening of the needle and the ease with which it can be cleaned and repaired, which have occasioned much favorable comment. There are now over 500,000 of these pens in use, to say nothing of numerous inferior imitations. They make not only a very handsome but a very useful implement. The manufacturers have cut down the price of their short pens to \$2 and short gold mounted \$2.50 each. By remitting the amount to Louis E. Dunlap, Manager Stylographic Pen company, 290 Washington street, Boston, the pen, together with a package of superior ink, will be sent by return mail, and the money will be at once refunded if they do not prove to be perfect and satisfactory in every respect.—*Daily American*. Waterbury, Connecticut.

A MISSIONARY'S LAST WORDS.—One of the oldest and most revered and beloved of missionaries to Turkey, William Gottlieb Schaufetter, D. D., LL. D., died last month 26th, in New York, in the 85th year of his age.

On the day before his departure, he suddenly roused from the half unconscious state in which he had been lying, and with a strong voice gave utterance to the memories of the past and the visions of the future which had been occupying his mind. After speaking of the triumphs of the Gospel which he had witnessed in Europe and the East, he said to those around him: "Better days than these are yet to come. Be faithful and prayerful, and be sure the kingdom of God is coming. His glory shall fill the earth, as the waters cover the sea. Come, Lord Jesus, come quickly. All my hope and my trust is in thee. Take me just as I am. Glory be to the Father, and to the Son, and to the Holy Ghost. Amen."

MISSIONARIES OUGHT NOT TO FIGHT.—Dr. Jeremy, Regius Professor of Divinity at Trinity College, Cambridge, said: "The Christian missionary ought to know nothing of war, except as sometimes to be earnestly deprecated, as the greatest of crimes when it can be avoided, and the greatest of calamities when it cannot." Then, in allusion to the use that had been made of arms in the case in question, he added: "Christianity needs no such aid, no such defenders. Her cradle was, indeed, bathed in blood, but it was the blood, not of her slaughtered foes, but of her own sons, her martyrs. It is only as you divest religion of everything associated with the fierce passions of man that you can show it in its true and lovely light, as first pure and then peaceable."

And the venerable Dr. Pusey used language no less earnest and emphatic at Oxford: "It seems to me a frightful thing that the messengers of the Gospel of Peace should in any way be connected, even by their presence, with the shedding of human blood. . . . There never would have been martyrdom had it been allowable to shed blood. The appeal, in the time of Tertullian, was that Christians filled their streets and cities, and if they would destroy them, they must decimate Africa. It is clear that with the Christian energy of character, had they chosen, they could easily have overthrown the emperors, degraded, and sensualized Romans of that time; but they knew that the seed of the Church was the blood of martyrs, and that the Gospel has always been planted, not by doings, but by suffering."

WHAT DO YOUR BOYS READ.—The results of making romance heroes out of such criminals as the James Brothers,

have been shown in Kansas. A half-man half-boy named Cobb shot and killed a constable who sought to arrest him for robbery, and then shot and killed a sheriff who sought to arrest him for murdering the constable. The next scene in his tragedy was the taking of Cobb from jail by a body of masked men, who hung him to a railroad bridge. But a few hours before this. The youthful double murderer confessed to the widow of one of his victims that he had been induced to adopt a life of crime and murder by reading of the exploits of Jesse James and other desperadoes.—*Examiner.*

LINES SELECTED TO THE MEMORY OF EMMA V. GEIL.

Our darling sleeps, Lord, give us grace
To bear the heavy blow;
And let us run our earthly race
With patience here below.
But none can know what parents feel
When dear ones pass away.
And to the world who can reveal
The darkness of death's day.

Oh what an aching void is left
Within our bursting hearts;
We are of Emma's smiles bereft,
And feel deep sorrow's darts.

But dear one, sleep, thou art not dead,
Thou'rt singing hymns on high;
A crown of glory decks thy head,
Thy songs ring through the sky.

Thy parents linger here on earth,
And weeping think of thee;
But thou art of immortal birth,
From death forever free.

We miss our pretty prattling child,
One year and one month old;
And oh our anguish grows so wild,
The world seems dark and cold.

But when we know that she is blest,
And safe in heaven's high dome,
Our souls are not so much oppressed,
Since she is now at home.

God give us grace to meet her there,
In that bright world on high;
Since no dark sorrow nor despair
Can reach us in the sky.

Lord, sanctify to us our loss,
And let us faithful be;
Yes, help us to take up our cross,
And live alone for thee.

Married.

Please send marriage and death notices for insertion soon after their occurrence, and always give the name, age, and date of death.

WITMER.—KLOPFENSTEIN.—On the 15th of March, by C. S. Stucky, Peter Witmer, of Allen Co., Ind., and Elizabeth Klopfenstein, of Fulton Co., Ohio.

GRABILL.—HERSLEY.—On the 25th of March, in Elkhart Co., Ind., at the residence of the bride's parents, Rev. Noah Grabill, of Livingston Co., Ill., to Sister Emeline Hersley, daughter of Pre. Henry Shaum, of the first mentioned place. May God bless them in their new home.

Died.

MILLER.—Feb. 18th in Somerset county, Pa., of a paralytic stroke, of which he died in twelve hours, Abraham Miller, aged 66 years, 3 months and 1 day. Funeral services by Peter A. Blough, Samuel Gindlesperger, and Cyrus Hershberger. Text, Job 16:22.

SWARTZENTRUBER.—On the 2nd of March, in Salisbury Twp., Lancaster Co., Pa., of pneumonia, Katie, daughter of John and Lizzie Swartzentruber, aged 2 years and 7 days. Buried on the 4th. Services by John P. Mast. About 18 months ago they buried their little son David, aged about 3 years. This is indeed a great bereavement. "Against the just the Almighty's arrows fly, For he delights the innocent to try; To show their constant and their God-like mind, Not by afflictions broken but refined."

BEUTLER.—March 11th, near Wakarusa, Ind., of consumption, Mary Alice, daughter of Jacob A. and Caroline Beutler, aged 14 years, 4 months and 28 days. In her early youth she felt willing to obey and trust Christ. During her sickness she said, if she should get well she desired to be baptized and become a member of the church; and on the evening previous to her death she said, she was willing to trust her life and, if she should die, her soul to the keeping of Jesus. Will not her brothers and sisters and schoolmates, whom she left so early try to meet her in heaven? Services were held at Holdeman's Church by Peter Lehman and Noah Metzler. Buried at Shaum's.

KUNTZ.—On the 6th of March, near Wheeland, Hickory Co., Missouri, of a lingering disease, Bishop Karl J. Kuntz, aged 41 years, 3 months and 17 days. Funeral services were held by Peter Lehman and Jacob Yoder. He leaves a deeply bereaved widow and nine children to mourn his departure, but they mourn not as those who have no hope, for he died with a firm confidence in God, and expressed good will to all. Peace and peace with God in his heart. About thirteen years ago he was ordained to the ministry and nine years afterward to the bishop's office. Peace to his ashes.

SCHMIDT.—Feb. 23rd, on Blanchard River, Putnam Co., Ohio, of a lingering disease, Brother John Schmidt, aged 78 years, 3 months and 9 days. Buried the 26th, in the Union Graveyard, by the side of his companion, who departed this life twenty years ago. He leaves four sons and three daughters and many grandchildren to mourn his departure. Services by George Brennenman from Isaiah 88:1.

KENAGY.—On the 6th of March, in Cass Co., Missouri, of pneumonia, Lydia, wife of Emanuel K. Kenagy, aged 31 years and 6 months. Buried in Clearfork cemetery. Funeral discourse by John Hertzler and Moses Yoder. Text 2 Corinthians 5:1. She leaves a husband and 4 children—infant buried 8 days previous.

HERSHEY.—March 1st, in Shelby county, Missouri, of bronchitis, William, son of Michael and Maria Hershey, aged 7 months and 17 days. Funeral services by John Erubaker. Text, 1st. 18:16.

NICE.—Feb. 10th, in Lower Salford, Montgomery county, Pa., Mary, wife of Abraham Nick, maiden name Moyer, aged 68 years, 11 months and 20 days. Interred at Towamencin. Services at the house by Christian Allebach, at the meeting-house by Josiah Clemmer.

HACKMAN.—February 22nd, in Franconia township, Montgomery Co., Pa., Mary, wife of Knos Hackman, maiden name Wagner, aged 65 years, 3 months and 23 days. Interred at Franconia. Services at the house by Josiah Clemmer and Jacob Gehman, at the meeting-house by Henry Nick and Jacob Loux. Text, Amos 4:12.

BAUMAN.—Feb. 27th, in Woolwich township, Waterloo Co., Ontario, of old age, Sister Maria, widow of Jonathan Bauman deceased, aged 87 years, 1 month and 19 days. She was buried on the 2nd of March at Snyder's meeting-house.

SCHWARTZ.—On the 28th of March, in Hay township, Huron county, Ontario, Catharine Schantz, maiden name Ingold, wife of Christian Schantz, aged about 80 years, she was much beloved, and did not only love in return, but did that which was pleasing to others. She was buried on the 2nd of March at Schwartzenruber's burying-ground. She was a faithful member of the Amish Mennonite Church. Funeral services were held by Michael Kennel and John Gascho, of Wilmet township. Text, 1 Cor. 15.

CHRISTNER.—On the 20th of February, in Hubbard, Oregon, a son of Jacob and Veronica Christner, aged 2 months and 18 days. The funeral services were held by John Miller and Jacob Schwartzenruber. Text, Mark 10:13.

BAKER.—On the 9th of March, in Brecknock township, Lancaster Co., Pa., of consumption, Bro. Samuel Baker, aged 47 years, 1 month and 10 days. On the 12th he was buried at Martin's burying ground. Funeral services were held by Bro. Christian Stauffer and Benjamin Horning. Text, 2 Sam. 14:5. He leaves a widow, four sons, and three daughters to mourn his departure.

ANSTUETZ.—On the 22nd of February, in Richmond Co., Ohio, Josephine, daughter of John C. and Anna Anstuetz, aged 1 year, 9 months and 9 days.

BITCHER.—On the 28th of February, near Middlebury, Elkhart Co., Ind., of asthma, Fanny, daughter of Joseph and Elizabeth Bitcher, aged 6 years and 3 months. Buried on the 2nd of March. Funeral services by Joseph Yoder. Text, 1 Peter 1:24.

HOLINGER.—March 3rd, in Rockingham Co., Va., near Newdale Church, of a lingering illness for two years, Margaret, widow of Jacob Holinger, aged 77 years. Funeral on the 4th. Services by Abraham Shank. Text, 1 Cor. 15:45-49.

GRABILL.—March the 3rd, near Liberty Church, Shenandoah county, Virginia, of palsy, Sister Mary Grabill, aged 73 years and 5 months. Funeral on the 5th. Services by Abraham Shank. Text, 1 Cor. 15:50. Buried at the Tunker Meeting-house, known as the Cedar Grove Church.

KILMER.—On the 25th of March, in Baugo township, Elkhart Co., Ind., of heart disease, Bro. Isaac Kilmer, aged 67 years, 2 months and 4 days. Bro. Kilmer was born in Juniata Co., Pa. He resided in Ashland Co., Ohio, 14 years. After which he came to Elkhart Co., and settled on the farm where he died. He was a faithful, zealous and devoted member of the Church for many years; his place in the congregation was seldom vacant and he was kind and charitable to the needy. He will be greatly missed in his own Church and neighborhood. He suffered much during the last three weeks of his life; not being able to lie down, he sat in his chair with his body thrown forward to keep from smothering; he however bore his sufferings with patience, and trusting in Jesus he passed away, as we hope, to the home of the blest. He was the father of five children, one of whom died in infancy. His grand children number 14, of whom 19 are living. He leaves a sorrowing companion and four children to mourn his departure. He manifested an earnest solicitude for the salvation of his children, desiring that all of them might be gathered into the Church, and become followers of Jesus. He was buried at Shaum's burying-ground on the 27th where appropriate services were held by J. S. Coffman, Henry Shaum and John F. Funk from Matt. 24:44, and Isa. 51:11.

SHOUP.—Feb. 24th, in Holmes county, Ohio, Brother Martin Shoup, aged 78 years, 4 months and 9 days. Brother Shoup was born in Somerset county, Pa., was married to Barbara Burkholder, with whom he lived in matrimony fifty-four years, and was the father of six sons and six daughters. At the time of the funeral Sister Shoup was not well enough to attend the services. He was buried in the graveyard by the Mennonite meeting-house, followed by many sympathizing friends. Services were held by Michael Rohrer, in English and Michael Horst in German. Bro. Shoup was a minister of the Gospel for many years, and was a faithful worker. During his last affliction he frequently said, "If only the time would soon come that he could depart and be with Christ. He wished that his spells might be more severe that his end might be hastened. He was not afraid to die. He showed a manifest evidence that he was reconciled to God.

SHOUP.—On the 5th of March, in Holmes Co., Ohio, Barbara, widow of Martin Shoup, aged 78 years and 20 days. Nine days after the departure of her aged husband, she followed him to the spirit world. She was buried in the same graveyard with her husband. Sister Shoup was a zealous Christian a kind neighbor and a faithful mother. She was well skilled in medicine and was a good family physician, and cared much for the sick. She is much missed in her neighborhood.

It seems the prayer of this aged couple were answered. A little while previous to their death their prayer was that they might die near the same time, that one might not be left long after the other was taken away. They bore their affliction with patience. The services for Sister Shoup were held by the same brethren that preached at Bro. Shoup's funeral.

Selected on the death of Elizabeth Myers, who died January 18th 1883, aged 84 years, 10 months and 25 days, by a grandchild.

Weep not for me my children dear,
Since I must go and leave you here;
With Jesus I shall happy be,
O children, do not weep for me.

Our mother now is gone we trust,
To enjoy a better world than this;
Here toil and suffering was her lot,
But now we hope 'till highest bliss.

We dearly loved and cherished her,
Yet God her Savior loved her best,
Relieved her of her suffering here,
And took her home to heav'n to rest.

Now, thinking of the weary nights
She spent while here in torturing pain,
We feel 'twould be unkind indeed
To wish her back to earth again.

She never more can come to us;
But we to her and God may go
If we, like her, trust His free grace,
To save us from eternal woe.

And then, dear friends, how sweet the thought
That we in heaven with Christ may dwell,
Where parents, friends, and children dear
Need no more say a sad farewell!

And now we bid a sad farewell;
Dear parent, we shall miss thee more
Till we are raised with thee to dwell
On Canaan's brighter happier shore.

KESTNER.—March 12th, near New Paris, Elkhart county, Ind., of consumption, Ernest F. Kestner, aged 21 years, 11 months and 12 days. Buried at Yellow Creek Church, where services were held by John S. Coffman. The last moments

of this young man's life were spent in fervent prayers and earnest devotions to God. He wrestled mightily in prayer until he found peace in his soul, he was willing to go, and died happy. Sometime before his death he remembered the death of Jesus in the bread and wine, and left a bright evidence that he had peace with God. *Christliche Botschafter* please copy.

Letters Received.

WITHOUT MONEY.

Jacob Kilmer, John Blosser, John F. Kolb, A. B. Ramey, Phoebe A. Beutler, J. K. Zook, Isaac Peters, Lizzie A. Herr, Joel Metzler, Heinrich Gottz, Nancy Hoover.

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C—G. F. Clark, Geo. F. Clark, D—Peter Dueck, Charles Diez, Peter Dueck, Abraham Durckson, Paul Decker, Joseph B. Diller, Herman J. Dyck, J. N. Driver, Joe E. Deuchler.

E—Catharine Ebersole, Jacob Ebersole, C. E. Eismann, Jacob Eberhard, J. Eickler, Jonathan Eash, Elias Eichenhaide.

F—Cornelius B. Free, Ann Fritly, K. R. Friesen, Benjamin Foth, Levi F. Foth, Lewis F. Foth, G—Philip Gieseler, Mary Ann Good, John M. Goch, Corneilus Grebe, Andrew Gascho, Peter H. Gieseler, Mary M. Heatwole, Fanny Huber, Christian H. Hoover, D. M. Hostetter, Peter Hershley, Catherine Hostetter, Peter S. Hartman, A. K. Harshel, Agne Hostetter, C. H. Hostetter, Jacob W. Henry, H. Hostetter, J. D. Hartzler, Jacob Hiltelbrand, John Hackman, Noah Hoover, Abraham E. Hoover.

J—John Jantzen, Mahlon Juhl, John Julian.

K—Jacob Kenagy, Franz Kleiwer, John Klopfenstein, Martin Keiler, John H. Kaufman, Jonas Kreider, Henry H. Kleiwer, Jacob Kaufman, George Kupper, Joseph Krob.

L—David Loewen, Jos. S. Leifer, S. P. Laatz, Anna Louman, Sarah Laatz, Benj. Leshor, Jacob Lahner, William Leblin, Samuel Line, Christian F. Lee, Jacob C. Lehman, Annie Long, Jacob Leachman.

M—A. D. Miller, S. A. Mashler, E. W. Martin, Jacob B. Mast, David Murray, Mrs. A. B. Miller, Solomon H. Myers.

N—H. T. Nice, Barbara Neuf, Emanuel Neff, Knos D. Nice, El D. Nice, Jacob Neufeld, Fannie E. Nicolson, Jacob Nicodemus, M. Nighswander, David Plank.

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S—Abraham Schellenberger, Heinrich Schmidt, John Schware, Adam Spohn, John Souler, J. M. Sawatsky, Jacob Schumers, Magdalene Stocker, C. N. Snicker, Ulrick Stofius, Joseph Smith, A. Schrock, S. Smoker, D. B. Stetky, Ch. Schuck, Isaac Stewartz, Abraham Swartz, Joel Steiner, Klase Sulerman, Jacob Schmidt, Mrs. Benj. Snavely, Stephen Stahly, J. H. Stofius, Christian Strohm.

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No. 9, Accommodation..... 7:30 "
No. 73..... 4:45 "
No. 41, Way Freight..... 1:00 "
No. 7, Special Michigan Express..... 1:00 "
No. 1, Special Chicago Express..... 4:10 "

GOING EAST—MAIN LINE.

No. 8, Night Express..... 3:05 A. M.
Grand Rapids Express..... 5:00 "
No. 78, Way Freight..... 2:00 "
No. 76 "..... 6:30 "
No. 2, Mail..... 12:15 P. M.
Grand Rapids Express..... 2:55 "
No. 50, Way Freight..... 7:45 "

GOING EAST—AIR LINE.

No. 4, Special New York Express 1:15 P. M.
No. 6, Atlantic Express..... 9:55 "
No. 20, Limited Express..... 7:05 "
No. 72, Way Freight..... 8:00 A. M.
Train G leaves..... 7:20 A. M.
" E "..... 4:05 P. M.
" 58 to Kendallville leaves..... 6:50 "

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Grand Rapids Express..... 1:10 P. M.
" "..... 9:40 "
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Herald of Truth.

A RELIGIOUS SEMI-MONTHLY JOURNAL

Vol. 20—No. 8.

ELKHART, IND., APRIL 15, 1883.

Whole No. 248.

CLEAR THE WAY.

Men of thought, be up and stirring
Night and day.
Sow the seed, withdraw the curtain,
Clear the way.
Men of action, aid and cheer them
As you may.

There's a fount about the stream;
There's a light about to beam;
There's a warmth about to glow;
There's a flower about to blow;
There's a midnight blackness changing
Into gray.

Men of thought and men of action,
Clear the way.

Once the welcome light has broken,
Who shall say
What the unimagined glories
Of the day?

What the evil that shall perish
In its ray?

Aid the dawning, tongue and pen;
Aid it, hopes of honest men;
Aid it, paper, aid it, type;
Aid it, for the hour is ripe;
And our earnest must not slacken,
Into the play.

Men of thought, and men of action,
Clear the way!

Lo, a cloud's about to vanish
From the day;

Lo, the right's about to conquer—
Clear the way!

And a brazen wrong to crumble
Into clay.

With that right shall many more
Enter smiling at the door;

With the giant wrong shall fall,
Many others great and small,
That for ages long have held us
For the prey.

Men of thought, and men of action,
Clear the way!

—Selected. CHARLES MACKAY.

For the *Herald of Truth*.
"WHO HAS EARS TO HEAR, LET HIM HEAR." (Matt. 13:9.)

Jesus spoke these words when he went into a ship and sat, and the whole multitude stood on the shore. "And he spake many things unto them in parables, saying, Behold a sower went forth to sow; and when he sowed, some seeds fell by the way side, and the fowls came and devoured them up: some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: and when

the sun was up, they were scorched; and because they had no roots, they withered away. And some fell among thorns; and the thorns sprang up, and choked them: but other fell into good ground, and brought forth fruit, some a hundredfold, some sixtyfold, some thirtyfold."

Now as Jesus was teaching the people concerning the sower, they understood not what he said, neither did they know the meaning of the parable. Therefore he said unto them, "Who hath ears to hear, let him hear."

They did not understand, because they did not believe in Jesus as the only begotten Son of God.

"He came unto his own, and his own received him not." They did not receive him as their Savior and Redeemer, for he came not as they expected he would come; for they expected that he would come as a great earthly prince, in all the pomp and splendor of an earthly king, arrayed in purple and fine linen.

Because he came not as they expected, they could not hear him, neither could they understand the meaning of the parable; because it was not given to them to understand the mysteries of the kingdom of heaven.

Jesus says, "Therefore speak I to them in parables: because they seeing see not, and hearing they hear not, neither do they understand."

Just so it is at the present day with a great many of those who profess to be followers of that meek and lowly Lamb of God, and at the same time they do not observe the sayings of Christ, neither do they keep the commandments of God and the Lord and Savior Jesus Christ, only such as suit best to their own notions, and the others they trample under foot and instead teach the commandments of men.

They preach to please man, but do not hear the Savior when he says, "Whoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock."

Christ says, "If ye love me ye will keep my commandments." Dear reader, let us try by the help of God to see, hear, and observe all the commandments and follow Jesus in his footsteps. Christ says, If ye love me, ye will keep my com-

mandments. By this I know that ye love me, if ye keep my commandments. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

O how many precious promises we have if we hear all the sayings of our Lord. He says, My yoke is easy, and my burden is light. Let your light so shine before men, that they may see your good works, and glorify your Father in heaven.

Pray to God that more true and faithful laborers may be sent into the harvest; for the harvest is great and the laborers are few. Let us all try and work for the saving of souls, for there are many who are yet standing aloof from God. O that all sinners may see that they are lost, and lost to all eternity, cast out from God and heaven unless they repent and believe and call upon God for forgiveness of their sins.

God is always willing to forgive your sins if you come to him in a sincere way, desiring to have your sins blotted out. It is not the will of God that any should be lost, but that all should come to repentance and live.

"Who has ears to hear, let him hear."

Unless you hear and repent and be converted, you will be forever lost. "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that athirst come. And whosoever will, let him take the water of life freely."

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For the Herald of Truth.

A WORD TO ALL.

I can say with the dear Sister, whose letter appeared in the March 15th No. of the HERALD, that I have several times been requested to write for the paper. feeling my unworthiness I put it off from time to time. But with the help of the Lord, I will now try to encourage all the readers, who are trying to serve the Lord, to labor more earnestly; and, with me, try to find something to do.

The time of year is dawning near when our Sunday Schools will again open. Let us all, old and young, lend a helping hand to build up the Church. Where can we find a better place to begin than among our young friends and the children? I do feel that our labors in this work have not been in vain. There are quite a number of applicants for baptism in our district, and the greater part of them were Sunday School Scholars.

Let us press on and labor harder, and not let our duty be a task, but a pleasure. Let us not only in our Schools try to teach our children, but let us labor to win souls to Christ when ever we have an opportunity, not depending altogether upon our ministers. We have our duties also to do.

Dear young friends, you who are not willing to give up your sinful pleasures, and lead a Christian life, this night you may be taken sick, and your sense of reasoning be taken from you; and then where is your hope? Do not think to put off serving the Lord to a more convenient season. That time will never come.

The enemy always has some way to keep you from Christ if you give way to him. What does the Bible tell us about serving the Lord? Does it not say, Eccl. 12:1, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them?" In youth is the best time, before the mind is so filled with all kinds of sinful pleasures and many other things that hinder persons from doing God's will. We know that the world is almost filled with such things, look almost where you will.

I almost shudder when I look at my little children and think of the dangers they must pass through if they remain in this world until they reach the years allotted to man. But we must trust in Jesus, point them to him, and strive with as much grace as he gives us to be an example to them.

And my dear aged friends, who have not given your hearts to Christ, come now before it is too late. You have waited long. I do not believe there is one person who has come to the years of maturity that has not been called. Jesus calls in many ways, he passes none by. Let me beg of you, as one who loves your

souls, do not cast Jesus away any longer. You are casting him away by not heeding his calls. Come, before your mind and strength are exhausted in serving the world.

The Lord has given us all talents, let us labor to improve them, that it may not be with us as we read in Matt. 25:28-30. "Take therefore the talent from him, and give it unto him which hath ten talents. For unto every man hath he shall be given, and he shall have abundance: but from him that hath shall not be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth."

SISTER L. A. H.

For the Herald of Truth.

GATHERING BY CONVERSATION.

"He that gathereth not with me, scattereth abroad." Matt. 12:30.

In the above text our Savior declares positively, without exception or condition, that we are either gathering with him or scattering abroad. If we are gathering with him, we are gathering precious souls for the kingdom of God, that was Christ's mission. But as there are so many ways of gathering and scattering, we will here, with the help of God, consider the subject a little farther. When Christ had healed the man possessed with a devil, blind and dumb, the Pharisees said, "He casteth out devils through Beelzebub the prince of devils." "This they did to make it appear to the people that Christ was not what he pretended to be. Therefore Christ could well use the above expression, telling them that by their conversation, they were scattering; yes, leading their children, and the unlearned farther from the door of the sheepfold, though they professed to be the chosen people of God and laboring for the advancement of his cause.

Now dear reader how does this apply to you and me, who profess to be children of God? Is our conversation helping to gather the golden grain that is within our reach? If not then we are positively scattering. Peter says (1 Pet. 2:11, 12), "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles."

But alas! how is it with those who profess to be followers of him whose whole conversation was of things pertaining to our future welfare, who can not be led into a conversation about spiritual things, and especially when they are in the presence of such who are not members of the church.

Kind friends, is this having our con-

versation honest? or is it at putting our light under the bushel and keeping them in the dark? thus giving them good reason to say, "We are just as good as they are; for their conversation is of the world the same as ours and if their talk is the same their heart must be the same; for 'of the abundance of the heart the mouth speaketh'."

I lately read an account of a lady, who was convicted, and wanted more light on the subject of religion; so she invited one of her neighbors to go with her to another neighbor (both the latter were church members) thinking they would talk of Christ and the Bible, and thereby she would gain the desired information; but instead, it was gossip all day long. In the evening the lady said there is nothing in religion or else they would have talked of it, for people always talk of things that give them great gain. Had those ladies talked of their dear Savior they might have gathered one soul into the kingdom, which is worth more than to gain the whole world.

Dear brethren and sisters, let us so walk before God that we can say with Paul, "For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, we have had our conversation in the world." 2 Cor. 1:12. "Let your conversation be as it becometh the Gospel of Christ. Phil. 1:27. "But as he which hath called you is holy, so be ye holy in all manner of conversation." 1 Pet. 1:15.

That our conversation may be such that our conscience can bear a rejoicing testimony is the prayer of your brother. D.

For the Herald of Truth.

THEY ALWAYS PRAYED FOR ME.

"The effectual fervent prayer of a righteous man availeth much. Jas. 5:16.

My father died when I was quite young. I remember when a very little girl when Christians prayed for the fatherless that I wondered why they always prayed God to remember and bless me. I thought they were very kind. When I grew older they prayed for the careless sinner; I knew they were praying for me. When I became a member of the church they prayed that I might live near to Christ. Now I am getting old and they ask God to be with me in my troubles and bless me in my deepest distress.

What hinders us from growing in grace when our Savior is pleading for us in Heaven, and Christians here on earth are asking God all the days of our lives to bless and keep us? Let us all watch and pray. Pray for one another, and watch that we be not overtaken in evil. "What I say unto you, I say unto all, Watch!" HENRIETTA HEATWOLE.

For the Herald of Truth.

OUR DEAR ONES IN HEAVEN.

As evening's dark shadows gather—
Across the cloudless, starry sky,
My heart then goes back to dear ones,
Who to their home have gone on high.
They went from my arms to heaven,
One winter time long years ago;
And left in my heart a sorrow,
That loving mothers only know.
Some day I shall feel their kisses
Like balm to soothe this weary heart;
No river shall there divide us,
Nor death-stream keep our lives apart.
Again I shall fold to my bosom
Dear Carrie with tender, loving eyes,
And Willie, who went to meet her
In that blest home—God's Paradise.
And now they are ever roaming
Upon the beautiful green shore,
While still the pale Boatman's waiting
To row me calmly, safely o'er.
To meadow-lands fair in heaven,
Where fadeless lilies ever blow
To cheer my loved children ever,
Where tears of sorrow never flow.
MRS. A. E. BLY.

For the Herald of Truth.

LET YOUR CONVERSATION BE
AS BECOMETH THE GOSPEL
OF CHRIST. (Phil. 1:27.)

The subject of religion is one which should engage our most serious thoughts. There is nothing connected with the Christian religion which can by any fair means be construed into frivolity or ridicule. Hence, in writing or speaking on this subject, anything which is inclined to excite levity or merriment should be studiously avoided. Some ministers it seems can hardly conduct a religious service without making some humorous expression, causing their hearers to laugh. Such can certainly not be awake to their situation, and do not feel the great responsibility which is resting upon them, or they would feel more like weeping and trembling than like making frivolous remarks.

Not long ago I read an instance of a preacher who was restored from a condition in which it was supposed he was dead, and narrowly escaped being buried, after which he was so overwhelmed at times with his responsibility as a preacher, that he would sometimes go trembling from his closet to the church, and on one occasion crept into the pulpit upon his hands and knees. Another on his death-bed remarked, "If I had my life to live over again I would preach differently. I have had a glimpse of eternity." Such instances prove to us that ministers, and not only ministers but professing Christians generally, are not awake to their true situation.

A spirit of levity is out of place in any one professing godliness. This may seem like saying a good deal when we

consider the conduct of some who are in high standing in the church, yet I am fully convinced of its truth, and am fully confident that if professing Christians could fully realize their true situation and the great responsibility resting upon them, their so-called "innocent sports," jokes, and foolish talking would become very odious to them, and they would consider them as great crimes.

I might, in a few words, relate my own experience in this matter. I remember a time when I was standing, as I then supposed, on the margin of the "River of Death." I was looking fearfully over into the awful future, and the anguish of mind which I then endured I cannot describe. I remember distinctly how I looked back over the few years in which I had professed myself a Christian, and remembered with deep remorse and an aching heart the many little follies, the foolish talking and jesting in which I had indulged in my healthful days. That awful glance into the future and back over my past life has often since haunted me. But why was I so affected—so deeply impressed? Ah! I thought I was nearing eternity. I began to see things as they really are. Temporal things, and the things of time and sense lost all their hold upon me, and thoughts of spiritual things reigned without a rival. O if we could always feel thus deeply impressed, I dare say our conversation, our public speaking and writing would at least be of a serious order. Alas! that good health, in itself such a great blessing so often brings forgetfulness and carelessness.

A BROTHER.

For the Herald of Truth.

THE STRAIT GATE.

"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. 7:13, 14.

The above words of our Savior, are words that we should deeply consider. We should examine ourselves by comparing our daily walk and conduct with the word of God to see whether we have entered the strait gate, and are traveling on the narrow way to life, or whether we are yet on the broad road to destruction. On one of these ways we are sure to travel, because we find only one of two ways on which we may travel, and two places to enter in. Since the difference of the two places in eternity is so great, let us come to Jesus in an humble way, for he will accept us only when we are humble, and he is the only way by which we can enter heaven. He shed his blood on the cross for our sins, therefore let us give him our whole heart, and pray to him daily for spiritual strength that we may be able to stand in the hour of temptation. The

wicked one is trying every means to keep us on the broad road to destruction.

Let us deeply reflect on the day of judgment. What a great difference will there be in the travelers on the two different ways, when all must give an account of the deeds done while here in the body, whether they be good or bad? How blessed will it be if we can hear the blessed words, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. And then to strike glad hands with our dear ones gone before, where we need never part any more!

Many of you, perhaps, can say with me that you have near and dear ones in heaven. I, by the consolation left behind, feel assured that I have a dear one there, whom I hope to meet again. On the other hand, how sorrowful would it be if we should be separated from our loved ones forever in eternity. I say once more, let us daily be on our guard, and make our calling and election sure with our God; so that when the message of death will come, we may be ready to go. Death is certain, but how soon it will come we do not know. In the twinkling of an eye we may be changed from this life into eternity; and then what we have sown here, we shall reap over there.

LEVI A. BLOUGH.

For the Herald of Truth.

CHRIST THE DOOR.

"Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." John 10:1.

I wish, by the grace of God, that we might all so live that we could enter in by the door into the sheepfold. Let us all consider well lest we act the part of the thief, and try to climb up some other way. Let us ask the good Shepherd to strengthen us, that we may be able to enter in by the door. Jesus says, "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." John 10:9. If then Christ is the door, and the only safe way to enter, let us come to him, and give our whole heart to him, that we may sing with a true heart, "Here, Lord, I give myself to thee, 'Tis all that I can do."

My dear young friends, all try to come out on the Lord's side. Let us not live as though we had no God to fear, nor soul to save. Let us become shining lights before the world that men may see our good works, and glorify our Father which is in heaven. Let us put our whole trust in God, and thank him for his infinite mercy that he has yet toward us. Let us come to him, that we may feed on the green pastures on the evergreen shore, where we can meet the dear little ones which are gone before, there to part no more, but to dwell forever on Canaan's shore.

ANNIE BLOUGH.

For the Herald of Truth.
"DO THEY PRAY FOR ME AT HOME?"

Dear Brothers and Sisters, with whom I was acquainted years ago—I make this attempt to write something for the paper to inform you that I still hold you dear at heart and flesh in memory. It has now been a long time since I saw you, but memory whispers back to me the many happy hours I spent with you. Never shall I forget the friendship of my dear brothers and sisters in the east as well as in the west. May God bless you all. Please accept my sincerest thanks and best wishes for your kindness.

I often feel myself as being one of the poorest and weakest of God's people. In my separation from the home of my childhood my mind has many times been filled with the thoughts of home, and then the question would arise, "Do they pray for me at home?" Who can feel the power of these words more than those who are far separated from a former home and loved friends? None but those who have bid farewell to brothers and sisters and friends and cast their lot among strangers can feel how much there is in these words.

Sometimes when fond memory carries us back to those whose kindness made us happy long ago, but are now far separated a shadow of sorrow steals over us and we feel as though all had forsaken us. But how often is the darkness broken up by the happy recollection that they are praying for me at home. Often do the thoughts of home and friends crowd upon me with irresistible power, but with them comes the cheering thought, "They pray for me at home."

I sometimes fear that we are too careless and neglectful in this matter of praying for one another. Let us be more earnest in the future, remembering how much joy and comfort comes simply from the consciousness that others are praying for us. Let us watch and pray that we enter not into temptation. God will help us and our friends too if we ask him.

I hope you will continue to pray for me and my family. Pray the Lord to save my children from the wickedness of this sinful time. Let us all pray for one another, asking God to keep us safe through our earthly pilgrimage and bring us to our home in heaven.

PHENIX A. BEIDLER.

For the Herald of Truth.
THE WAY THAT JESUS TROD.

What a consolation it is to the Christian, while passing down the dark valley of life, surrounded with tempests and sorrows, often pressing sorely upon him; as the thought admits itself to his mind, that the selfsame road was once traveled by Jesus, who endured the same hard-

ships; and knows what sore temptations mean. One who is well acquainted with human nature; and can fully sympathize with those who have its difficulties to contend with—"Jesus, the name that charms our ears, and bids our sorrows cease,"—is one to whom we can bring all our burdens and our sorrows, and cast them into oblivion at his feet. He who was tempted, without sin, is also able to succor those who are tempted, and provide a way for their escape.

All along life's pathway, we may see the footprints of Jesus, which are a safe guide for his followers to walk therein. Although they lead through many dark and dreary dales, amid dark clouds and tempests, still Jesus bids "be of good cheer, I have overcome the world." Many encouraging and comforting passages are found in his sacred word, which, by the aid of his holy Spirit, tend to alleviate the soul in all its trials, and incite the Christian, with renewed zeal and fortitude, to fight the battles of life manfully, while on his onward course to that celestial abode, where no dark clouds obscure the skies, and where storms and tempests are unknown.

When his course is run and the toils of life are ended, as he is about to enter the dark valley of the shadow of death, all terrors will vanish, and his hope will be illuminated with hope and consolation with the thought that Jesus has also passed its dreary border, and triumphed over its gloom. And in the language of the poet he can joyfully say,

"I would not live away; no—welcome the tomb—"

Since Jesus hath lain there I dread not its gloom;

There sweet he may rest till he bids me arise,

To hail him in triumph ascending the skies."

These are some of the encouraging influences that promote the followers of Jesus to the achievements of their Master's will; but the peace and blessing derived therefrom cease not with his life on earth, but extend through death and the tomb to a life of never ending bliss in the regions above.

DANIEL SPANGLER.

For the Herald of Truth.

LET US PROVE FAITHFUL.

Dear Readers of the HERALD OF TRUTH, a few words to you for the first time.

I can say that I oftentimes felt encouraged and blessed by reading the kind admonitions of the brethren and sisters which they gave through the HERALD. It is only a short time since I started out to labor in the vineyard of the Lord, and I need many words of encouragement. How sad would it be if we would make a good start, and would then not hold out faithful, but fall back into lukewarmness. We can see that there is

much of this among professors to-day, and it is one of the signs of the times spoken of by the apostle when he says, "Because iniquity shall abound, the love of many shall wax cold."

It is, therefore, necessary that God's people should be up and doing, that they should cry aloud and spare not, since so many are at ease in Zion. May each reader be on his watch tower, not only to make his calling and election sure, but to bring others into the fold of Christ. The Savior says, "Watch and pray, that ye enter not into temptation." We find plenty to do although we do ever so little. We should use the talent that we have.

May the Lord bless us all, and especially those who are talented to write for the paper, that they may throw in their mite on the Lord's side. Pray for me when all goes well with you.

"A charge to keep I have,
A God to glorify;
A never dying soul to save,
And fit it for the sky."

From your young sister,

NANCY HOOVER.

For the Herald of Truth.

HE LOVED US.

Man has fallen. He had been created in the image and likeness of his Maker; but he disobeyed God, and fell into sin. God, through his great love to us, promised to send his Son into the world to redeem us from that fall. I think, dear friends, Jesus the King of Glory, the Son of God, came from heaven, leaving all his glory and coming to the earth, taking upon himself the likeness of sinful flesh, to be subject to its trials, temptations, sorrows and pains. Think of him in the wilderness, being tempted by the evil one. Think of him traveling the stony road of Palestine. Think how often he was weary, and how often while others were sleeping he, although in as much need of rest, retired to the mountains to pray. We believe that those prayers were offered for us. Think that after all this he was taken, falsely accused and condemned to be crucified. Think of that awful night in the garden of Gethsemane. Think of the cross and the cruel nails that fastened him to it. Think of the dying groans of our Savior and of the prayer of forgiveness for his enemies. Remembering that it was your sins and mine that helped to nail him to the cross.

Can you think of all these things and not feel that he loved us? Can you think of these things and yet refuse to obey him? What are our afflictions, trials and sorrows, compared with those of our Savior? It was all through love that He suffered; therefore let us remember his great love to us, and ever try to do his will, so that when he sees fit he may call us to be with him forever.

MAURICE L. HERR.

A LIFETIME.

BRYANT AFTER THE DEATH OF HIS WIFE

And well I know that a brightness
From his life has passed away,
And a smile from the green earth's beauty,
And a glory from the day.

But I behold above him,
In the far blue depths of air,
Dim battlements shining faintly,
And a throng of faces there.

See over crystal barrier
The airy figures bend,
Like those who are watching and waiting
The coming of a friend.

And one there is among them,
With a star upon her brow,
In her life a lovely woman,
A sinless seraph now.

I know the sweet calm features,
The peerless smile I know;
And I stretch my arms with transport
From where I stand below.

And the quick tears down my eyelids;
But the airy figures fade,
And the shining battlements darken,
And blend with the evening shade.

I am gazing into the twilight,
Where the dim-seen meadows lie;
And the wind of night is swaying
The trees with a heavy sigh.

—Sel.

For the Herald of Truth.

CHRISTIAN RESIGNATION.

"Thou wilt keep him in perfect
peace, whose mind is stayed on thee:
because he trusteth in thee." Isa.
26:3.

I have been reading of a young man who not long since had gone to a distant land to proclaim the glad news of salvation to those that were sitting in darkness; but his work was only begun when he was called to "Come up higher." He was heard to pray in these words, "Thou, Lord, knowest why I came here, but do as it pleaseth thee. I have nothing to say. I am not dissatisfied that thou art about to take me away. I have only to say, 'not my will, but thine be done.' Sweet to lie passive in thy hands, and know no will but thine."

Truly he was kept in perfect peace. Many times when we are oppressed with fears and clouds, and darkness gathers around us, and we are called to pass through the deep waters of sorrow, then it is that we feel the necessity of a firmer trust in Him, and have our minds stayed on God, who has said, "I will never leave thee, nor forsake thee."

Such an attainment brings us into sweet harmony and sympathy with those who through much tribulation have entered heaven.

An endeared friend of mine has, within a few months past gone up to possess the goodly land. She left her eastern home for a more congenial clime in the "Sunny South" some years ago; but she was called to pass through the furnace of affliction by being prostrated on a bed of

suffering from which she never recovered. But she was kept in perfect peace. And now I have such a heart longing to meet her in that "house of many mansions" that I can adopt the language of the poet,

"When we enter the harbor,
'Home at last' we will cry,
As our mansion all radiant
With light we descry.
Our cross we will drop
As we enter the gate;
With a crown for our brow
The angels will wait."

MRS. A. E. BLY.

For the Herald of Truth.

"WHO IS MY NEIGHBOR?"

Jesus always told the doctors of the Law and the teachers in the Jewish synagogues that they did not practice what they taught. In the 23rd chapter of Matthew, He says, "They sit in Moses' seat, teaching right, but do not practice it." They lay grievous burdens on men's shoulders; devour widows' houses, omit the weightier matter of the law, mercy, justice, etc. He showed them clearly that they did not love their neighbors as themselves. Here a lawyer asks Jesus, "What shall I do?" Jesus said, "How readest thou?" The lawyer quotes the two great commandments. Jesus said, "Do this and thou shalt live. This was telling the lawyer that he had not done as he was teaching. Then comes up the question, 'And who is my neighbor?'"

Jesus does not give a direct answer, but takes up four classes of men, a priest, a Levite, a Samaritan, and one of those unfortunate persons who, while on his way from one city to another, fell into the hands of thieves, who stripped him of his raiment, and beat him, leaving him half dead on the way. The priest comes to him and passes on, so does the Levite, but when the Samaritan sees him his heart is moved with compassion. He does all he can for him.

Now says Jesus to the lawyer, "Which now of these thinkest thou was neighbor unto him that fell among the thieves?" He said, "He that showed mercy on him." Then Jesus said, "Go, and do likewise."

Had this helpless man been a brother priest or Levite, they, no doubt, would have done all they could for him; but as he was not of their family or order they took no notice of him.

Dear reader, let us now bring this subject home to ourselves; do we act like the priest and Levite, or like the good Samaritan? Are our hearts open and our hands ready to pour oil and wine into the wounds of the unfortunate, helpless, destitute and distressed that come in our way? Or do we, like the rich glutton, fare sumptuously every day, and disregard the sufferings of a poor Lazarus at our gate? How often are those un-

fortunate ones, who perhaps are not sufficiently gifted to take proper care of themselves, turned away with a cold heart?

In Matthew 5:46 we read, "For if ye love them which love you, what reward have ye? Do not even the publicans the same? How much display is often made for friends? How much labor and expense do people make to set a fine, showy table for friends, while the unfortunate ones, if not turned away empty, are given a scanty and course meal? Does this agree with the command, 'Go, and do like the good Samaritan, or do as you wish to be done by?'"

Peter said, "Of a truth, I see that God is no respecter of persons." We are all the children of one heavenly Father. We should love and respect the needy, and feel thankful when we see that we are blessed with better gifts than they. We should not abuse and misuse the talents God has been pleased to give us. What sunshine could often be thrown into the heart of needy ones by those blessed with plenty? What would it have been to the rich man to have taken good care of Lazarus, and to have poured wine and oil into his sores? How much better had it been for him had he done good to the suffering? And how much better will it be for us if we do likewise. Well does the poet ask,

"Why does the man of riches grow
To insolence and pride?
To see his wealth and honor flow
With every rising tide?"

Why doth he treat the poor with scorn,
Made of the self same clay?
And boast, as though his flesh was made
Of better dust than they?"

J. B.

A GOOD NAME.

We once visited a public school. At recess a little fellow came up and spoke to the teacher. As he turned to go down the platform, the master said, "This is a boy I can trust." We followed him with our eye, and looked at him when he took his seat after recess. He had a fine, open, manly face. We thought a good deal about the master's remark. What a character had that boy earned. He had already gotten what would be worth more to him than a fortune. It would be a passport in the best store in the city, and what is better, in the confidence and respect of the whole community. We wonder if the boys know how soon they are rated by other people. Every boy in the neighborhood is known, and opinions are formed of him; he has a character, either favorable or unfavorable. A boy of whom the master can say, "I can trust him, he never failed me," will never want employment. The fidelity, promptness and industry which he shows in school are in demand and prized everywhere. He who is faithful in little is faithful in much.—Sel.

For the Herald of Truth.
LOVE.

"This is my commandment that ye love one another as I have loved you. John 15: 12.

Let us consider the commandment we have before us, think who gave this command, and see what it teaches us.

The command is to love one another, as Christ loved us. Have we that love shed abroad in our hearts? I am afraid we sometimes love ourselves and the world too much. If that should be the case with us, let us stop and think before we go farther in error. Let us choose that good part which Mary chose; let us bow to the feet of Jesus and ask his forgiveness. If we have not that great love in us, we are not the children of God.

Are we traveling upon that narrow path? If we are, then let us press onward, seeking for others and persuade them to go with us.

Let us search the Scriptures carefully and learn to love our God more every day. God so loved the world that he gave his only begotten Son that whosoever would believe on him should not perish, but have everlasting life.

Dear friends think what our heavenly Father has done for us. He gave his only Son to die on the cross, and why? to redeem us from sin. O what wondrous love! And now he asks us to be his children, to love him and keep his commandments. Let us strive to do that work which is assigned us, for each one has something to do. We must not be idlers if we wish to be the children of God.

A Sister from Elk Lick, Pa.

For the Herald of Truth.
TRUTH.

"Lying lips are abomination to the Lord; but they that deal truly are his delight."

Truth in an evangelical sense, is all important. It alone will give character to an individual more than all other qualities put together. It is of itself a rich inheritance, of more worth than mines of silver and gold, more ennobling than the highest titles conferred by princes. Every body loves to be respected, but an individual to be loved and respected must be known; he only can be known who speaks the truth, from his heart and acts the truth in his life. We may guess at others, but as we do not know, we can not respect them; for, like pirates, they often sail under false colors.

Nothing is beautiful except truth. It is a maxim of the French, although it has been most deplorably neglected, nevertheless the sentiment is correct, "Truth is glorious wherever found."

Jesus who is the truth, is the all together lovely, and the fairest among ten thousand. Truth is the glory of youth and

the diadem of the aged. Truth is essential to the happiness both in this world and the next, for what man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile. Lord who shall dwell on thy holy hill? he that speaketh the truth.—*Sel. by D. Z. Yoder.*

JOSEPH A. SIEG THE HEROIC ENGINE DRIVER.

In October last, an engine driver on the Pennsylvania Rialway saved the lives of 620 passengers by an extraordinary act of heroism. The furnace door was opened by the fireman to replenish the fire when the train was going thirty-five miles an hour. The back draught forced the flames out so that the car of the locomotive caught fire, and the engine-driver and the fireman were both driven back over the tender into the passenger car, leaving the engine without control, and the train could not be stopped. The speed increased and the volume of flames with it. There was imminent danger that all the carriages would take fire and the whole train be consumed. The passengers were panic-stricken. To jump off was certain death; to remain was to be burned alive.

Joseph A. Sieg, the engine-driver, saw that the only way to save the passengers was to return to the engine and stop the train. Without an instant's hesitation he plunged into the flames, climbed back over the tender, and reversed the engine.

When the train came to a standstill he was found in the water-tank, whither he had climbed, with his clothes entirely burnt off, his face disfigured, his hands shockingly burnt, and his body blistered so badly that the flesh was stripped off in many places. As soon as the train stopped, the flames were easily extinguished. The unanimous testimony of the passengers was that the engine-driver had saved their lives.

He has since died through the effects of the injuries he then received.

On rush'd the train—the flames increased.
The car was all on fire;
Six hundred passengers were there,
The mother, son, and sire.
Sieg knew their lives were in his hands,
And yet he had no power
To stop the train, whose speed was more
Than thirty miles an hour.

Pale faces peer'd from shadowy cars,
And prayers went up to Heaven,
That to six hundred anguish'd hearts
God's mercy might be given.
He heard and answer'd from on high,
And saved that stricken train:
For never yet did earnest prayer
Ascend to him in vain.

Back through the flames the hero rush'd,
The flames that will not stay,
Until his face and hair were sing'd,
His clothes were burnt away;

Reversed the engine with a will,
For which he suffering brav'd;
And soon the train was standing still,
Six hundred lives were saved!

Six hundred lives were granted him
In answer from above,
Six hundred lives for one grand act,
Then his went out in love.
But honor shall adorn his tomb,
Where flowers of freedom lean,
The lily and forget-me-not
With everlasting green.

Sieg nobly, grandly gave himself
For those to him consign'd,
And rush'd to save; with one brief prayer
For wife and child behind.
And as we read or self subdued,
Thus freely set aside,
We feel amid our falling tears,
That Christ for sinners died.

J. Harris in Friendly Visitor.

RELIGIOUS INTELLIGENCE.

Important movements are now going on in Russia, in the direction of evangelical reformation. One is that of the Stundists; who having obtained directly from the Scriptures the doctrine of salvation through the faith in Christ, and the morality of the Sermon on the Mount, held religious meetings apart from the national "orthodox" Russian Church. A German writer thus describes the results already effected.

"In whatever district Stundism establishes itself, the Stundist peasants become immediately distinguishable from the orthodox, the stundist towns from the common Russian towns. Cleanliness and thrift began to prevail in the villages, public houses and drunken men disappear, and communes which have been deeply in debt to the state pay up their dues and leave off the habit of being behind in their taxes. Stundist households are remarked for being orderly and well-arranged. The families are peaceful, industrious, honest and frugal, and they soon reach a competency. I have been told by a proprietor of the country that the effect of a conversion is often astonishing. Peasants, who, till middle age, had done nothing but drink up, every week, what they had earned during the week, who had been habitually drunk in public, had spent all their goods for drink and abused their families, have never touched liquor from the hour of their conversion. They have changed their torn shirt and ragged coat for clean linen and respectable clothing; installed sobriety and peace, instead of the former constant uproar and contention in their homes; established neatness and made all around their places bear the evidence of faithful care and attention. The suddenness of the change is marvelous.

"Steps are contemplated for bringing the Stundists into communication with the leader of a similar movement that is going on in St. Petersburg.—*S. I.*

YE WILL NOT COME TO ME THAT YE MIGHT HAVE LIFE.

A voice from Judea still falls on the ear,
And rings through the depths of the soul;
With trembling we list to its warnings so clear.

As down through the ages they roll.
"Ye will not! Ye will not!" Oh breathe it with tears!

Ye will not accept of the Lord of the spheres.

How canst thou reject him and turn from the light,

Or flee from this dear hiding-place,—
This Saviour who stands by the heart-home to-night,

And calls in the fullness of grace!
"Ye will not! Ye will not!" Oh sad the refrain.

Ye will not come to him, e'en life to obtain.

How oft would our savior have gathered in love,

'Neath the fold of his own hallowed wings,
The flocks which on mountains of sinfulness rove,

Unmindful of life-giving springs!
"Ye will not! Ye will not!" how plaintive the cry;

Ye will not accept when salvation is nigh.
The Lord of the ransom'd, the Saviour divine.

E'en now at thy portals doth wait;
Oh yield to his pleading while mercy is thine

Ere the angels shall whisper, *Too late!*
Ye will not! Ye will not!" he tenderly cries,

Ye will not come to me when life is the prize.

THE TEMPTATION.

(Matthew 4: 1-11)

At last Jesus grew to be a man. He knew that he must go about from place to place and teach people about God.

But first he went to a place by himself—in a wilderness.—He had no house to sleep in there, no friend to speak to, no food to eat. In the night it was cold in the day very hot. There were no men there, but there were lions and other wild beasts. At night they roared and howled, but Jesus trusted in his Father.

He ate nothing for forty days and forty nights; God kept him alive when Jesus was alone, then he spoke in his heart to his dear Father. At last some one came and spoke to him. Who was it? Not a man, nor a bright angel, nor God. We do not know how he looked. He had come to tempt Jesus to do wickedly, not to mind God his Father. Satan knew that Jesus was hungry, he said to him, turn these stones into bread, but Jesus would not, for God had promised to feed him himself, and Jesus would not tempt God. After that Satan took Jesus to the top of a great building, much higher than a church; it is dreadful to be on the top of a very high place, it makes one tremble to look down from the top. Satan said to Jesus, throw yourself down from this place, your Father will send his angels to keep you from being hurt, for you know that he has promised to take care of you.

Would Jesus have done right had he thrown himself down. No; Jesus knew that his Father would be displeased, if he threw himself down; and Jesus always did the things that pleased his Father. Then Satan took him to the top of a very high hill. He showed him the most beautiful things of the world, gardens and houses ships and carriages, and fine clothes and feasts. He said look at these fine things, I will give them all to you, you shall have all the world for your own; only kneel down and worship me, or call me God. But Jesus said I will pray to my Father, and not to you. Jesus loved his Father better than all the things in the world, and so ought we.

Adam and Eve minded Satan and disobeyed God but Jesus did all his Father had told him: Adam was disobedient and Jesus was obedient. Then Satan went away, and angels came from heaven and fed Jesus.

Satan goes about, trying to make people wicked. A lion could only eat your body, but Satan wants your soul and body in hell. Satan hates you; he is your enemy, but God is stronger than Satan. Say to God, Keep me from minding Satan, God will keep you.

Upon that mountain's height
Two mighty princes stand;
Jesus the prince of light,
Satan at his right hand.
Below them lies the prospect fair
Of all earth holds of rich or rare.

Selected by

J. W.

RUSSIAN MENNONITES.

A considerable number of these people emigrated to Central Asia to escape from military service, to which they were conscientiously opposed. They settled in Bokhara, near the borders of Russian Turkestan, and have had a trying time, having been four or five times forcibly removed by the Bokharans across the boundary into the Russian possessions. The Russian authorities have procured them a home in the principality of Khiva, where large bodies of land are lying uncultivated, in consequence of the liberation of 50,000 Russian and Persian slaves.

The *London Friend* for the Second month, contains a translation of part of a letter describing their situation and prospects, which was sent to some of their brethren in Nebraska, probably during some part of last year. From this it appears that a deputation of their number, accompanied by a Russian officer, waited on the Emir of Khiva, who assured them of perfect religious liberty in his domain, and promised to give each one as much land as he could take care of, in addition to the four years without taxes of any kind, and as much seed as was needed for the first year. The soil would need irri-

gation, for which the Amu Daria River is well adapted.

The letter says: "Our plan of traveling is as follows:—In eight days it is our intention to start per wagon from here, and to go about 30 verst beyond the city of Bokhara; here we must take camels, on which we pack our baggage, as well as our wives and children, whilst the men travel on horseback; thus we go 100 verst, crossing a desert, when we reach the Amu Daria River, where everything is landed on a ship, and we go then along the river till we reach our point of destination."

"And now through the mercy of God, we are 'free' quite 'free.' All the rest time will tell. The word of the Lord is and remains the truth now and forever. Things are not as sad with us as has been said of us, and as many outside think. We are happy and of good courage."

The faith of these poor people, that the right home for them is in Central Asia seems strong—but in view of the efforts of the Russians to extend their dominions in that part of the world, and the consequent frequent wars with the native governments, there would seem to be a great probability that the inoffensive Mennonites would ere long find themselves subjected to renewed trials, and their faithfulness to the principles of peace be again severely tested.—*The Friend.*

WHAT IS PEACE?

"Peace is the very motto of our religion."

The whole Bible is a statute-book of peace. Our Heavenly Father is the God of peace. Our Redeemer is the Prince of Peace. The Holy Ghost is the Spirit of Peace. Heaven is the abode of perfect and everlasting peace. Peace was a leading theme in the instructions of Christ, and a prominent trait in his character. His entire doctrine was peace; peace was the special legacy he bequeathed to his disciples; and, just before bowing his head in death on the cross, he prayed for his murderers, and thus set an example for his followers to the end of time."

"KEPT."—"The sanctified and Christ-loving heart cannot be satisfied with only negative keeping. We do not want only to be kept always from displeasing Him, but to be kept always pleasing Him. Every kept *from* should have its corresponding and still more blessed kept *for*."—*F. R. Haerzgal.*

SPEAK with calmness and deliberation on all occasions, especially of circumstances which tend to irritate.

HERALD OF TRUTH.

April 15, 1883.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

How to SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

Entered at the Post Office at Elkhart, as second class mail matter.

NEW MUSIC BOOK.—In a short time a new Sunday School music book will be issued from this office, which is intended to fill a long felt want among our people. It will be adapted to all Sunday Schools that prefer to use principally plain church music instead of being confined entirely to the fast music now in popular use. Church music, set to church hymns, makes up a large part of the book, while a number of the tunes and hymns are especially adapted to the Sunday School. By using this book the children and young people will be trained in the use of the hymns and tunes they are expected to sing in the church services. The book will be published in shaped notes, will contain about sixty pages, and the price will be made as low as possible. C. H. Brunk, of Dale Enterprise, Va., is the author of the work. Address all orders to Mennonite Publishing Company, Elkhart, Indiana.

WANTED.—Two copies Hitchcock's Analysis. We desire to exchange other books for these. Any one having copies of it and desiring to exchange them for other books will please write us. Stating price, etc. Mennonite Publishing Co., Elkhart, Ind.

SUNDAY SCHOOL SUPPLIES.—The time of year is nearly here when many of the Sunday Schools which closed for the winter will be opened again for the summer. We hope, in addition to such, many new ones may be organized among the readers of the HERALD OF TRUTH. We wish here to call attention to our Children's Papers and Question Books,

hoping that our Sunday Schools generally will avail themselves of the advantages they offer. The question books are suited to all the different grades usually found in the Sunday Schools, and are published in both the English and German languages. The past year they have been used in many of the schools in the brotherhood east and west, and have, we understand, given good satisfaction and proved valuable helps to teachers and pupils. WORDS OF CHEER is the name of our English children's paper, and, besides being an interesting family paper, has proved itself a great help in furnishing instructive reading matter and keeping up the interests of the Sunday School. The *Christliche Jugend Freund* is the German paper for the children, and is similar to the *Words of Cheer* in English.

CORRECTION.—*Conference in Ohio.* It was announced in the last Herald that the Conference in Ohio, this spring would be held in Allen Co., Ohio. Bro. J. M. Greider writes us that this is a mistake, and that the Conference will be held in Martin's Meeting-house near Orville, in Wayne Co. Ohio. A cordial invitation to all ministers and brethren, is herewith extended, to be present to counsel and confer with one another concerning the best interests of our Church. The Conference occurs on the 18th of May. The nearest R. R. Station is Orville on the Pittsburg and Fort Wayne Railroad.

DEACON ORDAINED.—On the 8th of April a deacon was ordained in the church in Mahoning Co., O., in the place of Jacob Stouffer, who, last fall was ordained to the ministry. There were eight brethren present and the lot fell on Bro. Jacob Eymann. May the Lord be his guide and his strength is the earnest prayer of the Church. Pre. Michael Rohrer, of Stark Co., O., favored us with his presence and assistance in the services on the occasion.

ARBITRATION.—Four successive Presidents have given expression to sentiments favoring the adoption of peaceful methods for the settlements of differences between nations. This course in the leaders of government in one of the greatest nations of the earth must meet the approbation of millions of the noblest and the most humane people in the world, and at

the same time it cannot be otherwise than a matter of special gratification to all those churches and societies that have learned that the gospel of Christ is "Peace on earth."

An extract from the late annual message of President Arthur, bearing directly on arbitration between nations reads as follows:

"I am unwilling to dismiss this subject without assuring you of my support of any measures the wisdom of Congress may devise for the promotion of peace on this continent and throughout the world; and I trust the time is nigh when, with the universal accent of civilized peoples, all international differences shall be determined without resort to arms by the benignant process of arbitration."

1 Cor. 7: 14.—What is the meaning of the latter part of this verse? Question for the HERALD.

JESUS says, "Come now," not "Come when everything else has turned bitter." "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."

THE LATE CONFERENCE in Lancaster county, Pa., was held on the 16th of March, and in reference to it one of our correspondents writes, "The place of Bishop George Weaver was vacant. Bishop C. Bomberger opened the Conference with a few remarks. Our old Bishop Benjamin Herr then addressed the Conference. His remarks deeply affected all present. It was truly encouraging to hear him, so kindly, so earnestly did he remind these present of their several duties. It was a refreshing shower. Surely we should all be in earnest, and should avail ourselves of every opportunity to win souls to Christ. Oh, how often my duty towers up before me. Many times I desire to do more, but often meet with various hindrances."

WEAKNESS VS. STRENGTH.—The elements of moral strength consist not in being moved by every wind of doctrine, or turned from our purpose from what men think and say of us, or by being led to pick up the fragments of slander, reproach and criticism that men may cast upon us. These are evidences of weakness of the human mind.

The true mark of moral and intellectual vigor consists in a person settling candidly and deliberately upon a purpose, marking out his course and pursuing it. When men criticize, reproach or slander such a one for what he does, he pursues the even tenor of his way, looking neither to the right nor to the left, minding neither men of high nor low degree, but steadily goes forward to accomplish his purpose. A person of this character will succeed, and gain not only the esteem and respect of his friends but also of his enemies. One who goes forth in the performance of his religious duties with this determination of purpose, will be a hero in the Church and will gain the favor of his heavenly Master.

THE WORDS OF CHEER is sent to Wm. Stauffer, Linville, Va. We have word that no such person is there. If he sees this will he please give us his address?

SOMETHING FOR MINISTERS TO THINK OF.—Ministers should be very careful in conducting the public services of the Church not to make them unnecessarily long and tiresome, as is sometimes the case. Long sermons are always sure to weary a portion of the hearers, and there are some who cannot with profit give attention even to a short one. It is impossible however to please everyone; it is best in a minister to allot to himself a reasonable time, so that he may be able to handle his subject, as the necessity of the case may demand, without becoming tiresome, and if the subject reaches over too wide a field of thought and investigation, it is better to leave a part of it for another time.

There is a difference between making a long sermon out of a short subject, or making a short sermon out of a long subject. When the mind is filled with comprehensive subjects and the minister is able to spread before his audience a subject of interest without becoming tedious the people will not tire, even if he speaks for an hour or even for two hours. But when a minister has a subject that can easily be handled in half an hour, and all can be said on it in that time, and he talks about it an hour or even longer, then he will be sure to weary his hearers, his audience will lose interest and wait with deepest anxiety for the moment when the last word is spoken.

Let ministers think over their text;

compare it with other Scriptures; look up the references; meditate and pray over them, and fill their hearts with the love of God, and the love of souls, and their minds with Bible knowledge and especially with the truth contained in the text; and in this state of mind, let them go before the congregation and, if they go with humble hearts, trusting in God, there will be few cases of failure, and few instances of the people complaining of being tired of the preacher.

Some may say: Then you would have us study our sermons. Well, all we have to say to this is, When the Savior says, "Search the Scriptures," and Paul writes to Timothy, 1 Tim. 4: 13—"Give attendance to reading, to exhortation, to doctrine; neglect not the gift that is in thee."

... Meditate upon these things; give thyself wholly to them that thy profiting may appear to all," he had something in view; and if searching the Scriptures, meditating upon them, and asking God to bless us in our work is studying our sermons, then to be faithful unto the charge which God gave us in his word, we must do it.

CHURCH NEWS.

THE CALEDONIA SUNDAY SCHOOL, Kent Co., Mich., was reorganized and began its work on the first of April. It starts out with good prospects.

THE SUNDAY SCHOOL, at Landisville, Lancaster Co., Pa., began for the summer on the first of April. The school was largely attended the past year, and we hope they have a prosperous year before them. Let your object, dear friends, be to gain souls to Christ.

MEASLES AND SCARLET FEVER.—We learn that for several months past many children and some older persons have been afflicted with measles of a malignant type in the neighborhood of Hilltown, Bucks county, Pa. A number of children have died. There were also a number of cases of scarlet fever in the same neighborhood.

SICKNESS.—Bro J. H. Hackman writes from Franconia, Pa., that many persons in his vicinity are sick, and quite a number have died this winter. Among the afflicted at present is the wife of Preacher Josiah Clemmer, whose illness is of such a character as to cause considerable alarm. May the Lord be with our brother and sister in their affliction, and may they be perfectly resigned, whatever God's will may be.

HIS HEART STILL IN THE WORK.—Our aged Bishop Brother Jacob Hildebrand of Virginia writes as follows:—

"I am willing and have a great desire to do all I can in spreading the gospel of the Son of God; but my best time is past. I would urge the young to be faithful. My health is tolerably good for one of my age. I desire to get more free from the world and worldly things, but I still have hindrances. I hope the Lord will soon provide a way that I may have it better with regard to my earthly affairs."

BROTHER ANDREW CROOK of Dubois Co., Ind., stopped with us on the 4th of April and left the next morning for his home in southern Indiana. He was just returning from a tour to northern Michigan, whither he had gone to see what the advantages would be for a home in that country. He stopped with the brethren at Mancelona, was well pleased with the people and country, and before leaving secured a piece of land, on which he expects to move this spring. May the Lord bless him in his exchange, and may he prove a blessing to the society where he makes his home.

FROM PAGE COUNTY IOWA.—We contemplate holding our communion meeting, if the Lord will, on the first Sunday in May. We cordially invite our ministers or any of the members from other parts to visit us at that time. Any stopping at Shambaugh should inquire for J. S. Good. At Clarinda inquire for H. L. Hoffman. If any one coming will let us know beforehand we will make arrangements to meet them at either of the above named stations. We would be pleased to have some members visit us on that occasion, especially ministers.

H. L. HOFFMAN.

FROM KANSAS.—We thank God for the mercy that has preserved us to the present moment. We have received two more members by baptism into the church at Columbus, Cherokee county. Our deacon A. Koons has recently moved here from Illinois. I think Brother B. F. Hamilton of Livingston county Ill., will move to this county. The prospects are that in another year a great number will move to this place.

I will state to the church that we have not means enough to build a church house, although we need one very much. We received sixty-two dollars from Pennsylvania for which we are truly glad and thankful.

Let us all work in harmony in the vineyard of the Lord. If we unite our efforts we will have more strength, and by the blessing of God may build up a powerful church—one that will not be overwhelmed with sin and lost in the storms of this wicked world.

SAMUEL MISHLER.

FROM LANDIS VALLEY CHURCH.—A correspondent from Lancaster Co., Pa., writes, "On the 26th of March sixteen converts were received into the Landis valley church, one of the members being

deaf and dumb. That congregation had not been prospering for awhile, but recently it seems the Lord has touched the hearts of some with his love and convicting power. How rejoicing it is to see these souls gathered into the fold of Christ, taking steps upward from a world of sin for the glory of an eternal home." Our sympathies and fervent prayers should be called into active exercise for these dear babes in Christ, and especially for the one who hears not the sound of the glorious gospel of grace. May those eyes drink in a richer flood of gospel light as they scan the sacred page in the hush of perpetual silence; and may the heart swell with the sweetest emotions as the Spirit fills with the melody of heaven the chambers of the soul. And may we not hope that a faithful life may end with the opening of those ears to the rapturous songs of the redeemed and the sweetness of the music of heaven.

CONFERENCES.

THE SEMI-ANNUAL CONFERENCE for the Eastern district of Pa., will be held at Franconia Meeting-house, Montgomery county, on the first Thursday in May (3rd.)

THE SEMI-ANNUAL CONFERENCE in Virginia will be held at Brennenman's Church, Rockingham county, on Friday and Saturday, the 11th and 14th of May. We hereby extend a cordial invitation to all who desire to attend, especially to all our ministering brethren from all parts of the brotherhood. It is pleasant to meet with brethren from other parts, those who have a common interest with us in the work of the Lord, let them come from where they may. Pray that all may be filled with all spiritual benediction, that it may be a time long remembered and productive of much good.

Those coming by railroad will stop off at Linville station, where they will be received by some of the brethren.

ABRAHAM SHANK.

THE ANNUAL CONFERENCE in Ohio will be held at Martin's Church, Wayne county, on the third Friday in May (18th). The nearest railroad station is Orville, on the Pittsburg, Ft. Wayne and Chicago R. R.

THE ANNUAL CONFERENCE in Illinois will be held this year near Freeport Stephenson county, on the fourth Friday in May (25th). The nearest railroad station is Freeport, on the Chicago & North Western R. R. All are cordially invited to attend. The statement in last No. that it would be at Sterling was an error.

JAMES WATSON'S CHANGE OF LIFE.

It was a sorrowful day when James Watson left home, for he was an only son. James was up early, but his moth-

er and father were up before him, and when James came down into the little kitchen he found his breakfast prepared and his mother with tearful, yearning eyes on the lookout. There was a last meal together, and then the father, opening the old family Bible, tried to read a chapter, but his voice, husky at first, soon failed him, and he gave up the attempt. But when the old man knelt in prayer, the tears left his voice as well as his eyes. He was pleading with God, his Help in days gone by and faith and hope overcame foreboding. Then there were farewells and James was fairly off.

Unhappily for the boy he shipped under a captain whose profanity was famous even on shipboard, and the sailors were as bad or worse than the captain. Oaths garnished the conversation before the mast as they did the orders from quarter deck, and young Watson soon found himself falling into the prevalent vice. But his heart was in his work, and he was popular among the crew, and soon became expert in his duties.

During the next few years James was seldom ashore, and when there his visits home were brief. He could not enjoy himself there as he could with his messmates in port. He had to set a perpetual watch on his lips lest, in some unguarded moment, an oath should send a wound into the heart of his mother whom he dearly loved. So he stayed home but a day or two, and if he had more time at his disposal, he spent it in the city where his ship lay in dock. But he rose in his profession; he was the smartest man on the ship, and became second mate.

How low he might have sunk in vice none can say, had it not been for "an accident" which, though James called it by that name at the time he did not regard it as an accident afterward. While his ship was in the harbor of Boston, Mass., James Watson fell and broke his leg. He was taken to the city hospital where his limb was set. There he was visited by a well known missionary, to whom a sick sailor was always an object of interest. The young man's love for his mother was soon discovered by his visitor, who was anxious to find some tender spot which might be turned to account. James described his mother, and eventually told his visitor of his leaving home and of his mother's forebodings only too surely fulfilled. The missionary was assiduous in his visits, and had the happiness of seeing that the Spirit was working in the young man's soul. He prayed and read with him daily, and before James Watson had left the hospital he had given his heart to God.

The return to his ship was sure to be a trial, but Watson was resolved that on that ship where his oaths had been heard, he would go, and on no other, and by the help of God live a godly life, and work for his Savior. He went aboard, and on

the very first day told the men of his conversion. No one dared to laugh openly, for Watson had made himself feared in the old days as well as liked, and he was not the kind of man it was safe to chaff. But when he was away there was many a quiet laugh at his expense, and many a prediction hazarded that James would soon go back to his old ways. But James did not go back to his old ways, and the men listened with surprise to his speech, now rid of its ungodly expressions. But he was no less able a seaman than before, and if there was any change it was that he was more reliable, less excitable, and more vigilant and attentive to his duties than ever.

During that voyage a storm was experienced such as no man on board had ever seen before. It seemed as if the vessel must go to pieces before the fury of the wind and waves, or be engulfed in the trough of the sea. A little group was gathered around the wheel where Watson stood, as he had done all through two watches, afraid to entrust it to other hands. Many a time during those hours his heart had been raised in prayer to God that the ship might be saved. He groaned as he thought of the men on board, of whom not one was prepared to die, and he pleaded with God for them, that they might have another opportunity of making their peace with Him.

The storm increased in violence, and the stout ship quivered before its force like some living thing. The stout hearts of the sailors were quailing, for it became evident to all there that in a very short time the fate of the ship would be decided.

Watson noticed a whisper pass round the group, and then one of the men said, "Me and the men thought as perhaps you'd say a prayer, now you've got religion. Maybe it would do good."

James was startled. Such a suggestion had never before been made on that godless ship. But he was thankful, and there with his hand still on the wheel, and every head uncovered, he prayed. He besought God for mercy for all on board if they were about to appear before Him, or if it might please Him that the vessel should be preserved, that the lives of all there might be consecrated to His service.

The ship was saved. The storm blew itself out. But the recollection of that hour of suspense was not lost on either Watson or those who had heard his prayer. It caused James to be more earnest, knowing not how brief might be his opportunities for labor; and it appalled the men by the narrow escape they had had from a watery grave and a dreadful hereafter. When James next entered his father's house he carried not only the good news of his own conversion but of others, brought to God through his instrumentality.—*Christian Herald.*

AN INDIAN'S EXPERIENCE.

An Indian whose original name was "Sunrise," but whose present Christian name is Thomas Dana, gave at a meeting at Washington the following experience:

"I fear you white people put God up much too high. According to my experience he is not so very high, for He came down and found me in my home in the primeval forests, when I was yet but a youth. I prayed once—twice—and before I prayed the third time, it seemed as if I was bound down with cords, with a heavy burden upon me so I could not get away. I said to myself: I must get rid of this burden, or I will die; and I would rather die than cease praying. A real something whispered to me I must throw away all my gods and Indian trappings. Indians are very great admirers of ornaments. I had these hanging over my whole body; my ears had spangles, my hands were full of rings, my clothes were full of all kinds of ornaments, and my head was covered with feathers such as the white dame loves so well.

After I had laid off everything and tied them together with my bow-string, I concluded within myself to kneel down and pray, and not to arise until my burden was taken from me, and my unhappy feeling would leave me, or else to die on the spot. In a twinkling, as I cast myself upon my knees in prayer, I felt that the cords were broken, and the great burden fell from my heart, and my poor Indian-heart leaped for joy. The feeling was so strong and new.

Since that time I have forgiven* all the injustice of the white man, by whom we poor Indians had to suffer so much, and that from my whole heart. I gave up my hatred against all my enemies. I buried my tomahawk, the scalping knife, and not only my ax, but also the handle, and leveled the ground, so that no one would ever find them. I lost my taste for war, and my thirst for blood, and the good Lord blessed my poor Indian-heart. Praise and honor be to the Lamb."

Translated from the German.

HOLINESS.

"Holiness" is not so much a gift conferred as a condition wrought; it is not a covering over, but a new creation. It is not in its primary condition an addition, but a subtraction. God does not present us with a clean heart as we offer a gift to a friend, but, in answer to an entire consecration and self-surrender, through the obedience of faith, He creates within us a clean heart, and renews a right spirit within us. When a soul, desirous of wholly following the Lord, of walking worthy of the vocation wherewith it is called, seeing it to be but a reasonable service that it presents its body, a living sacrifice unto God, and through the en-

abling power of the Spirit, lays itself upon the altar believing that record which God has given, which declares that "the altar sanctifieth the gift," in the very instant of such an apprehension the soul realizes that it is washed in the blood of the Lamb—yea, washed whiter than snow. But this is not the ALL of holiness any more than the birth of a child is the full consummation of its natural life. At this point of entire cleansing, from this time forward, we should, as "new-born babes, long for the spiritual milk which is without guile, that we may grow thereby," for the development of the new man beyond the initial stage of full salvation is to be a continuous addition and multiplication, for the perfecting of a saint continues until he comes to "the knowledge of the Son of God, unto a full grown man, unto the measure of the stature of the fullness of Christ," that he, "speaking the truth in love, may grow up unto Him, which is the head—EVEN CHRIST."

Dear friends, where are you to-day? Are you resting in past or present experiences, or are you *perfecting holiness* in the fear of God? Let me urge you to press forward; let this moment witness a fresh starting out on your part. God has greater things in store for you, which you can only apprehend and enjoy by following on to know. There is a vast storehouse of treasures undiscovered as yet by you; go up and possess them. In the strength of our Jesus you are well able. Yield yourself afresh unto Him as one that is alive from the dead, and, though He lead you into a new path, and you realize "you have not passed this way before;" yet, fear not, for when He putteth forth his sheep He goeth before. He will drive out all enemies from before your face, and will lead you in a path of safety for his name's sake, even if called to walk upon high and slippery places, your feet shall not slide, if your heart be perfect towards Him. Let us go forward, singing as we go:

"Only Thou our Leader be
And we still will follow Thee."
—*Words of Faith.*

WHAT IS WAR?

Luther says, "War is one of the greatest plagues that can afflict humanity; it destroys states, it destroys families.

"Any scourge, in fact, is preferable to it. Famine and pestilence become as nothing in comparison with it. Cannon and firearms are damnable machines. I believe them to have been the direct suggestion of the devil. . . If Adam had seen in a vision the horrible instruments his children were to invent, he would have died of grief."

Adam Clarke says, "War is as contrary to the spirit of Christiani-

ty as murder; nothing can justify nations in shedding each other's blood."

Albert Barnes says, "Who has ever told the evils and the curses and the crimes of war? Who can describe the horrors of the carnage of battle?"

"Who can portray the fiendish passions which reign there? If there is anything in which earth more than any other resembles hell, it is in its wars."

Franklin says, I have been apt to think that there never has been, nor ever will be, such a thing as a good war, or a bad peace."

Napoleon says, "War is the business of barbarians."—*Day Star.*

"ALL FOR THE BEST."

Bernard Gilpin was a great and good man, whose pious labors in the counties of Westmoreland, Cumberland, Northumberland and York, at the period of the Reformation procured for him the title by which he is still remembered in those parts, as "The Apostle of the North."

It appears that it was a frequent saying of his, when exposed to losses or troubles, "Ah, well! God's will be done; nothing happens which is not intended for our good; it is *all for the best!*"

Towards the close of Queen Mary's reign, Mr. Gilpin was accused of heresy before the merciless Bishop Bonner, and was speedily apprehended. He left his quiet home, "nothing doubting," as he said, "but that it was *all for the best,*" though he was well aware of the fate that might await him; for he gave directions to his steward "to provide him a long garment, that he might go the more comely to the stake" at which he would be burnt.

While on his way to London, by some accident he had a fall, and broke his leg, which put a stop for some time to his journey. The person in whose custody he was, took occasion thence maliciously, to retort upon his habitual remark.

"What!" said they, "is this all for the best?"

"Sir, I make no question but it is," was the meek reply; and so in very truth it proved, for before he was able to travel, Queen Mary died, the persecution ceased, and he was restored to his liberty and friends.—*Sol.*

J—Hiram J Yoder, D S Yoder.
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lished from a religious stand-point.

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Passenger trains after Nov. 19th, 1882, will
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GOING SOUTH.

No. 4, Cincinnati & Indianapolis Ex. 7 58 A. M.
No. 2, Ind. & St. Louis Express 4 43 P. M.
No. 3, Michigan Express 6 16 A. M.
No. 8, Way Freight, 10 00 "

No. 10, Way Freight, 10 00 "

GOING NORTH—Arrive at Elkhart.

No. 1, Grand Rapids Express 11 42 A. M.
No. 2, Michigan Express 6 53 P. M.
No. 7, Way Freight 6 45 "

No. 9, Way Freight 4 00 "

Nos. 1 and 7 run through to Niles.

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R., at Warsaw with Pittsburg, Ft. Wayne & Chi-
cago R. R., at N. Manchester with W. St. L. & P.
Detroit Div. R., at Wabash with W. St. L. & P.
R. R. at Maric with P. C. & St. L. R. R., at
Anderson Junction with C. C. & I. R'y., for
all points East and West, with the P. C. & St. L.,
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MENNONITE PUBLISHING CO., Publishers,
Elkhart, Ind.

TIME TABLE.

Lake Shore & Michigan Southern R. R.

Passenger trains after May 15th, 1881, leave
Elkhart as follows:

GOING WEST.

No. 3, Night Express..... 2:05 A. M.
No. 5, Pacific Express..... 4:40 "
No. 71, Way Freight..... 6:00 "
No. 9, Accommodation..... 7:30 "
No. 73..... 4:45 P. M.
No. 41, Way Freight..... 4:45 "
No. 7, Special Michigan Express..... 1:00 "
No. 1, Special Chicago Express..... 4:10 "

GOING EAST—MAIN LINE.

No. 8, Night Express..... 8:05 A. M.
Grand Rapids Express..... 5:00 "
No. 78, Way Freight..... 2:00 "
No. 76 "..... 6:30 "
No. 2, Mail..... 12:15 P. M.
Grand Rapids Express..... 2:35 "
No. 50, Way Freight..... 7:45 "

GOING EAST—AIR LINE.

No. 4, Special New York Express..... 1:15 P. M.
No. 6, Atlantic Express..... 9:55 "
No. 20, Limited Express..... 7:05 "
No. 72, Way Freight..... 8:00 A. M.
Train Leaves..... 7:20 A. M.
" "..... 4:05 P. M.
" 58 to Kendallville leaves..... 6:30 "

TRAINS ARRIVE—MAIN LINE.

Grand Rapids Express..... 1:10 P. M.
" "..... 9:40 "
No. 18, Michigan Accommodation, 8:55 "

CONNECTIONS.

At Adrian for Monroe, Detroit and Jackson.
At White Pigeon for Three Rivers, Kalamazoo
and Allegan. At Detroit with Grand Trunk
Railroad for Sarnia, Montreal, Quebec, Portland,
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Herald of Truth.

A RELIGIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 20—No. 9.

ELKHART, IND., MAY 1, 1883.

Whole No. 249.

"I SHALL NOT WANT."

"I shall not want," in desert wild
Thou spread'st Thy table for Thy child;
While grace in streams for thirsty souls,
Through earth and heaven forever rolls.

"I shall not want," my darkest night
Thy loving smile shall fill with light;
While promises around me bloom,
And cheer me with divine perfume.

"I shall not want," Thy righteousness
My soul shall clothe with glorious dress;
My blood-washed robe shall be more fair
Than garments kings or angels wear.

"I shall not want," what'er is good
Of daily bread or angels food,
Shall to my Fathers child be sure,
So long as earth and heaven endure.

Selected. —Charles E. Deems.

THE MAN WHO SAT BY THE FIRE IN THE HALL.

Once the Son of God lived in this
world. Is not that wonderful? He
became a man, and had a body and
a soul just as you have. Would
you like to have seen him? I think
you would. There were twelve men
who walked about with him from
place to place. They were called
his disciples. One of them was
named Simon Peter. He loved Je-
sus, the Son of God.

Sometimes Jesus used to say to
his twelve disciples, "I shall soon
die; wicked men will kill me; they
will nail me on a cross, but I shall
rise again out of my grave." The
disciples were very sorry to hear
their master talk in this way; they
could not bear to think that he
should die. Once Peter said, "Lord,
I am ready to go with thee both in
to prison, and to death." Then Je-
sus said to Peter, "This night, be-
fore the cock crow twice, thou shalt
thrice deny that thou knowest me."
Jesus was God, and he knew all
that was going to happen. Peter
could not believe that he would ev-
er say he did not know his dear
Master, but Peter did not know how
much evil there was in his heart.

That very night some wicked
men came into a garden where Je-

sus was, and bound him with ropes,
and took him to a great house. The
judges were seated on high seats in
that great house, or hall. Peter
was very sorry to see his Master
taken away, and he went after him.
He did not go with him, but fol-
lowed him some way off. There
was a woman at the door, and she
let him in; then Peter sat by a fire,
and warmed himself. Soon the
woman who had let Peter in,
looked at him, and said, "Thou
art one of his disciples." Then
Peter was afraid lest the wicked
people should use him ill, as they
did his Master, and he said to the
woman, "Woman, I know him
not." That was a lie—a dreadful
lie. Presently afterwards Peter left
the hall, and went out into the
porch. Then the cock crew. Did
Peter remember what Jesus had
said? No, he did not; he took no
notice of the crowing of the cock.
While he was in the porch a man
said to him, "Thou art also of
them." Peter answered, "Man, I
am not;" and not content with tell-
ing this lie, he soon began to swear
he did not know the Lord.

He returned into the great house.
There his Master was. The wicked
people were round him, laughing
at him, beating him, and even spit-
ting at him. Several persons came
up to Peter, and said "Surely thou
art one of them." Then he began
to curse and to swear, and to say,
"I do not know the man." While
he was speaking in this wicked
manner, the cock crew again, and
Jesus himself turned toward Peter,
and looked at him. Now Peter re-
membered what Jesus had said to
him; now he felt very sorry indeed
for his wickedness. He left the hall
and began to weep very bitterly.
He thought over all that had hap-
pened—how kind his Master had
been to him, and how ungratefully
he had behaved. Could he ever
forget that look which Jesus had

cast upon him? What sort of a
look do you think it was—an angry
look, or a sorrowful look? I think
there was more sorrow than anger
in it.

Did the Lord Jesus forgive him
his great sin? Yes, he did. The
next day Jesus was crucified, and
was buried. But he only lay three
days in his grave. On the morn-
ing of the first day of the week, very
early, he arose again. How glad
Peter was to see him again! Jesus
did not say to Peter, "I cannot love
you any more, because you behaved
so ill that night." No; Jesus said
to him, "Lovest thou me?" And
Peter said, "Yea, Lord, thou knowest
that I love thee." Jesus asked
him three times over if he loved
him, and Peter said three times
over that he did love him.

Jesus is now in heaven with God
his Father, and Peter is there too.
Jesus wants you to love him. He
has been very kind to you; he
made your body, for he is God.
He died on the cross to save you
from going to hell. Do you love
him? How wicked it would be not
to love him! It is very wicked not
to love your father or your mother,
but it is more wicked still not to
love Jesus.

When you do wrong Jesus sees
you, and if you are sorry about your
sin, and cry about it, Jesus
sees your tears. Those who really
love Jesus, are very sorry when
they have done wrong; but others
say, "I don't care."

I dare say you have cried, but
have you ever cried about your
sins? It is good to think over our
sins and feel sorry, and pray to
God and say, "O God, forgive me,
for the sake of Jesus who died upon
the cross, and give me thy Holy
Spirit to make me good."

You may read the history of Pe-
ter's sin in Matt. 26: 69, to end;
Mark 14: 66, to end; Luke 22: 54—
62; John 18: 15—27.—*Tract.*

For the Herald of Truth.

TEACH CHRISTIANITY.

The true christian religion is an infallible remedy against all social, moral and spiritual evils. This has of course reference to religion in faith and practice, and not merely in profession and form. The Christian religion cannot be had in form and profession only. Some one has said very truly, "Religion is of the life, and the life of religion is to do good."

In your issue for April 15th an article is copied from the *Friends' Review* entitled, "Anarchy in Europe." For the cure of the threatening evils there mentioned there is no doubt but one remedy, which is to teach them Christianity. It must be taught earnestly and impressively in all its bearings upon the social gatherings, upon the family relations, upon the doings in workshops, mines, counting rooms, and stores, upon governments and governed, rulers and ruled, upon all the relations in life; impressing its importance upon every individual whatever his station in society or in any community or organization may be. Teach it by practice and precept, holding the earthly life of Jesus as a pattern, and his instructions as the rule by which this pattern is to be used.

Here is an infallible remedy for communism, nihilism and all the evils mentioned in the article referred to as threatening Europe with dire disaster, as well as for the political, social and domestic evils that still disturb the peace and harmony in our own beloved country from the home circle of the humblest cottage to the Presidential chair, and from the unassuming tailor or shoemaker's shop to the vast manufacturing establishment.

This subject is too important to admit of any delay, or the neglect of any means. Not only preachers can be teachers here; nor they only in their pulpits, classes and Sunday schools, but also in their "walk and conversation," in visiting good and evil, orderly and vicious people. Every person who has any love of God and his neighbor in his heart can "pour oil upon the troubled waters," not only in kind words and acts, and earnest appeals, but also in doing faithful work for employers, in kindly caring for employed, in active industry, honest dealings, in lending a helping hand

in every good word and work. Every one can help to "rescue the perishing," those who are going in the way to destruction, beginning at the cradle and only stopping at the graves of our fellow citizens.

Who that has any knowledge of the workings of the Christian religion does not feel the assurance that its extension among all classes in the European nations would stop even all tendency to anarchy? And if those in said countries who profess to be Christians would all use every effort and means to impress and teach the Christian religion, its healing and sustaining influence would be extended in good time over a sufficient number of people among the present unruly element to prevent any further very serious trouble; and soon the wonderful change would be wrought over which the nations might exclaim: "The wolf also shall dwell with the lamb."

Millions are now being spent and many lives sacrificed simply to prevent utter ruin without any hopes of curing the evils of threatened anarchy as all Christians know the Christian religion would do: and to bring about this sure cure would require comparatively little money and probably no lives. Why not adopt the Lord's method, this sure "healing of the nations?"

The Lord wants all the people converted and saved. Men cannot do it, but they can hinder it. Professing Christians may prevent many conversions by their coldness.

When the Christian religion has delivered the discontented miserable people from their sufferings and revengeful feelings, and the rulers from their cruelty and fears, so as to make a paradise out of their present distracted domains, its noble work is only begun. As the people land one by one on the everlasting shores beyond time and space, and the association of good and evil, life and death, the true Christian religion here accepted and enjoyed, will forever continue to advance them into purer love, greater wisdom and richer enjoyments.

Let all Christians with one voice and by every means continually urge upon rulers and people in all lands, the acceptance and practice of this sovereign remedy for all evils in time and eternity.

Mount Joy, Pa. J. R. HOFFER.

TWENTY-FIVE YEARS.

For the Herald of Truth.

BY MARY C. YODER.

It is now twenty-five years that we have been going in and out at the Yellow Creek church, Elkhart co., Ind., and when I think back over the days of my youth, what powerful preaching we then heard from one whom we now call Aged Grandfather, I wonder if not more of my comrades were then gathered into the fold. I have no doubt that some of you, who are still out, were almost persuaded to yield; but why did you not? Was not the spirit willing, and only the flesh weak? What is your excuse? How long do you expect your heavenly Father to bear with you? Oh turn now and be saved while it is yet to-day. Look into the graveyard as you pass by, and see how it is being filled. Soon we shall be numbered there, and what is then undone is undone forever.

I am still finding pasture here. If we sometimes doubt a little, as I did not long ago, of being fed, let us not get weak. I gave my thoughts and heart to God afresh and begged him to provide and, to my surprise, I was fed beyond expectation. I had to think that the Lord's promises are yea and amen.

I am as firm as ever to hold fast to my confession. If some of our ministers have deviated from the sound doctrine taught twenty-five years ago, let us not grow feeble, but let us again build the walls of Zion. Let us earnestly contend for the doctrine of true conversion and for the doctrine of true consecration to the Lord. We have full consecration to the Lord. We have all been too careless and unconcerned about the welfare of our never dying souls and of those around us. We have not been gathering in, and our number has not increased as it might have been. But recently we notice a returning again to greater earnestness. Some of the members have become alarmed, and are waking up to a sense of their duty. And now since that a number of young converts are being gathered in, we invite you older ones, who have been standing idle these many years, to join in with them. Oh let us all join hand in hand and heart in heart, and go to work as though everything depended upon our efforts to win souls, knowing at the same time that it is God that giveth the increase. Let us pray the Lord for the power of the holy ghost; and pray the Lord of the harvest for more faithful laborers, such as have the saving of souls at heart, and are baptized with the Spirit.

Grant, Lord, that this writing may redound to thy name's honor and glory, and to the upbuilding of thy church and kingdom for Jesus sake. Amen.

If you are moving onward some things must be left behind. What are the things left behind in your life?

For the Herald of Truth.

SUNDAY SCHOOL.

There is, perhaps, no work in which the church is engaged at present, about which more has been said and written than the Sunday school. When first the Conferences saw that it was necessary to do something in order to keep the young people under the influence of the church, and as a means to that end organized Sunday schools, some of the more liberal brethren were so taken in with it that they at once set to work in new fields of labor, and were so eager in carrying on the work that they appeared almost to forget that in all cases the word of God must be our guide. Others again were not afraid to speak against the decision of the conference, and denounced the organization as unscriptural and as belonging to the world, claiming that Sunday school would soon bring on a level with the world in all its pride and pleasure seeking. While a third party who have indeed approved of Sunday schools as a means of doing much good claim as even the church must have rules, to be governed by, agreeing with the word of God in order to keep her pure, even must the Sunday school be governed by such rules as correspond strictly with the word of God.

I must confess that I have been astonished to see how much has been written to show whether Sunday school is right or wrong, and not a single article (to my knowledge), has been written as to how the school should be conducted. I do not feel that it is in my place to lay down rules, yet, as a lover of the cause of Christ and of the welfare of the church, I feel to present a few thoughts which have been resting heavily upon my mind.

In the first place I believe, according to the word of God, that the superintendent should be a brother of good standing, one that is ready to stand for and defend the doctrines of the church. Secondly, that the teachers of the several classes should be members of the church that they may teach the same thing with the superintendent. Thirdly, that the school should be conducted in such a way that it will correspond exactly with what we teach. A school conducted in this way I believe to be a great help to the church.

There is, however, some difference of opinion existing among us some hold strictly to the above rules while others claim that a union school (as it is called), is productive of more good than one confined strictly to our own church, claiming that by uniting with others in this we would have their good will and consequently have more influence over them. But let us see how this corresponds with the arrangement that was brought in the first place to show of the necessity of the Sun-

day school. Was it not then, and is it not still claimed that because other denominations have Sunday schools it is necessary that we should have them in order to keep our children from our own church? Is it not still claimed, and that rightly, that our Sunday schools are a great help in teaching our own, and also other children, the truths of God's word as we understand them? But how can we expect to have the doctrines of the Bible, as we construe them, taught by members of churches that are ready to throw away some of the plainest commands of God esteeming them of no worth? Brethren if we believe them to be true to their profession we can not expect them to teach the whole truths of the Scriptures as we understand them. But if they even would not teach any thing contrary to our faith, yet they would have their influence over the minds of the children. I will let every one judge for himself whether this influence would be in harmony with what we believe. Some will say it makes no difference who the teachers of the classes are, just so the superintendent is a faithful brother, that by his explanation of the Scriptures according to our faith he would make void all the teachers' influence. May we not with the same propriety say that we may have stylish worldly ministers preach for us if only our bishops would explain the word in the true light? Who among us would approve of such a course? Would not all conclude if it is right for such to preach for us it would also be right to follow their example? If we who should be "men in understanding," would form such ideas, and that justly, how think you would it be with the innocent unsuspecting children if they should see us co-operate with those of neighboring churches who approve of war, the taking of oaths, pride, &c., and set them over our children as teachers?

ANDREW SHANK.

For the Herald of Truth.

FROM DARKNESS INTO LIGHT.

The experience of every follower of Jesus, who has broken through the dark clouds of sin and rebellion into light and true repentance, no doubt, must encounter many difficulties in any circumstances that he may live. Even foes may arise to try the true sincerity of the heart.

The unconverted and blinded sinner, who allows himself to be guided by the subtlety of Satan's vile delusions, is so greatly misled that he can not receive the things of the Spirit of God, for they are foolishness unto him; neither can he know them because they are spiritually discerned. The arguments or reasons of such persons, as I have heard them urged against the acceptance of Christ, also a number of the members of the church militant are, that among those who are

church members are found some who apparently do not live as becometh true humble Christians; that there are some members that commit great faults and are worldly minded; that to unite with such a church would show their harmony and unity, not only with every rule and ordinance of the church, but also with the every day acts and practices of every member of the church.

That there are unfaithful members in every church we freely admit, for the church that is faultless is also perfect, infallible, a thing that does not exist on earth. When Jesus ate the passover with the twelve, there was one among them, even that small number, into whom Satan had entered, who betrayed him (Jesus) unto his death. How much more must the church of to-day, comprising so vast a multitude of people, expect to have included in her number hypocrites and Judas Iscariots? If in Paul's time there were heresies in the church, have we not, at this evil day, the more reason to watch and be united in our efforts to eradicate all evil which encounters us?

It has been urged that the church is the place where hypocrites are found and to stand aloof from it is more honorable and upright than to unite with a church among whom are members who may be accused of hypocrisy. But these same persons admit that baptism for the remission of sins is an imperative command of God. The great obstacle to its fulfillment is, that they can find no church that suits entirely their opinions as they understand a "model" church should be.

For the foregoing reasons there are perhaps millions who to-day stand aloof from any and all church organizations and from our Lord Jesus Christ. Since in the days of Christ and the apostles there were hypocrites and backsliders in the church, and they had to contend against false teachers and Anti-Christians, can we expect to have a pure, undefiled, spotless church, whose members are all faultless? Have we not to encounter the same evils—Judas Iscariotism, Phariseism, hypocrisy, false teachers, heresies, etc.? Christ himself has testified that in the last days perilous times shall come, that many shall be deceived, and if it were possible they would deceive the very elect. The signs of the times seem to indicate clearly that the world is fast ripening for the final vengeance of God.

Now since such things took place under the direct supervision of Christ and the apostles, and we have their testimony that the world shall become more vicious until finally he shall appear with the holy angels to destroy the earth, how long will those who still reject Christ and his commandments wait to find a church to suit fully their fancy?

You know that you are commanded to repent and be baptized, but no church seems to be spotless, and you still halt

May 1,

between two opinions! Let the truth sink deep into your hearts that there never was a church on earth that would have suited your delusive conclusions and there never will be. Your own eyes are blinded. You are yet under the power of Satan. Your ways and conditions must be changed to suit the commandments of God, and not God's laws changed to suit our sinful condition. Repent and believe; be baptized for the remission of your sins, and pray to God for assistance from on high. You are needed in the church of Christ to assist in keeping off the wolves, to help to cheer the weary pilgrims on their way to the heavenly Zion. You are yet blinded by the carnal delusions of Satan, and see as through a glass darkly. Cast yourself down at the feet of Jesus and say:

"Here Lord, I give myself away,
'Tis all that I can do."

A. M.

For the Herald of Truth.
TIME.

Time is rapidly passing. How necessary is it that we make good use of the time we have to live. If we do not make good use of it in this world, in the future world there will be no time for repentance. We will surely rue it if we neglect these golden opportunities which we are permitted to enjoy.

Let us look back into the history of the ages past and see how the Christians were persecuted for obeying the true and living God; yet they chose rather to suffer a short time in this present life than to be banished eternally from God in the future world. Let us, with Joshua, form the resolution "As for me and my house we will serve the Lord;" and, with Moses, rather choose to suffer the affliction of this present world than to enjoy the pleasures of sin for a season. He could have chosen all the pleasures of this world for a short season that the heart could desire, but he saw purer joy; he looked to the future and expected help from above, from whence all good and perfect gifts come. God is at the present time the same Father that all the holy men were serving centuries ago.

What a change time makes if we view the past, how many of our nearest and dearest friends have been called away from time to eternity, and surely what they have sown here that shall they also reap. Death indeed brings a great change in a family. I believe it is one of the means which God employs whereby He leads souls from darkness into light from death unto life.

Again if we look over the past, how many errors could we avoid if we could but have the time again. If we humbly come to Jesus and ask for his forgiveness, he will forgive what is past; let us also forgive one another as Christ also forgives

our sins. How much better can we feel if we can face each other with a friendly look. But O how sad if persons look upon each other with contempt! We can thus see that we cannot better the past, but the present is the time we are to improve.

The Apostle Paul says, "Behold, now is the accepted time, behold, now is the day of salvation." Whosoever has not yet accepted this salvation, will you not accept it at the present time? Remember the future lies hidden before your eyes, and you may not know what it may bring forth. You who have not yet put your hands to the plow consider before it is too late, eternally too late. It is indeed too hard to be lost, to be cast into everlasting fire where there will be weeping and gnashing of teeth. O think of your soul and its value; think of Jesus and his precious blood, that will cleanse you from all your sins; think of heaven and its glory, where none can enter but those who have washed their robes and made them white in the blood of the Lamb; think of hell and its unspeakable torments, whence all the ungodly are tending. It is not the will of Christ that one soul should be lost, but that all should come to repentance and live.

What a short time we have to live in this world if compared to eternity! and why not run that we may obtain? surely if we run by faith we shall obtain. Although we meet with great difficulties let us not fall back, but ever press forward toward the prize that is set before us. What a glorious race that will be once we see the end of our journey; and still more glorious to be added to that company of which we read in (Rev.), "These are they which came out of great tribulation;" also "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat; for the Lamb that is in the midst of the throne shall feed them, and lead them unto living fountains of water: and God shall wipe away all tears from their eyes."

Thus the Christian always has a blessed hope for the future. No matter where he is he finds himself encircled in the arms of Jesus, where no power in heaven or on earth is able to pluck him away.

Let us again look back into the past, and behold Daniel in the lions' den. He was safe in the protection of God. The three Hebrew children were amongst the heathen, yet they had no fear, being cast into the fiery furnace they were safe with God.

The Apostle Paul writes to the Hebrews "Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterwards it yieldeth the peaceable fruits of righteousness unto them that are exercised thereby." This refers only to the faithful. May God bless us all that we make good use of our time.

JACOB R. LANDIS.

For the Herald of Truth.
"WHOSOEVER WILL MAY COME."

"Whosoever will, let him take of the water of life freely." Rev. 22:17. Yes, that fountain is open for one and all, and it is the only true fountain where the sinner can have his sins washed white as snow. Ask, and you shall receive of that fountain of eternal life, which flows so freely for all mankind. Oh that all would come and partake of this fountain and seek rest for their weary souls!

In Matt. 11:29, 30 we read "Take my yoke upon you, and learn of me; for I am meek and lowly of heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light." Is this not assurance enough that that fountain is for you and me? Therefore let us work while it is day, for the night cometh when man's work is done and he must render his account whether prepared or unprepared. Oh that we would take more care, and lay aside all earthly hindrance and look to things above.

Dear friends, may we so live that when we must leave this vale of tears we may have a hope of that home in heaven which is prepared for those who love the Lord and do his will. What a comfort it is to know, that, if our earthly house must be dissolved, we have a home of God's own building, a house not made with hands, eternal in the heavens. Oh what a glorious change it will be to those who love and serve the Lord, when they can lay aside this suffering body, and be clothed with one in which sorrow, sickness, pain and death, can never enter. How glorious when we shall be with the Lord forever. But what for the many poor souls who live on from day to day without a thought for their soul's salvation? May they, before it is forever too late, turn to the Lord and be with his chosen people.

May the Lord bless us all, and help us to instruct all who need instruction, and give us renewed energy from time to time that we may live soberly and righteously in this world, that when we come to bid adieu to earth we can all meet at last in that longed-for home above.

M. A.

If a man has any religion worth having, he will do his duty and not make a fuss about it. It is the empty keg that rattles.

For the Herald of Truth.
"WHATSOEVER A MAN SOWETH, THAT SHALL HE ALSO REAP."
(GAL. 6:7.)

We may well compare these words to our lives. When the sower goes out to sow, he is careful that the seed falls on good ground, not among thorns and rocks; for as he sows he is thinking of the harvest. How careful then we should be to prepare the ground by giving our hearts wholly to the Savior.

The husbandman's work is not done when the seed is sown, he must guard against the thorns which will spring up and choke the plant causing it to become sickly when the substance has been taken from the soil by the thorns and weeds.

So we must guard against sin which was planted in the heart by the fall of father Adam. As the sower's fields would be overgrown with weeds, so our hearts would be filled with sinful thoughts. Among those which are apt to creep in are selfishness, carelessness about our spiritual welfare, and pride.

The harvest cometh, the grain will be separated from the chaff; so also the day cometh, and we know not how soon, when we will be called on to give an account of our stewardship. Let us then be watchful, remembering that "he that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap life everlasting."

MINNIE SHANTZ.

For the Herald of Truth.
OUR SYMPATHIES.

A beautiful Sabbath morning has again dawned on us. No doubt many have not the privilege of going to church, and with me have been at home for months, without any prospect of being able to go soon. My sympathies are with those who have a longing to assemble in the house of God, but for various reasons are not permitted to do so, to be encouraged by our faithful ministers.

But let us not be discouraged. God looks to the heart. We had better be among those who *can not*, than those who *will not*. Let us cling closely to Jesus, he will neither leave nor forsake us, though "Temptations like billows may

foam." God will have a way for us to escape in all our afflictions. We may frequently feel as though there was but a step between us and death. If we are among the faithful, God's gracious promises are ours to sustain us. Though our earthly tabernacle of clay be dissolved, we have a house not made with hands eternal in the heavens,

"Free from sickness, free from pain,
Free from Satan's bond and chain."

Let us not be weary in well doing, in due season we shall reap if we faint not. Let us be willing to bear and forbear with one another in our weakness, ever trying to encourage in our conversation and in all our actions, remembering the words, Watch and pray always, that we be not overtaken in an unguarded moment. But should we go amiss, let us be willing to acknowledge our error, and ask pardon. I often fear we as members have not as much love and sympathy for our ministers as we should have; we do not fully consider the great responsibility resting on us and them, always to remember them in our prayers, that God may open to them his word so they may faithfully and willingly encourage and reprove saints and sinners as becomes true laborers of the gospel.

I was brought up in a minister's family, and while yet young, I was often impressed with the solemnity of the duties resting on a minister. When others would go to bed, he would remain seated with his Bible. In the morning, if possible, again his eyes rested on the pages of the sacred book. Before leaving home for his spiritual duties, he would always retire to some secret place to kneel in prayer. He often expressed himself with tears concerning the duties of arising before an assembly to speak the truth as it is Jesus. But remembering the joyful news they have to proclaim, and God's promises that he will be with them always even unto the end of the earth, never to leave nor forsake them, they should be encouraged and comforted. The truth that God has promised to give us all wisdom and understanding should be great encouragement for us. Where I am there shall my servant be also. To whom we give ourselves as servants, his servants we are.

When appointed times for assembling in the church services comes we think the ministers will be there

if they are able, unpleasant as the weather may be. Let us, health permitting, cheer them by our presence. H. R.

For the Herald of Truth.
WHAT LACK I YET?

A certain young man came to Jesus and inquired of him, "Good Master, what good thing shall I do, that I may have eternal life?" Jesus said to him, "If thou wilt enter into life, keep the commandments. He wondered which! Jesus told him. But he replied, All these things have I kept from my youth up, what lack I yet? Jesus said unto him, "If thou wilt be perfect, sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me. But this he was not willing to do, but went away sorrowful, we are told, for he had great possessions. It was then clearly manifested that he lacked the love of God in his heart. He loved the world, his riches, more than Christ. Well might he be sorrowful then, as well as those who turn from the Savior in disobeying his commands for the sake of any earthly thing.

This young man, no doubt, would have done much to obtain the promise of eternal life; but what the Savior required of him he was unwilling to do. Therefore he could be no disciple of Jesus, for he says, He that forsaketh not all that he hath, cannot be my disciple.

He must have been a very moral man; but morality does not constitute Christianity; however it belongs to it. Faith, which worketh by love, is much more than morality.

What a lesson this should teach us who profess to be followers of Christ, that we deceive not our own selves. We should search the Scriptures diligently, and examine ourselves closely thereby; and if we find that we lack, that we are entangled with the things of this world, or hindered in any way, holding anything dearer than Christ, who is worthy of all our love, we should remember that we are no followers of him. This makes it highly important that we determine, by the grace of God, to put forth greater efforts to make our calling and election sure.

You who have not yet become willing to serve the Lord, have you

HERALD OF TRUTH.

May 1, 1883.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

Entered at the Post Office at Elkhart, as second class mail matter.

BIBLE SCHOOL HYMNS.—Our Sunday School Hymn and tune book will be ready for sale in about two weeks. The book will contain 60 pages of choice music and hymns, and will cost 30 cents per single copy, or \$3.00 a dozen. Orders will be filled as soon as the book is out. **MEKNONITE PUBLISHING CO.**

LEFT OVER.—A number of death notices and other matter's left over for the next number. We are glad to see our friends so prompt in sending us items of interest for the paper.

NOAH TROYER.—The well known sleeping preacher stopped in Elkhart in company with his brother on the 27th of April. He spent the night with Bro. Joseph Summers, and in the evening he spoke over an hour. The two brothers were on their way to Lagrange county to visit friends. May the Lord give them a prosperous journey.

IN KANSAS.—We have just received a postal card from John F. Swartley, of Line Lexington, Bucks Co., Pa., stating that he is now in Lawrence, Kansas, and expects to stay in the state until after the annual conference of the Dunker church, which will be held about Whitsuntide, near Bismark Grove.

THE DUNKARDS will hold their Annual Meeting on the week after Whitsunday, at Bismark Grove, Kansas. They have made arrangements with the railroad companies for round trip tickets at a single rate.

A NUMBER OF ORDERS have already been sent in for Bible School Hymns.

We expect to fill them soon, and hope orders will continue to come in rapidly. It will be of great advantage to have hymn books in the S. Schools with the music. The scholars can sing with more readiness, and at the same time they will be learning to read music.

THANKS.—Brother James Coyle of the church at Waterloo, De Kalb Co., Ind., wishes us to express his thanks through the Herald for five dollars sent him by some kind brother in Ohio, to be used in building their meeting-house which they have in course of erection.

HOMICIDE.—April 24th the citizens of Elkhart were startled by the sad intelligence that Noah Bird, an employee at one of the paper-mills was killed by a blow, on the head, with a board, in the hands of another employee in the same mill. A little difficulty, harsh words, a fight, and death was the order of this tragedy. Truly when men allow their angry passions to start them wrong, they know not where they will stop. When persons are fortified with the spirit of Christianity they will not allow the enemy to jade them on to deeds of violence that will blot their name and conscience forever.

ENCOURAGING.—For some time there has been more than common interest in the church in Elkhart and La Grange counties, Ind. During the last year a large number of converts have been added to the La Grange and Clinton churches, and there are again a number of applicants for baptism. At nearly all the churches in Elkhart county there are a number of applicants, and there is a general feeling of interest by members and outsiders. If all these converts will be fully resigned to the order of the gospel and become earnest, prayerful workers for the cause of Christ, defending the plain doctrines of Bible truth, this may be the beginning of a season of prosperity, which we have sadly felt the want of in the years gone by. If accessions to the church are a sign of prosperity we have much reason to be encouraged at the present. Let us pray that the Lord may bring in these dear souls truly converted, and that our many dear friends yet standing out of Christ, may be brought to accept a Savior's love, and become helpers in this great work, in which we feel so much encouraged.

APPARENT DEATH.—Many instances are an record where that which appeared to be death was afterward found to be a comatose state—a death like sleep. Persons have appeared to die, and remained for a long time apparently lifeless, yet recovered and lived for years afterward. Not a few bodies that have been taken up sometime after burial have shown convincing evidence that life was not extinct when they were buried. Instances of this kind have been sufficiently frequent to put all on their guard when they bury their friends that they be certain that they are really dead.

The circumstances attending the death of the little daughter of Bro. R. J. Heatwole, which notice appears in another column of this number, were very peculiar, and may serve as a warning not to be in too great a hurry to bury the dead.

The child died of measles and lung affection, and lay for thirty six hours, no one having a thought but that life was extinct. On handling the hands the body was found to be very limp, and farther investigation showed the eyes to look life like and natural, and the measles to appear red about the neck. Bright red blood oozed out of a pin scratch on the leg and in the ear. The color of a looking-glass was changed by being held over the child's mouth. A physician was sent for, but before his arrival there was a marked change in the appearance of the body. When the physician came, he expressed his opinion that the child had just died, and that there was life in the body forty hours after it was first thought to be dead. It is thought that life would have remained still longer had the child been left lying undisturbed.

CHURCH NEWS.

THE SUNDAY SCHOOL at Cullom, Ill., was reorganized on the 15th of April, with Bro. Peter Unzicker superintendent.

D. S. HOLDEMAN, of Mc Pherson Co., Kansas, writes that the prospects for a good crop this year are very promising.

THE BRETHREN at Yellow Creek church, Elkhart County, Indiana, reorganized their Sunday school on Sunday, April 22nd. We trust this school may prove a great blessing to the church in this place.

RETURNED FROM HIS VISIT.—Dear Brother Funk,—By this I will inform you that to day, April 12th, I returned from a journey from Dubois, Clay, Owen, Hamilton, and Henry counties, Indiana.

I found the brotherhood generally well. It was their earnest request to be visited more frequently, especially in Clay and Owen counties. **G. BRENNEMAN.**

BAPTISM.—On the 8th of April twelve persons were received into the church by baptism at Holdeman's church, near Wapakarusa, Elkhart Co., Ind. There are a number of others here who seem to be almost in the Kingdom, and our prayer is that they may heed the Lord's calls and be fully willing to obey his will.

COMMUNION IN NEBRASKA.—The church at Roseland, Nebraska, expect to hold their communion on Sunday, May 13th. Brother Neuswander from Osborne, Kansas, expects to be with them and officiate on this occasion. An invitation is extended to any other ministers that can come. They are much in need of English preaching at that place.

SUNDAY SCHOOLS IN VA.—The Sunday Schools at the Bank and Weaver's churches, Rockingham, county Va., were begun for the summer, the former on the 15th and the latter on the 22nd of April. Last year the schools at these places were largely attended, and we hope the interest may still increase and much good be done for the young people and the children.

THE ANNUAL CONFERENCE for Canada and New York will be held at Wideman's Meeting House, Markham, on Friday, the 25th of May, 1883. An invitation is given to Bishops, Ministers, Deacons, and members from all parts to be present on that occasion, believing that our labors together may prove edifying to the church and all present. Those coming by railroad through Toronto will take the train for Markham at the Union depot.

CONFERENCES.

THE SEMI-ANNUAL CONFERENCE for the Eastern district of Pa., will be held at Franconia Meeting-house, Montgomery county, on the first Thursday in May (3rd.)

THE SEMI-ANNUAL CONFERENCE in Virginia will be held at Brenneman's Church, Rockingham county, on Friday and Saturday, the 11th and 12th of May. We hereby extend a cordial invitation to all who desire to attend, especially to all our ministering brethren from all parts of the brotherhood. It is pleasant to meet with brethren from other parts, those who have a common interest with us in the work of the Lord, let them come from where they may. Pray that all may be filled with all spiritual benediction, that it may be a time long remembered and productive of much good.

Those coming by railroad will stop off at Linville station, where they will be received by some of the brethren.

ABRAHAM SHANK.

THE ANNUAL CONFERENCE in Ohio

will be held at Martin's Church, Wayne county, on the third Friday in May (18th). The nearest railroad station is Orrville, on the Pittsburg, Ft. Wayne and Chicago R. R.

THE ANNUAL CONFERENCE in Illinois will be held this year near Freeport, Stephenson county, on the fourth Friday in May (25th.) The nearest railroad station is Freeport, on the Chicago & North Western R. R. All are cordially invited to attend. The statement in last No. that it would be at Sterling was an error.

THE ANNUAL CONFERENCE in Kansas will be held this year, at the Spring Valley meeting house, in McPherson county, on the 1st day of June. We hereby extend a cordial invitation to all bishops, ministers and deacons to be with us. **HENRY HORNBERGER.**

REMARKS ON H. B. BRENNEMAN'S VISIT TO ILL.

I noticed in the Herald of Truth of March 1st, an account of a visit to Ill., by Bro. H. B. Brenneman, in which he states, that by request of myself within the last year, that he should try to send one of our ministers to visit us as we have not heard a Mennonite minister preach for seven or eight years.

The last sermon we heard before we left Indiana, was on the last Sunday of Nov. 1870, and the next one I heard was in Edgar Co., Ill., where Bro. A. H. Kaufman lives, Dec. 4th, 1881. When we came here, to Crawford Co., Ill., there was one member of the church here besides myself and wife. That one left some years ago. So we were left altogether alone, out on the desert away from the Shepherd's care. When we left Ind. we thought the prospect was that others would come here and make this their future home; but to our sorrow we were disappointed. We frequently called for a minister to come and visit us for the edification of ourselves and our children, some of whom have since united with some other denominations, not because it was their choice, but because they thought it was the best they could do. They are not fully satisfied. I am convinced that some would have made the Mennonite church their home if there had been one convenient, or if we only could have had the promise of an occasional visit from the ministering brethren.

We notice in the Herald of Truth, in almost every number, of ministers and laymen traveling in different directions through the country, east and west, and north as far as northern Michigan and Canada, yet we never could get one to come here, some times we felt much discouraged and thought we were disregarded. Had we not been so firmly attached to our own church we would have accepted some of the invitations we had to unite

with some other church. We saw our situation, and the surrounding temptations, knowing that we must work out our own soul's salvation, and that we have no other refuge but our Savior, who is ever ready and willing to help in all times of need if we call on him in Spirit and in truth, feeling assured that he would hear our humble petitions here as well as if we were more agreeably situated. We truly felt the need of a Savior, knowing that his grace is sufficient for every trial, we tried to consecrate ourselves to him. Many times we consoled ourselves by singing some of those old familiar hymns, "Wo soll ich hin. Wer hilfet mir!" "Wo ist Jesus mein Verlangen." etc., and by uniting with our family in humble prayer, feeling assured that God was with us. This gave us renewed courage to go on, and hold fast the faith once delivered to the saints. Thus we kept on struggling up the mountain, still hoping that deliverance would come. At last deliverance did come to the one most dear and near to me, which only left me in a more lonely and discouraging condition.

In June 1882, I went on a visit to Elkhart Co., Ind., our former place of residence, where I enjoyed the privilege of attending several very interesting and encouraging meetings. I also had the privilege, with many of the brethren and sisters in the Lord, to commemorate the suffering and death of our Lord and Savior, which was truly a great comfort to me. But when the time came for me to take the parting hand, evidently for the last time, with the many so near and dear to me, and go back to my lonely home, not knowing whether I should ever enjoy the privilege again to hear any of our ministers, I then tried to get some one to promise to come here in the fall to visit us, and thought I had the promise of one. I also again requested of Bro. H. B. Brenneman to bring or send some one here, thinking that he could accomplish more than I could. However he also failed; but felt constrained through the love of God, and love to his fellow mortals to make the visit alone. His visit was truly very encouraging to me, and I have every reason to believe it was very satisfactory to all who got acquainted with him. I think much good might be done if more such visits could be made among the isolated churches and scattered members to exhort and encourage them in their loneliness. Some make the excuse that they are not able to bear the expense, and a good many of those small churches and scattered members are so circumstanced that they can not pay them for coming. I can not help but believe where there is a will, there is a way; and feel satisfied that there are members in the church who could and would, contribute the necessary means to send ministers to such places.

On Sunday we went to Dunkard meeting at Cerro Gordo, where the brethren invited Bro. Brenneman to take part in their services which offer he accepted to some extent. He was also invited to meet them in singing in the afternoon. After singing he was invited to the union sabbath school, where he spoke to the children for a short time in a very appropriate way and to the satisfaction of all present.

On Monday we went to Bro. Abram H. Kauffman, in Edgar Co., where we remained several days longer, than we had intended, on account of high water. The time was spent in a christian manner, apparently agreeably and satisfactory to all, in admonishing one another to be constant in the good cause of serving the Lord. Next we came to Robinson, Crawford Co., and staid all night in the jail which one of my relatives has in charge. Next day we went in to see the prisoners, three in number, and had a short, but very interesting service of singing, prayer, and exhortation with them. Two of them were considerably affected, or at least the tears that rolled down their cheeks would indicate this. I think some of the words spoken fell on good ground, and by proper cultivation may bring forth good fruit in due time. One of the prisoners especially seems to be very much impressed with the meeting in the jail. He is out now. I saw him several times, and he always has something to say about the Mennonites, and wishes there were more such men in the country. I believe that was the second religious service in that prison. Some time ago the Quakers had a similar meeting there. I think in prisons is a very good place to do good, as the inmates of such places certainly need reformation. Paul said, be instant in season and out of season. He did not hesitate to go among the worst of sinners.

Next we went six miles east of Robinson to one of my daughters; visited also another family (father and three daughters), feel very much interested in their soul's salvation. The father is like too many parents are, not giving his children the encouragement he should. By his consent we had singing and prayer and a short exhortation; all seemed to have enjoyed the visit. Next day we went near Hardinville to another of my daughters, and the day after we all started to Oblong, where two more of my daughters are living. We had intended to hold a service of prayer and exhortation, but when we got nearly there we could not cross the creek, and had to turn back very much disappointed. Next morning Bro. Brenneman started for home.

My object in writing this is partly in order to show the inconvenience and disadvantages of living away from church privileges, and the danger of being led astray by the manifold temptations sur-

rounding us. I would say to all who contemplate a change of their location to consider well the inconvenience and danger we place ourselves in by moving away from the church. I feel assured that all who leave the privileges of the church will regret it when perhaps too late. To those who are similarly situated with myself I would say, let us go on in the good cause of serving the Lord and make our election sure, God is every where present, and will hear our humble petitions if we call upon him in spirit and in truth. I commend you to His care, believing that Christ is the way, the truth and the life, and that through him we all may receive eternal life and be received into that heavenly home, around God's throne, where we can glorify God and our Savior for ever. Amen.
Palestine, Ill. ADAM WINGER.

FASHION.

PRESIDENT FINNEY.

When people join the church, they profess to give up the spirit that gives rise to the fashions. They profess to renounce the pomp and vanities of the world, to repent of their pride, to follow the meek and lowly Savior, to live for God. And now what do they do? You often see professors of religion go to the extreme of fashion. Nothing will satisfy them that is not in the height of fashion. A christian female dress-maker who is conscientiously opposed to following the fashions cannot get her bread. She cannot get employment even among christian ladies, unless she follows the fashions in all the countless changes. God knows it is so and they must give up their business if their conscience will not permit them to follow the changes of fashion.

This conformity is a broad and complete approval of the spirit of the world.

What is it that lies at the bottom of all this shifting scenery? What is the cause that produces all this gaudy show, and dash and display? It is the love of applause. And when christians follow the changes of fashion, they pronounce all this innocent. All this waste of money and time and thought, all this feeding and cherishing of vanity and the love of applause, the church sets her seal to, when she conforms to the world.

Nay, further, another reason is, that following the fashions of the

world, professing christians show that they do in fact love the world.

They show it by their conduct, just as the ungodly show it by the same conduct. As they act alike they give evidence that they are actuated by one principle, the love of fashion.

When christian professors do this, they show most clearly that they love the praise of men.

It is evident that they love admiration and flattery, just as sinners do. Is not this inconsistent with christian principle to go right into the very things that are set up by the pride and fashion and lust of the ungodly.

Conforming to the world in fashion, you show that you do not hold yourself accountable to God for the manner in which you lay out your money.

You practically disown your stewardship of the money that is in your possession. By laying out money to gratify your own vanity and lust, you take off the keen edge of that truth, which ought to cut that sinner in two, who is living to himself. It is practically denying that the earth is the Lord's with the cattle on a thousand hills, and all to be employed for His glory.

Now suppose a person loved God, and the souls of men, and the kingdom of Christ, does he need an express prohibition from God to prevent him from spending his money and his life in following the fashion? No indeed he will rather need a positive injunction to take what is needful for his own comfort and the support of his own life. Take the case of Timothy. Did he need a prohibition to prevent him from indulging in the use of wine? So far from it, he was so cautious that it required an express injunction from God to make him drink a little as a medicine. Although he was sick, he would not drink it till he had the word of God for it; he saw the evils of it so clearly. Now show me a man or a woman, I care not what their professions are, that follows the fashions of the world, and I will show you what spirit they are of.

Where the principal members, the elders and leaders of the church, and their wives and their families, are fashionable christians, they drag the whole church along with them into the train of fashion, and every one apes them as far as

Miscellany.

It was a noble example set by the Queen of Madagascar, when in a recent proclamation, forbidding her subjects either to sell or drink intoxicating liquors, she said, "I cannot take a revenue from anything that will debase and degrade my people."

HON. JAMES G. BLAINE says: "TEMPERANCE has steadily decreased in the State since the first enactment of the prohibitory law, until now it can be said with truth, that there is no equal number of people in the Anglo-Saxon world among whom so small an amount of intoxicating liquors is consumed as among the 650,000 inhabitants of Maine."

WILLIAM PENN was an inveterate enemy of tobacco. This was well known to friends and acquaintances, and whenever he was seen approaching, the pipe was speedily put out of sight. Observing several of his smoking friends in the act of hiding their pipes on one occasion, he remarked, "I am glad to see that you are ashamed of your practice."

FACTS ABOUT THE BIBLE.—A prisoner, condemned to solitary confinement, obtained a copy of the Bible, and by three years' careful study obtained the following facts:

The Bible contains 3,686,489 letters, 773,602 words, 31,137 verses, 1,186 chapters, and 66 books.

The word "and" occurs 46,277 times.

The word "Lord" occurs 1,855 times.

The word "reverend" occurs but once, which is in the 11th verse of the 11th Psalm.

The 7th verse of the 7th chapter of Ezra contains all the letters of the alphabet except J.

The finest chapter to read is the 26th chapter of the Acts of the Apostles.

The 19th chapter of 2 Kings and the 37th chapter of Isaiah are alike.

The 8th, 15th, 21st, and 31st verses of the 107th Psalm are alike.

Each verse of the 136th Psalm ends alike. There are no words or names of more than six syllables.

CHANGES IN THE POSTAL LAWS.—The last Congress made several changes in the postal laws, a knowledge of which is of general interest. On and after October 1st, 1883, letter postage between all points in the United States will be two cents for each half-ounce or fractional part thereof. Drop letters continue at the two cent rate.

On and after the 1st of July 1883, there may be obtained at any Money Order office; postal notes in sums of five dollars or under, for a charge of three cents. These notes will be made payable to the bearer without the corresponding advices required for money or-

ders, and will be payable at any money order office within three months of the date of issue. After that time, their value can be obtained only by applying to the Post Office Department at Washington.

On and after the 1st of July 1883, postal money orders can be obtained for sums up to \$100, instead of \$50, the present limit. The charges will also be reduced, grading from 8 cents to amounts not exceeding ten dollars, and ten cents between \$10 and \$15, to 45 cents for \$80 to \$100.

LINES ARRANGED ON THE DEATH OF MARY C. MEYEYS.

Dear Mary left this world of care,
And went to heaven so bright and fair,
Where angels dwell for evermore,
Afar upon the other shore.

She still seems near to us to-day
And to our sad hearts seems to say,
Think now of me as gone before,
I'm resting on the other shore.

Your love to me was always sweet,
I ever felt your smiles to greet;
But God, the mighty God above
Has stronger claims upon your love.

Think not of me as one that's lost,
Since I've the chilly Jordan crossed;
But think how God the faithful blest,
And let your troubled spirits rest.

I'm now in my eternal home,
And hither you may also come;
O, loving friends turn to the Lord,
And share with me this rich reward.

O, brothers, sisters learn to pray,
And turn to Christ, the living way;
Grieve not the Holy Spirit's voice,
But let Christ's kingdom be your choice.

God's will is true, and thus it says,
Leave off your sins and idle ways,
O try with me in heaven to meet,
And there our family be complete.

Her life was like a summer's day
That mildly lives and dies away;
Her usefulness seemed just begun,
When, lo! 'twas said, "Thy work is done."

Farwell we know it is her gain,
Although she had to suffer pain;
Her many dangers now are o'er;
She rests upon the other shore.

Dear husband, grieve no more we pray,
Your loved one is with Christ to-day.
And children, shed sad tears no more,
Your mother rests on Canaan's shore.

Married.

Please send marriage and death notices for insertion soon after their occurrence, and always give the name, age, and date of death.

SQUAB—(died).—On the 11th day of March, in Allen county, Ohio, by G. Brenneman, Amos Schmidt, of Putnam county, and Sarah Good, of Allen county Ohio.

flower illustrations.....	40
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No. 4, Cincinnati & Indianapolis Ex.	7 58 A. M.
No. 2, Ind. & St. Louis Express	4 43 P. M.
No. 8, Way Freight	6 15 A. M.
No. 10, Way Freight	10 00 "

GOING NORTH—Arrive at Elkhart.

No. 1, Grand Rapids Express	11 12 A. M.
No. 5, Michigan Express	6 53 P. M.
No. 7, Way Freight	6 45 "
No. 9, Way Freight	4 00 "

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TIME TABLE.

Lake Shore & Michigan Southern R. R.

Passenger trains after May 15th, 1881, leave Elkhart as follows:

GOING WEST.

No. 3, Night Express.....	2 05 A. M.
No. 5, Pacific Express.....	4 40 "
No. 71, Way Freight.....	6 00 "
No. 9, Accommodation.....	7 30 "
No. 78.....	4 45 "
No. 41, Way Freight.....	3 35 P. M.
No. 7, Special Michigan Express.....	1 00 "
No. 1, Special Chicago Express.....	4 10 "

GOING EAST—MAIN LINE.

No. 8, Night Express.....	3 05 A. M.
Grand Rapids Express.....	5 00 "
No. 78 Way Freight.....	2 00 "
No. 76 " ".....	6 30 "
No. 2, Mail.....	12 15 P. M.
Grand Rapids Express.....	2 35 "
No. 50, Way Freight.....	7 45 "

GOING EAST—AIR LINE.

No. 4, Special New York Express.....	1 15 P. M.
No. 6, Atlantic Express.....	9 55 "
No. 20, Limited Express.....	7 05 "
No. 72 Way Freight.....	8 00 A. M.
Train G leaves.....	7 20 A. M.
" E ".....	4 05 P. M.
" 58 to Kendallville leaves.....	6 30 "

TRAINS ARRIVE—MAIN LINE.

Grand Rapids Express.....	1 10 P. M.
" ".....	9 40 "
No. 16, Michigan Accommodation.....	3 55 "

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Vol. 20—No. 10.

ELKHART, IND., MAY 15, 1883.

Whole No. 250.

THE BAPTISM OF THE SPIRIT.

M. D. WELLCOE.

It has long been considered essential by the Christian church that candidates for admission to its communion should be baptized with water in some form, but never has it insisted on the necessity of the Spirit's baptism, as essential to the establishment of the individual in holiness and to qualify for effective service in the cause of the new Master to whom he is now to be in allegiance; yet of the two baptisms, the latter is most assuredly the most important; the former is but a symbol, and effects no radical change in the heart, it is only "the answer of a good conscience"; the latter is purifying and energizing.

It is a great mistake, a very unfortunate mistake, when believers in Christ rest content with water baptism, instead of seeking with all their heart for the Lord Jesus to baptize them with the Holy Ghost. That is why so many are weak, and speedily falter and fall; they are not endued with power from on high.

The baptism is not the ordinary influence of the Holy Spirit given to every believer. The Holy Ghost was in the world before Pentecost. Holy men of old spake as they were moved by the Holy Ghost. Elizabeth the mother of John the Baptist, was "filled with the Holy Ghost." John was "filled with the Holy Ghost from his birth." Zacharias was filled with the Holy Ghost. Prior to his ascension, Jesus breathed on his disciples and said, "Receive ye the Holy Ghost." They must have had a measure of its influence and power previously, or they could not have cast out devils and healed the sick.

Before he was taken up into heaven, Jesus had renewed the commission of his disciples by saying to them, "Go ye into all the world and preach the gospel." He, however, gave them another command, quite as imperative; being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with

the Holy Ghost not many days hence." He had said, "Go;" he now says, "Wait." They were to go forth as witnesses of what they had both seen and heard, and signs confirmatory were to follow. Why not go at once? They had been very successful in their ministry heretofore; They had cast out devils and healed many that were sick; not the eleven only but the seventy also. When they exultantly told Jesus on their return, of their wonderful success, he told them not to rejoice so much over that as that their names were written in heaven. Why might not such miracle working ministers at once "go"? What farther qualification was needful? Their often faltering faith had become assured by the resurrection of Christ, and the clear unfolding of these prophecies relating to his mission; why not "go" in obedience to their renewed commission and declare the fulfillment of those predictions, adding the testimony of what they themselves had seen and knew to be true? What more could be needful to make them effective witnesses? Why "wait" for additional power? We do not read that they questioned respecting the matter at all. With the rest of the church, lay members including the women, and Mary the mother of Jesus, was there also, one hundred and twenty in all, they waited day after day continuing in prayer and supplication until the tenth day after their Lord had been taken from them, the fiftieth day after his resurrection, bringing them to Pentecost, the great and last day of the harvest feast, to which pilgrims from all parts of the world gathered; the day when "a new meat offering" and two loaves of fine flour were offered, as first fruits of the harvest unto the Lord. This time was now to be fulfilled in the pouring out of the Spirit and the gathering of three thousand first fruits of the new dispensation into the church. Like a mighty rushing wind the spirit came; it filled all the place and every waiting disciple's heart. Then they spake, not as they pleased, but as the Spirit gave them utterance. His language was not the words of worldly wisdom, but the inspiration of hearts and tongues on fire with the baptism, and were in the demonstration of the Spirit and with power. The endowment of power was upon those

consecrated men and women, and it was that which gave such potency to their testimony as to make it effective to the salvation of three thousand. "The promise of the Father," which had come down through eight hundred years unfilled but not forgotten, was now realized by the sons and daughters, the servants and the handmaidens of the Lord, and they prophesied. "Paul says that 'to prophesy is to speak unto men to edification, exhortation and comfort.'" It was thus those anointed sons and daughters prophesied.

"Behold, I send the promise of my Father upon you." "Wait for the promise of the Father." It was grandly, gloriously fulfilled at Pentecost, but is there no promise beyond? Was that waiting church of one hundred and twenty, gathered in that upper room at Jerusalem, the only one to whom the promise belonged? Nay, verily! Hear what Peter says to the convicted multitude who ask, "What shall we do?" He tells them to repent and be baptized, every one, with water, for the remission of sins, and then they too shall receive the gift of the Holy Spirit; "for the promise is unto you, and to your children, and to all who are afar off, even as many as the Lord our God shall call." That shows the fact that the promise of the Father belongs to all who have repented of sin, believed on the Lord Jesus Christ, and been baptized in his name, even to the end of the world. It belongs to us, down here; "the promise is unto you," my brother, unto you, my sister, as the called of the Lord, and the command is obligatory upon you as upon those primitive disciples, "tarry....until ye be endued with power from on high." Ministers of the Lord Jesus, who have heard of his command, "go," why will you not also regard his command, "depart not....wait for the promise of the Father;....tarry ye....until ye be endued with power from on high?" Are you better qualified with your classic lore; your theological studies, to go forth as witnesses for Christ to spread his gospel, than those who sat at his feet and were instructed from his lips? If Christ, the God-man, needed the baptism of the Holy Spirit after his baptism with water to anoint and empower him for his public ministry, how much more you. You

cannot "preach with the Holy Ghost" without it. God has committed this treasure unto weak, earthen vessels that the excellency of the power may be wholly of him and not of us, that no flesh might glory save in the Lord. The secret of a successful ministry lies in this baptism. As the first revival, or reformation (we like the word better) was the immediate fruit of the labors of a consecrated spirit-baptized church, so will the like results follow the same preparation. Mark it when and where you will, whenever believers come into this experience they have power to move the unregenerate; and in proportion to the power of the Holy Spirit manifested in the church, will be the spirit of revival. Are not these things so? If so, what a fearful responsibility rests on believers. Thousands of souls lost because the command, "wait for the promise of the Father.... tarry.... till endued with power from on high," is not obeyed.—*Domestic Journal.*

For the Herald of Truth.

BE NOT CONFORMED TO THE WORLD.

"Better is it that thou shouldst not vow, than that thou shouldst vow and not pay." Eccl. 5: 5.

These are the words which, when we consider them aright, we must conclude that there are thousands of Christian professors who fall under their censure, I am afraid many have vowed, who had better not vowed at all in our own congregations as well as in others.

When we were received into the church we promised before God and man to renounce the world and Satan and come under the rules of the church which I must believe are founded on the teachings of our blessed Savior, who came into the world to set an example for us. We have the promise of salvation through him providing we follow his example. He lived in the world in great meekness and wants us to imitate him. He says, "I am meek and lowly in heart," etc., and gives us to understand that we must become like him before we can be admitted into his kingdom.

When we see how the plain churches are becoming corrupted with the pride and fashion of the world, we are made to wonder what can be done to keep the church from losing all appearance of separation from the world. It appears all that our ministers can say or do fails to accomplish the desired end. This ought not so to be. The apostle admonishes us to obey them that have the rule over us. If the ministers attire themselves in neat Christian apparel, why should not the laity show a oneness of mind with them by imitating them? Let us never mind the scoffs nor the frowns of the world. For we've all got the cross to

bear; it will only make the crown but the brighter to shine, when we have the cross to bear.

If the world hate or persecute us because of our separation from it, this should not distress us. We should bear it all patiently for Jesus' sake, who was hated and mocked before us. He has promised not to let us be tempted above that we are able bear.

It is sad to see professors of religion in any society arrayed in the very height of fashion when the Scriptures plainly teach that the Christian should be adorned in modest apparel.

We sometimes hear the remark made that the world is becoming fast converted, but instead of this it seems that the church is becoming converted to the world. Sad indeed it is to think of. Let us pray earnestly to God that he may help us to put away all that he does not love. May we all have such a love for our ministers, who desire to see the church in Christian order, that we can be conformed to Scripture teaching in all things. Why should not we as lay members try to imitate them, and encourage them to continue on in their work?

Some say that they do not harm any one else by what they say. It really may not, but it frequently destroys love for them on the part of those who believe otherwise. Let us live up to our profession. Let us consider the vow we have made to God, and examine our walk and conduct to see whether it agrees with the vow we have made to forsake sin and the world and the lusts thereof. O that we were all of one mind, and could see the great evil of conforming to the world, at the suggestions of Satan. May God show us more plainly the way we should go, and give us strength sufficient to bear all the crosses that may be laid upon us.

M. B. S.

A CHEERFUL HOME.

A single little word may disquiet an entire family for a whole day. One surly glance cast a gloom over the household; while a smile, like a gleam of sunshine may light up the darkest and weariest hours. Like unexpected flowers that spring up along our path, full of freshness, fragrance, and beauty, so do kind words, and gentle acts, and sweet dispositions make glad the home where peace and blessings dwell. No matter how humble the abode, if it thus be garnished with grace, and sweetened with kindness and smiles, the heart will turn longingly toward it from all the tumults of the world, and a home if it be ever so humble, will be the dearest spot beneath the sun.

And the influences of home perpetuate themselves. The gentle grace of the mother lives in the daughter long after her head is pillowed in the dust of death, and the fatherly kindness finds an echo in the nobility and courtesy of sons who come to wear his mantle and fill his place; while on the other hand, from an unhappy, misgoverned, and disordered home, go forth persons who shall make other homes miserable, and perpetuate the sourness and sadness, the contentions and strifes and railings, which have made their own early lives so wretched and distorted.

Toward the cheerful home the children gather "as clouds and as doves to their windows," while from the home of the discontent and strife and trouble they fly forth as vultures to send their prey. The class of men that disturb and disorder and distress the world are not those born and nurtured amid the hallowed influence of Christian homes; but rather those whose early life has been a scene of trouble and vexation, who have started wrong in the pilgrimage, and whose course is of disaster to themselves and trouble to those around them.

—*Sol.*

For the Herald of Truth.

BEGIN ARIGHT.

I feel constrained to write a few words through the HERALD to the young people who have recently enlisted as soldiers of the cross.

To forsake the world and set our faces Zionward is indeed an important and solemn step, worthy of our deepest meditation. We are taught in the word of God that we should "strive to enter in at the strait gate, for many shall seek to enter in and shall not be able." "Because strait is the gate and narrow is the way, that leadeth to life." Matt. 7: 14. Many seek to enter in, carrying with them the lust of the flesh, the lust of the eyes, and the pride of life; and unless these are put off, together with the old man, it is impossible to enter in at the strait gate upon the narrow way which leads to heaven. Hence the necessity of young converts solemnly considering whether they have entered upon the narrow way, lest after they have traveled a long way they should find themselves on a by path.

It is well for anyone, before doing any important work, to count the cost; and it is especially so with starting for heaven. We should well consider that there are many hindrances in the way, and no one should try to travel the narrow way except he takes with him the spirit of Jesus. If he starts without it, he is sure to be led astray; for there are many spiritual enemies trying to lead us from the narrow way on some by path that will lead us into ruin. But if we have the spirit of Jesus with us, which will always help them who love him (Jesus) we need not fear. If we only trust in him, and not in our own strength, we will be sure to overcome all the enemies on the way. Jesus goes before all who walk the narrow path. He is compared to a vine, and the members who follow him to the branches. "I am the vine, ye are the branches." "As the branch cannot bear fruit of itself, except it abide in the vine; no more can you, except ye abide in me." Read John 15, and see what close connection we must have with Jesus, abiding in him and forsaking the world.

The Savior says, "If ye were of the world, the world would love its own; but because . . . I have chosen you out of the world, therefore the world hateth you."

Dear young friends, we should not forget that we cannot serve two masters. If we serve the Lord Jesus, we cannot serve the world. We will have no desire to follow the fashions of the world. If we yet love the ways of the world, we are not serving God. Be not deceived; the people of God are a separate people from the people of this world, yet, sad to say, the separation between the people of God and the world does not shine as it should. The children of God are thoroughly converted, all the evil they loved they now despise. If they delighted in following the ways of the world in their mode of dress, they will now despise that and dress in modest apparel. Whereas they once delighted in adding one vanity unto another, they now delight in laying aside their vanities. By true faith in Jesus, and repentance, worldly conformity will fall from them as the burden did from the Christian of whom Bunyan writes; it will not take years to get rid of these things. Many young persons, although they have all the clothes

they need, spend money and get a new garb to be in the latest style.

Young soldiers, show the same zeal for Jesus and his kingdom, that you did for the world; spend a little money and get apparel becoming those professing godliness. In whatsoever you have followed the world in your former life, change it. It was not too much for some to spend days in order to please the world, and why not spend a few hours to conform to the order of the house of God, not forgetting to do all to the glory of God? In due time you will realize the benefit of your labors.

LEVI A. RESSLER.

For the Herald of Truth.

IDOLATRY.

Idolatry is defined as the worship of an idol, or an excessive attachment to anything. By worshipping an idol, is generally understood a bowing down before some image, made with hands, and adoring it as a god. This was much in practice among some oriental nations, as we have abundant Scriptural testimony. It is the practice among the heathen nations unto this day to worship idols of gold or silver, or wood or stone, or some other perishable material; and the church of Rome has a confession of faith that strongly savors of idolatry, and even borders on heathenism; for there is no other name under heaven given whereby we must be saved than the name of Jesus Christ, yet these blinded idolaters seek their salvation through a corrupted priesthood, and bow down before the image of the virgin Mary, and the saints ignoring the plain, and only true, plan of salvation.

But it behooves us not to look too far from our own habitation to find those who wander after strange gods, who worship, they know not what (Jno. 4: 22.), whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things (Phil. 4: 19.).

"Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly." Rom. 16: 17, 18. For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and

pleasures, living in malice and envy, hateful, and hating one another (Titus 3: 3). But "it is not reason that we should leave the word of God, and serve tables (Acts 6: 2).

That which we love and esteem; and have at heart, more than anything else, the same is our idol and our god, for where our treasure is, there is our heart also. It is manifest that in the same sense that we can serve the unrighteous mammon—riches, worldly pleasures, etc., we also are disposed to serve other gods, in whatever form or shape we may have them. If the inclinations of our hearts are bent toward any other object in a greater degree than toward our heavenly Father, the same we serve, and the same is our idol. It may be in the form of money, live-stock, buildings, clothing, meats and drinks, etc., to which, if our hearts are fully attached, we give our life, and the love of God is not in us.

By constant association with a person, the idol of his heart may generally be detected, for out of the abundance of the heart the mouth speaketh, and the object that lies closest to the heart makes itself manifest. But should the idols of our heart be hid before men, there is one, the Omnipotent God, before whose eyes nothing can be hid; and whether we worship Him or some transient object, it is ever manifest unto Him.

A. M.

SWEET HOME.

When two young people love each other and marry, they restore the picture of the apostolic church. They are of one heart and of one soul. Neither do they say that anything they possess is their own, but they have all things in common. Their mutual trust in each other, their entire confidence in each other, draws out all that is best in both. Love is the angel who rolls away the stone from the grave in which we bury our better nature, and it comes forth. Love makes all things new; makes a new heaven and a new earth; makes all cares light, all pain easy. It is the one enchantment of human life which realizes Fortunio's purse and Aladdin's palace, and turns the "Arabian Nights" into mere prose by comparison. Before real society can come, true homes must

come. As in a sheltered nook in the midst of the great sea of ice which rolls down from the summit of Mont Blanc is found a little green spot full of tender flowers, so in the shelter of home, in the warm atmosphere of household love, spring up the pure affections of parent and child; father, mother, son, daughter; of brothers and sisters. Whatever makes this insecure and, divorce frequent, makes of marriage not a union for life, but an experiment which may be tried as often as we choose, and abandoned when we like. And this cuts up by the roots all the dear affections of home; leaves children orphaned, destroys fatherly and motherly love, and is a virtual dissolution of society. I know the great difficulties of this question, and how much wisdom is required to solve them. But whatever weakens the permanency of marriage tends to dissolve society; for permanent homes are to the social state what the little cells are to the body. They are the commencement of organic life, the centres from which all organization proceeds.—*James Freeman Clarke.*

For the Herald of Truth.

THE BLESSEDNESS OF GIVING.

Giving is blessed, for God loveth a cheerful giver. 2 Cor. 9: 7. It is blessed because God will reward it, even in so small an act as giving a cup of water to a disciple. Mark 9: 41. It is blessed because with such sacrifices God is well pleased. Heb. 13: 16. It is blessed because the liberal soul is made fat; and he that watereth shall also be watered himself. Prov. 11: 25. It is blessed because at the great day the King shall say, Inasmuch as ye have done it to one of the least of these my brethren, ye have done it unto me. Matt. 25: 40.

Therefore, we ought to give bountifully; For he which soweth bountifully shall reap also bountifully. 2 Cor. 9: 6. We ought to teach children to give, for if we train up a child in the way he should go; when he is old he will not depart from it. Proverbs 22: 6.

It is an encouraging consideration that in giving the Lord will bless and reward not according to the riches of the giver and the amount given, but according to the motive and the degree of self-denial

exercised. Those who have but little to give can give quite as acceptably as the rich. One of the reasons why the widow's two mites, Mark 12: 42, (worth less than three fourths of a cent of our money) were a gift so acceptable and so blessed, was because that act of giving was the result of a sincere and unostentatious charity, which on the one hand, was not discouraged because of the little which it had to give, nor on the other hand, was it deterred by the self-denial involved in giving "even all her living." So the cup of water, Mark 9: 41, given to a disciple, because he is a disciple of our dear Lord and Savior, will not be without its reward.

N. G. R.

For the Herald of Truth.

DO GOOD TO THE LOWLY.

"And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25: 40.

These are the words of our Savior, telling us that whatsoever we do unto the least of our brethren we do unto him, whether we minister unto them or despise them, however low and ignorant they may appear to us. We should always remember that as many more talents as we have received than they, so many more will be required of us. Paul says "Kind not high things, but condescend to men of low estate." Rom. 12: 16.

Jesus says, "Whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea." Mark 9: 42. Yet how often they are carelessly slighted. If we do not visit or help them in their sickness and distress because they are no relatives or special friends of ours, what excuse shall we make before the Judgment seat, when the answer will be "inasmuch as ye did it not to one of the least of these, ye did it not unto me?"

Then said he also to him that bade him, when thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors, lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind." These are the words of Christ, and who would deny or modify them? and yet how few that keep them.

When we consider these things, and think of the endless joy, or the everlasting torment, that awaits us; and remember that a large majority of the people are on the broad road, how can we won-

der that God sends men in mysterious ways to warn us of the awful danger we are in; to tell us that we are too selfish and selfrighteous. Some may doubt their being sent of God, but by the fruit the tree is known.

G. H., EAST LYNNE, MO.

For the Herald of Truth.

"AND A LITTLE CHILD SHALL LEAD THEM."

This is submitted with the hope that it may prove a source of deep and serious thought on the part of unconverted parents whose children are passing childhood and entering youth, the most eventful period of life.

Not far distant lives a family, consisting of father and mother and several children. Through carelessness and misfortune those parents were led to intemperance, and were not at all noted for piety and honesty. Unmindful of their influence, even in the presence of their children, they would enjoy in wickedness, profanity, ridiculing religion, intemperance, etc. Their poor children, without a word of pious training—no father's prayers to encourage them and no mother's tears to moisten the soil in the young hearts, knew nothing of the sunshine of happiness; not even a glimpse of brightness could they see through the dark, thick clouds that overshadowed their whole lives. Not so much as a song did they hear to brighten their childish sorrows. These little children, though well fed, clothed and sheltered, have grown almost to the years of understanding.

Though unthankful for the blessing, the Lord favored these parents with bright and intelligent children, one of which, is a kind, affectionate daughter, who by associating with friends and schoolmates, children of pious parents, was made to see the effect of religious training and christian influence in the family circle.

One evening when the dear ones were all seated around the fireside relating the events of the day, this daughter, touched by the harsh language of one of the brothers, led to a religious conversation by informing her parents that there were a number of converts in the neighborhood, and said, "Now father and mother, when those people are baptized, can't you go too? Why

For the Herald of Truth.

SUNDAY SCHOOL.

couldn't you be Christians too and teach us children how to be good? All the other children in the neighborhood have Christian parents, but just see how we live. Oh, I would like to be good too, but I can't if you do not show me how to be good."

These tender, affectionate entreaties made a deep impression on the minds of the parents, and they have been made to see their condition with regard to their soul's salvation. They now deeply feel the need of a loving Savior.

HANNAH NUSBAUM.

Elkhart Co. Ind.

For the Herald of Truth.

LABOR IN HOPE.

My mind was much impressed that I ought to be a laborer in the Lord's vineyard, and not stand idle; that when the evening comes and the Lord of the vineyard sends his steward to call his laborers to give them their hire, that I may receive my penny with the other laborers. Now while we can, is the time to work in the vineyard. Soon we will be called to leave our earthly tabernacle and what we have left undone will be forever undone, so we must not neglect the work of our soul's salvation.

We must help each other in this great work. If we are sincere and in earnest we will surely win the prize; we will be crowned with the crown of righteousness, not in the beginning, but if we hold out faithful to the end.

In the storms and cold of winter we were looking forward to the pleasant spring time, the summer breezes and beautiful trees and blossoms. So it is with our lives; we are now living in this wicked world with trials and temptations all around us, but if we have hopes before us that the spring time of heaven is approaching, we can in faith appreciate the pleasant breezes and the glory of that home without tears.

Our Savior tells us, "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you." John 14: 2. If Jesus has prepared a place for us, why should we not try to go there? If we should have no home and no place to stay, and a friend would secure us a home and prepare it especially for us, would we not love that friend? Would we not be ready to accept that home? Much more might we be ready to accept that place which our Friend Jesus Christ has prepared for us. But we cannot enter that place before we are willing to obey his laws and commands. "Whosoever doth not bear his cross, and come after me, cannot be my disciple."

FANNY M. WENGER.

the sight of God. We must worship God in humbleness of heart and mind and forsake all the vanities of the world.

J. D. HERSHEY.

THE JAPANESE.

The Japanese are a most interesting people, and their history goes back into the mythical and obscure ages of antiquity. The population of Japan is about thirty-four millions. They have post offices, common schools, and newspapers in all parts of Japan, much the same as in America.

For ages this country, like that of China, was entirely closed to foreigners, and consequently to missionary effort and influence. Happily, however, the last twenty years has witnessed an increasing relaxation in this attitude of exclusiveness. A desire on the part of the Japanese for Western arts and sciences has opened the door for the entrance of missionary enterprise.

American Christians were the first to avail themselves of the new opening, and in 1870 the Rev. Mr. Goble and his wife had the honor of inaugurating the earliest Christian mission there. The efforts of Mr. Goble were of the most heroic and praiseworthy character. He went out without support, relying upon the Lord for protection and provision. He went to work at whatever he found to do, to earn his living. He mended shoes, managed to get a small piece of land, engaged in building, and subsequently erected a house. While Mr. Goble was mending shoes he had a Chinese translator sitting beside him reading translations in the Japanese language from the Chinese. In this way, during one summer, they translated the Gospel of Matthew three times. His wife having been compelled, through family trouble and personal ill health, to return to America, her husband toiled bravely on, and though he has had to face difficulties which to many would have appeared insurmountable, the lonely missionary worked on, in the strength of his divine Master, and, according to the latest accounts, his labors are enjoying a rich measure of spiritual blessing.

Now that the partition wall is broken down, we are every year becoming better acquainted with this mysterious people. The Japanese are represented as being of middle size, well made and robust, with complexion either brown or pale like the Chinese; but their distinctive feature is the eye, which is small, oblong or almond shaped, and deeply sunk in the head. They have the head large, the neck short, the nose large, black hair, thick and shining from the oil they rub into it.

They are divided into two religious sects, called Sinto and Budso. The former believe in a Supreme Being, who

they conceive is too exalted to concern himself with their affairs, but they invoke divinities of an inferior order as mediators; they believe that the souls of the good inhabit luminous regions near the empire, while those of the wicked wander in the air, until they have expiated their faults. The Santos abstain from animal food, because they abhor the effusion of blood, and dare not touch a dead body. The sect of Budso is the same as Buddhism, mixed with peculiar superstitions, and the idolatry practiced by the people is similar to that which is common among other pagan nations of the East. Among the more important agencies which are now in operation for the diffusion of the Gospel among the Japanese, are the Church Missionary and Baptist Missionary Societies, but practically the land is untouched, and its need and vastness remind us of the Master's admonition, "Pray ye, therefore, the Lord of the harvest that he would send forth more laborers into His harvest."—*Christian Herald*.

For the Herald of Truth.

WHAT IS OUR CONVERSATION?

"I said I will take heed to my ways that I sin not with my tongue." Psalm 39:1.

When we behold how much evil is done by an improper use of the tongue, such as cursing, swearing, lying, and all manner of filthy conversation; and that not only by the non-professor, but by some who even claim to be Christians, how important it is that we be not entangled with these things; so that we can in truth, by word and example say, "I will take heed to my ways that I sin not with my tongue."

There are many other ways in which we can, and often do, sin with our tongues besides those forms of language I have mentioned. How often do persons get angry, and speak harsh words to their fellow men when they have done something to provoke them, and thus stir up anger; and heed not the words of Solomon where he says, "A soft answer turneth away wrath, but grievous words stir up anger." Prov. 15:1.

Paul, in writing to the Ephesians, says, "Let all bitterness, and wrath, and anger and clamor, and evil speaking, be put away from you, with all malice." Eph. 4:31. How much better would it often be with us if we would take the above Scripture more sincerely to heart. How often could we "turn away wrath" instead of "stirring up anger" as is frequently done.

Sometimes we may see a person, perhaps a brother or sister, do that which we think they should not; and how often is it we go and tell it to others instead of telling it to the one who may be in error. The Apostle James says, "Brethren if any of ye do err from the truth, and one

convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." Jas 5:19, 20. How much better is this, than, when one falls, with our evil speaking, to press him still deeper into the mire of sin.

James in another place says, "Speak not evil one of another brethren." Jas. 4:11. Paul says, "Speak evil of no man." Tit. 3:2. Peter after naming some other evils to be laid aside, yet further says, "And all evil speaking." 1 Peter, 2:1. Here we see how wrong it is to engage in the practice of talking about others, especially of their faults. How often is enmity caused between persons, which could have been avoided, if the above quoted Scripture had been heeded.

Christ says, "Blessed are the peacemakers, for they shall be called the children of God." Matt. 5:9. Paul says, "If it be possible, as much as lieth in you, live peaceably with all men," Rom. 12:18. Can we, while we go on in evil speaking, say that we are peacemakers? Or can we say, we are trying to live peaceably with all men? Never! But we are stirring up strife and contentions, and in this often witness the truth of the words of James; where he says, "Behold how great a matter a little fire kindleth." Jas. 3:4. Let us be careful that we be not guilty of this, that we be peacemakers, and not peace breakers. Let us "Take heed to our ways, that we sin not with our tongues."

There is also another sin also committed with the tongue, which by many persons is not called sin, but harmless sport or fun; and it is perhaps the one which finds the most room in the hearts of Christian professors that is, foolish and idle talking. The Savior says, "But I say unto you that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified and by thy words thou shalt be condemned." Math. 12:36, 37. I once heard a man, a Christian professor, say that the Savior did not mean anything more by this than profane language, but let us see whether he means only that. What is an idle word? Is it not any word that is unnecessarily spoken in a light way, either for sport or pastime? I believe it is.

We know that foolish and idle words cannot justify us, so we must conclude that they will condemn us. Paul says, "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." Eph. 4:29. He says, also after naming other evils, which we should not engage in, "Neither filthiness, nor foolish talking, nor jesting, which are not convenient, but rather giving of thanks." Eph. 5:4. How often do we disobey in these things!

How often when a number are together, especially young persons, do they engage in all manner of foolish talking, and that even on the Lord's day, which we know is not edifying, and can not "minister grace unto the hearers." It only tends to take away that grace which may already have been in the heart. In this way is committed twofold sin of disobeying Christ and his Apostles and of breaking the Sabbath. Many times, after the meetings on Sundays, many assemble together and engage in foolish talking and jesting and almost anything to have sport, perhaps not once speaking of the goodness of God, or how we might benefit the cause of Christ, or impress the truth of the sermon they have heard in the early part of the day.

Oh! my young brethren and sisters, let us be more faithful, that we engage not so much in the things which the Apostle says "are not convenient; but rather giving of thanks." Should we not be more thankful than we often are? How many times when we are together do we engage in unbecoming talk and then sit down to eat our meals in a cold and thankless manner, not so much as returning a tribute of praise to him who is the giver of all the good we have, who holds our breath in his hands. Truly with James I can say, "My brethren, these things ought not so to be." Jas. 3:10.

Let us "take heed to our ways, that we sin not with our tongues." But let us from henceforth try and use the tongue more for that which the all-wise Creator has designed it; namely, To praise and glorify his holy name, and speak the things that are necessary for our temporal and spiritual welfare, and that of our fellow man. If we do this, and no more, there is no danger that we offend in words. Jesus says, "If any man offend not in words, the same is a perfect man, and able also to bridle the whole body." Jas. 3:2.

How often we feel ashamed and condemned for an angry word we have spoken in an unguarded hour. How often do we feel to hide our faces because of some evil we have spoken of others. How often are we made to blush when we think of some foolish word we have spoken for pastime, or to make others laugh, when we should have been

speaking better things or searching the word of God! Do not these things plainly show that we are yet far from being perfect men and women? Let us pray for one another that we may be able to overcome those and all other evils, as many of us are yet far from being what we should be, especially in conversation. "I will take heed to my ways, that I sin not with my tongue."

BENJAMIN BRENNEMAN.

LAMENTABLE BLINDNESS OF CHRISTIANS IN REGARD TO THE SIN OF WAR AS THEY HAVE BEEN IN REGARD OF OTHER SINS.

BY JOHN HEMMENWAY.

One of the most melancholy facts in the history of the Church of Christ has been the blindness of professed Christians concerning abominable crimes. Christians have persecuted their fellow Christians unto death; Christians have bought and sold sister Christians; Christians have manufactured and sold and drank freely spirituous liquors; Christians have swung Christians from the gallows; Christians have stolen the goods and burnt the buildings and destroyed the lives of their Christian brethren in war, making widows and orphans by the millions and glorying in their deeds as the highest order of patriotism and perfectly consistent with the religion of love, the religion of Jesus, the Prince of Peace. Now how can we account for this lamentable, this great, blindness and wickedness among the worshippers of God—the God of Peace, as he is truly called in the Holy Scriptures, who "is love," as John says? Why have Christians committed, "with a high hand and an outstretched arm," such cruel and abominable deeds?

Our Saviors said to his disciples not long before his crucifixion, "If you love me, keep my commandments, and I will pray the father, and he shall give you another comforter, that he may abide with you forever; even the Spirit of Truth, whom the world cannot receive, neither knoweth him, but ye know him, for he dwelleth with you and shall be in you. This is my commandment that ye love one another as I have

loved you. When the Spirit of Truth is come he will guide you into all truth." Now, how could Christians, if led by the Spirit of Truth, which guides into all truth and loving one another as Christ loved his people, do such wickedness as we have referred to? Some may say, "they were not Christians—they were base hypocrites." But that is too sweeping an assertion. Many of them, it is safe to say, were not real Christians, being only such by name. Still, Christian charity requires us to be charitable and to hope and believe that many conscientious Christians, owing to erroneous consciences and selfishness and self will, have been left to sadly violate our Savior's golden rule of love. But candor and Christian charity does not require us to believe that such Christians were led by the Spirit of Truth, for the influence of that spirit is love and kindness and justice and peace. James and John were honest, sincere followers of Christ when they wished to call down fire from heaven to burn a Samaritan village. But they were not led by a good spirit, the spirit of Christ their master, in desiring to destroy by fire the dwellings of the Samaritans, for Christ himself rebuked them. No, Christians never were, never even will be, led by the Spirit of Truth into war, injustice and cruelty, and still less to delight and glory in it.—*Messenger of Peace*.

TWO SIDES.

With its many blessings printing has its dark side also. The aid which it gives to civilization is the constant theme of the press on all sides; but the damage which it works to society at large through the means of irresponsible publications and trashy literature, calculated to destroy all true notions of life and its realities is also very great. Hardly a day passes without bringing to our notice an announcement of some new book, whose very title indicates the nature of its contents, and the publishers who set forth its claims with many superlatives and innumerable adjectives. Read by young girls and children, the conclusion is almost naturally formed that it is only necessary to be abducted in early life in order to turn up as a lost heiress shortly after; and that how-

ever great the danger, there will always be (for those who live in the light of romance) a happy deliverance at hand. Shielded from real risks, not by any moral or mental strength of their own, but by hope founded on fiction and fed by vanity, they are ill-fitted to meet the temptations of life. Much as it may be deplored the evil cannot easily be checked and it is only by personal care of parents that healthy reading can be substituted for this trash, or by the wisdom of our teachers that true and sensible ideas of life can be implanted in the mind.—*Express*.

PERSONAL WORK FOR SOULS.

To be the means of converting a soul to Christ is to do the highest service to that individual and to society. It is the service that Christ longs for, that he may see of the travail of his soul. It is the service that angels desire and rejoice over. It is a service followed by the very highest rewards in time and eternity. Why, then, has it so small a place in our thoughts and aspirations? Why is it that we do so little with purpose of saving souls? Is it not true that we may be for years in frequent intercourse with unconverted persons without ever speaking one word to them about salvation? We wish to give the children a good education, but is their conversion to Christ the present and main object in view in the family and in the school? We wish that all our neighbors and employees were Christians, but have we ever spoken to them with any manifested anxiety for their salvation? Even if we give a tract or lend a book which we hope will have a good effect, is it not done in some roundabout or half apologetic way, as if we feared the person so approached would suspect our motive? Should not a frank, hearty, loving interest in the eternal welfare of all around us take the place of this external indifference? Where there is a will, there is a way, and one brimming over with spiritual life can not help imparting spiritual influence to others. There need be nothing offensive in this; on the contrary if rightly set about, the manifestation of interest in the eternal welfare of others is very pleasing to them whether they profit by our labor or not.—*New York Witness*.

HERALD OF TRUTH.

May 15, 1883.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

Entered at the Post Office at Elkhart, as second class mail matter.

THE ENGLISH MARTYRS MIRROR.—The translation of this work is progressing as rapidly as the work can be done. The Editor is devoting some time personally to the work, which facilitates it some. We will probably in the course of a few numbers give some extracts from the new translation, and hope our friends will not get out of patience before the work is completed.

WORDS OF CHEER.—We have some back numbers of Words of Cheer which we will send to Sunday Schools for distribution at 50 cents per 100.

SINGING BOOKS FOR SUNDAY SCHOOLS.—The Bible Hymn and Tune books published for Sunday Schools will be out in a few days, after which orders will be filled as rapidly as possible. The book will contain nearly 60 pages and will cost 25 cts. per copy or \$2.50 per doz. Send for sample copy.

BIBLE SCHOOL HYMNS.—Our Sunday School Hymn and tune book will be ready for sale in about two weeks. The book will contain 60 pages of choice music and hymns, and will cost 30 cents per single copy, or \$3.00 a dozen. Orders will be filled as soon as the book is out.

MENNONITE PUBLISHING CO.

THE ELKHART CARRIAGE AND HARNESS MANUFACTURING CO., have just issued a new catalogue of buggies and harness manufactured by them. They send one of these catalogues to each subscriber of our paper. Those in need of buggies or harness would do well to examine into the merits of these goods. So far as

we have had opportunity to learn they have given good satisfaction.

A NEW EUROPEAN TOURIST GAZETTE.—Messrs. C. B. Richard and Co., General Passenger Agents, Hamburg-American Steamship Company, 61 Broadway, have just published a new European Tourist Gazette for gratis distribution. It is a well illustrated quarto of fifty-six pages, containing descriptions of places that are of special interest to persons visiting Europe. Besides valuable advice in regard to methods of proceeding. The work contains profuse illustrations and hosts of details and other items of peculiar interest to the traveler, which makes it extremely useful to every tourist.

WILL REMOVE.—A farm has been bought in Kent county, Mich., for Bro. Jacob Kilmer, of Winesburg, Ohio. Bro. Eymann expects to farm the land this summer, and Bro. Kilmer will likely move on it in the fall. His services as a minister will be much needed in Kent county, as our ministers there are all German.

ONE YEAR AGO TO-DAY.—Below we copy an extract from a letter written to us, privately, by a young, apparently very earnest, pilgrim, knowing that the writer would give her consent freely, and believing that it will serve as encouragement to many other young Christians:

"It was just one year ago to-day that I was abundantly blessed with grace and courage to stand up before the world, and confess Christ in baptism. O I shall never forget that 16th day of May. All the true joys of my life are found in the last year. The goodness that the Lord has shown me cannot be told. Besides giving me peace of mind, he has made me obedient to his will. And now the nearer I can stand by my dear Savior, the greater is my joy. Just as Sister—said to-day: she said, when she was yet in the world and heard Christians talk of religion, she thought, O well, that will do for you, but I don't want to shut myself out from pleasure so much as that. Then I said to her, 'But you did not know that you were shutting yourself out from the highest pleasures?' She said 'No, I did not; but I know it now.'"

II.

TRUSTING ALL IN JESUS.—We take the liberty to make the following extract from a letter recently written to us, but not intended for publication:

"I must confess that in my past life I have trusted too much to my own experience, though I tried to be faithful. Not till I received the HERALD OF TRUTH did I see that I was trying to stand in my own strength, not relying on God. I tried to confine my thoughts more to spiritual things; they soon wandered away again to dwell upon the things of this world.

I have now found peace with God, and rest to my soul, and I find it a real pleasure to serve the Lord; for Jesus directs me and my ways. I see what joys I missed all these years by not trusting in Jesus as a personal, present Savior. I do not remember being instructed clearly in this matter. Often when I heard soul-searching, I was convinced that we do not live up to what is preached. I remarked this to a friend, and was asked, 'What more can we do if we try?' I thought to try was not all of Christianity. When I began to read the HERALD I thought this is what Christianity should be and the Lord was pleased to show me my true condition, for which I never can thank and praise him enough. O how unspeakably great is the love and mercy of God!

Pray for me that I may have no will but God's will, that I may continually gain spiritual strength to be faithful. Do not think that I want to boast; I know that I am unworthy of all this. What did I do to deserve all this? Nothing. The Lord did it all for me."

WHO SHALL EXPEL?—"Therefore put away from among you that wicked person. 1 Cor. 5: 3. A correspondent asks who is to put offenders out of the church?

Not a single sentence is found in the Scriptures, showing that any one person is clothed with ecclesiastical authority by virtue of his office. When there was a strife among the disciples concerning questions with regard to position, Jesus said "Ye know that the princes of the Gentiles exercise dominion over them, and those that are great exercise authority upon them. But it shall not be so among you; but whosoever will be great among you, let him be your minister; and whosoever will be great among you, let him be your servant." The whole tenor of the gospel is antagonistic to the idea of authority and governing power in the hands of single individuals. The gospel ever exhorts to servitude. "He that is

greatest among you shall be your servant." "The chiefest shall be servant of all." "Even the Son of man came not to be ministered unto, but to minister." Jesus, to take away all appearance of authority or ruling position in the church, stooped down and washed his disciples' feet. When the master himself engages to do the lowest service, the disciples become servants, one of another, and no one has governing power over the other.

The whole church is a unit, and all ecclesiastical power is vested in the church as a unit, and not in individual members, no matter to what responsible work in the church they have been called.

The minister is the servant of the church, and his work is to do the bidding of the church according to the Scriptures.

In case of an expulsion, which is seldom necessary if proper measures are taken as directed by Matt. 18, the minister has no right simply of his own judgment to pass sentence on a member. It must be known to be the will of the church, so that whatever he does is only the expression of the will of the church. There are cases when sins so grievous have been committed that ministers could well make an expulsion from the church, he knowing, beyond a shadow of doubt, what the will of the church is in the matter. An expulsion is solely the act of the church as a unit, and the minister as the servant of the church makes a formal statement before the church and the world that all may know that it is the will of the church, not alone the minister, that the unruly person in question is no longer considered a member of the church.

C.

BOILER EXPLOSION.—One of the saddest calamities that ever befell Elkhart county was a boiler explosion near Napoleon on Friday, May 11th, in which three men, Levi Guyer, Henry Akers, and Walter Brundage were killed. Of the other three men who were employed in the mill where the explosion occurred Henry Kniesly died the following night, John Guyer is severely injured, but there are some hopes of his recovery, and Joseph Guyer, though rendered senseless by the concussion, received no other injuries and is expected to recover.

"Suppose ye that these Galileans (whose blood Pilate mingled with their sacrifices) were sinners above all the Galileans, because they suffered these things?

I tell you, Nay: but except ye repent, ye shall all likewise perish." Luke 13: 2, 3. The object in life should be to be in readiness for death, however suddenly it may come, so that the death of the body may be but a change from earth to the glories of the life beyond.

Bro. C. H. Brunk of Dale Enterprise, Va., is teaching a singing school in the meeting-house at Masontown, Fayette county, Pa. He reports a very successful school and an interesting class. He meets his classes each day for a number of days in succession, the smaller scholars meeting at five o'clock in the evening and the older ones at seven o'clock. We have every reason to believe that his work there will result in a great improvement in the singing in the church services, for which object he is especially laboring.

Bro. Brunk when last heard from had not fully decided where he will go after leaving Masontown, but will likely spend some time in Mahoning Co. Ohio after the 18th of May. While there his address will be Columbiana, Ohio.

THEIR WRITINGS APPRECIATED.—The following is from an afflicted sister who is much interested in the work of the Lord,—the enlightening of souls and winning them to Christ:

"I would have a great desire to write original articles, but know that I am not able; so I sometimes send selections, and in this way do what I can. There are quite a number of the sisters writing for the paper, and I am much benefitted by their writings. O how I enjoy reading those beautiful and interesting articles in the columns of the HERALD. I hope the Lord will help them in their noble work and enable them to stand firm for the truth and to continue in their labors of writing for the encouragement of souls. May the Lord richly bless them. I hope all the brethren and sisters will remember and pray for the afflicted, especially your weak sister in the faith.

KATE H.

CHURCH NEWS.

SIX PERSONS were baptized and received into the Church on the 6th of May in the Masonville or Bachman church, Lancaster co., Pa.

BRO. BEUTLER of Elkhart Co., Ind., expects to attend the Ohio Conference, to be held the 18th, in Wayne county. We wish him a pleasant visit, attended by rich spiritual blessings.

COMMUNION SERVICES were held at the Cullom church, Livingston county, Ill. on Sunday May 6th. Bro. E. M. Hartman of Washington Ill., was present on the occasion.

BROTHER and Sister Eli Neuswanger of Lancaster county, Pa., visited two weeks in Holmes and Wayne Cos., O., and two weeks in Elkhart Co., Ind., making us a pleasant call in the town of Elkhart. On the 14th they started for Canada, and expect to return home about the last of the month.

BAPTISM IN ELKHART COUNTY, IND.—On Sunday, April 29th, two persons were received into the Shaum or Baugo church by baptism. On Saturday, May, 5th, seven persons were baptized and received into the church at Yellow Creek, and two others were received, who had been baptized previously. And two persons were baptized and received into the church at Elkhart, on Sunday, May 6th.

COMMUNION SERVICES were held in Elkhart county, Ind., at Holdeman's on Ascension day, May 3rd, at Yellow creek on Sunday, May 6th, and at Shaum's on Sunday, May 13th. These meetings were all well attended, and more than usual interest was manifested. The preparatory meetings on the day before communion were also well attended. We expect to hold our communion services at Elkhart on Sunday, May 20th.

FROM KENT CO., MICHIGAN.—The Brethren in Kent county, Mich., held their counsel meeting on the 29th of April, which was well attended. At that time the church was favored by the presence of Bro. Daniel Wisner of Kansas, who preached for them. Bro. Wisner and wife had been on a prolonged visit to Canada, and on their return to Kansas, stopped a short time in Michigan. The brethren had meeting also on Ascension day. They expect to hold their communion on the 17th of May.

CONFERENCES.

THE ANNUAL CONFERENCE in Ohio will be held at Martin's Church, Wayne county, on the third Friday in May (18th). The nearest railroad station is Orrville, on the Pittsburg, Ft. Wayne and Chicago R. R.

THE ANNUAL CONFERENCE in Illinois will be held this year near Freeport Stephenson county, on the fourth Friday in May (25th.). The nearest railroad station is Freeport, on the Chicago & North Western R. R. All are cordially invited to attend. The statement in last No. that it would be at Sterling was an error.

THE ANNUAL CONFERENCE in Kansas, will be held this year, at the Spring Valley meeting house, in McPherson county, on the 1st day of June. We hereby extend a cordial invitation to all bishops, ministers and deacons to be with us. HENRY HORNBERGER.

CONTACT WITH CHRIST.

REV. THEODORE L. CUYLER, D. D.

One of the most beautiful little episodes in the gospel history is that which describes the poor Galilean woman who stole in through the crowd in order to touch the hem of Christ's garment. This was her last resort. Her health was gone, her money gone, and all hope of human cure seem to have departed. We are often driven to our "wits' end" in order to drive us to the great source of help; faith is often born, like star light, out of utter darkness.

Something about Jesus attracted this forlorn sufferer. She had probably heard of his works of healing; his look of benignity was winsome; and may not the Divine Spirit have moved her to go to Jesus, as the Spirit moves sinners now to flee to him? As Jesus attracted this distressed and diseased woman, so has he drawn every soul that has found in him redemption and full salvation. He has offered to do for us all that we required. "Come unto me," meant that no comer would be sent empty away. Christ draws us, or else never would one of us have laid hold of him; the sunlight must woo the apple tree buds, or they will not open into blossom. We ministers ought to be setting Christ's marvelous love over against the depravity of the worst and the guiltiest; we must teach them that he loves them—not their sins—before they can possibly love him.

This Galilean woman had a very thorough confidence in Jesus; she believed that even a slight contact with the overflowing reservoir of his healing power would be enough to cure her: "If I may but touch the hem of his garment I shall be made whole." So she creeps in through the crowd, and with her eager outstretched finger she makes the *prayer of faith*. No sooner does her finger touch the white fringe of his robe than Jesus turns upon her a look of love. Instead of being indignant at too great a liberty taken by one who was ceremonially unclean, he sweetly says to her, "Daughter, be of good cheer, thy faith hath made thee whole." How quick the blessing came! Her hemorrhage ceased in an instant, and she went home healed and happy.

A single contact of the soul with Jesus has made many a man a Christian. The first honest approach to him, the first outreaching of the heart to him for pardon and a new life, the first surrender of

a favorite sin to please him—these were like the touching of the woman that had the malady; they brought the blessing. Conversion is the act of turning to Jesus. As soon as the soul begins to trust him, the healing comes. The very essence of conversion is the letting go of wicked thoughts and practices—yes, and the letting go of every other reliance for salvation, and the laying hold of the crucified Son of God. Faith is not a mere sound opinion. It is a transaction; it is the contact of a person with a person—of a weak guilty soul and an all-sufficient Saviour. Faith in Bible doctrine is as powerless to save me as the Sermon on the Mount would have been to cure that woman's hemorrhage. Her faith was in the person, Jesus Christ, and her own personal contact with him, the healer brought recovery. A church service or the best of sermons and inquiry room, a prayer, or any other good thing, will be a delusion if it is put instead of a personal grasp on the Saviour. Faith saves, but only because true faith puts the soul into trusting contact with Christ. A touch is enough to begin with; but it must be followed by a constant clinging. There is a moment when the graft is first inserted in the cleft bough and begins to touch it, but it must abide there until there is a living union with the tree, "Except ye abide in me, ye can bring forth no fruit."

The secret of healthy piety is intimate contact with the source of all life. When I rang for a telegraph messenger the other day, no response came; the connection was broken. On a wintry morning no water flows from the faucets in many a house; the pipes are frozen. Prayers bring no answer when connection with the giver of all mercies is broken; and when a Christian or a church is thoroughly ice bound the flow of blessings stops. Contact with Christ is the first essential to a revival. When the dead child at Sarepta was brought close against the living prophet, the breath returned and it *revived*. Each church member, each individual soul, must come for himself, and fasten a fresh hold on the Master. Union with Christ is life everlasting; separation is death for this world and for the next.—*American Messenger*.

DWELLING TOGETHER IN UNITY.

The Psalmist exclaims, "Behold how good and how pleasant it is for brethren to dwell together in unity! And if it be so good and pleasant, it is certainly important to inquire how brethren and Christians may thus dwell.

There are certain things which prevent brethren dwelling together in unity. Selfishness is a hinderance to unity. Any disposition to overreach and wrong others will prevent brethren dwelling to-

gether in unity. Unity can only exist where fairness and honesty prevail. A lack of good breeding, gentlemanly deportment, and Christian courtesy, operates to prevent persons dwelling together in unity; as does also bad management, with the misfortunes and distresses that attend it.

If we are to dwell together in unity, we shall need to observe the following rules:

1. We must mind our own business. If we are to dwell with others, we must not be forever meddling with their affairs. They have their ways, and we have ours; and while reserving space for our own individual action, we must give them opportunity to act freely according to their own consciences or their own convenience and choice.

2. If we would dwell together in unity, we must love our brethren and our neighbors as ourselves. We must be patient, courteous, and long suffering; for true Christian love covers a multitude of sins, and smoothes over many of the asperities that annoy us in our intercourse with others.

3. We must do good to all as we have opportunity. If our dwelling together be simply for our own advantage, if we seek to derive benefit from others, rather than ourselves to confer benefits upon them, we shall find our unity very brief. Most people are not fond of being used continually for the advantage of others. Advantage must be mutual in order to be permanent, and if we do good to those around us, then we are in that respect doing our part towards rendering our unity enduring.

4. We must remember the words of the Lord Jesus, how he said, "It is more blessed to give than to receive;" and we must believe these words, and act as if we believed them; for unless we are willing to give for the sake and blessing of giving, we shall soon get discouraged at the demands which may be made upon us. If we are really convinced that giving is more blessed than receiving, then we shall rejoice that the opportunity is afforded us of doing and enduring for Christ's sake, things which, to the natural man, would be extremely unwelcome. If we can cultivate this spirit, and enter heartily into the work of doing for the love of it, and in the spirit of Him who gave himself and his all to benefit and bless others, we shall find it less difficult to dwell together in unity with our brethren, and He whose steps we seek to follow will bless us with his peace.—*Selected*.

GOD REVEALED IN CHRIST.

We must look on that whole career, from the cradle to the cross, from Calvary to Olivet, if we are to know its deepest tenderness, and

catch its gladdest notes. That such a man has lived and died is beautiful, and the picture may stand forever as the fairest of the children of men. But, that in that life and death we have our most authentic knowledge of what God is, and that all the pity and truth, the gladness and the brotherliness, the tears and the self-surrender, are a revelation to us of God; and that the cross, with its awful sorrow and its painful death, tells us, not only how a man gave himself for those whom he loved, but how God loves the world, and how tremendous is his law—this is good news of God indeed. We have to look for our truest knowledge of him, not in the majesties of the starry heavens, nor in the depths of our own souls; nor in the scattered tokens of his character, given by the perplexed order of the world; nor in the intuitions of the wise; but in the death of his Son, whose tears are the pity of God, as well as the compassion of man; and in whose life and death the whole world may behold "the brightness of His glory, and the express image of his person," and be delivered from all their fears of an angry, and their doubts of an unknown, God.—*Selected*.

HYPOCRISY.

D. C. STANTON.

These are the days when "they will not endure sound doctrine." They turn away their ears from the truth and listen to fables. They cry "Prophecy unto us smooth things." They praise and pay the preachers who smooth their tongues. Who "preach Christ" in such a way that sin is not exposed nor the sinner disturbed. These preachers "take well" and command large salaries; because they never strike at rum and tobacco, pride, secrecy, pew-renting, &c., and so it was with the false prophets. Paul photographs such a class. 2nd Tim. 3: 1-5, and commands us "from such turn away!"

We know the land is full of churches, with steeples and towers, where moral essays are read by learned divines to sleepy congregations. Their professional preachers will ransack creation for figures to portray the glories of Heaven, but will not point the way to the gates of pearl, nor warn the

wicked of "wrath to come," though sinners on all sides are toppling over into destruction. "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight!—which justify the wicked for reward, and take away the righteousness of the righteous from him! Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel." Isa. 5: 20-24.

I pray God to raise up more men of God, who will take their Bibles in their hands, and with Christ in their hearts, go everywhere, uncovering hypocrisy and dead formalism: bring to light Gospel truth which will make formalists quake, and repent, and stir out of their nests, and be converted. Verily the "publicans and harlots enter into life" before "those who are at ease in Zion." We need something more than talk or, fighting "as one that beateth the air." "Arise and thresh, O daughter of Zion, and thou shalt beat in pieces many people."—*Vanguard*.

THE CAUSE of the master languishes, not because its numbers are few, but because its adherents are so destitute of the true missionary spirit. God uses the man of ability more frequently than the man of great talent. And why? Is it because he chooses incompetence rather than the giant intellect? No indeed! But because God uses the most available material, or that nearest to hand. The Saviour acted upon this principle when he selected the unlearned fishermen as missionaries in his cause. The Sauls were not so available. God will bless the man who has it in his heart to walk in his cause.

CHRIST fed the multitude with "a few loaves and fishes." He began with what he had on hand. Moses used the rod or staff to smite the waters, and thus delivered his people. David used the sling and a few pebbles, and with the help of God brought down the giant. Shall we wait until we can perform a great work before we begin? Shall we wait until we can preach a great sermon, offer an eloquent prayer, relieve all the distressed

about us, give our hundreds or thousands to help forward the cause of God, before we do anything?

CHRIST was and is the great missionary, standing at the head of every true missionary work. A missionary is one who lends himself to do service for others. Christ said, "My meat is to do the will of Him that sent me, and to finish his work." It is the opposite of selfishness. Selfishness does not develop, but paralyzes and deadens the moral sensibilities, and poisons the spiritual life. The missionary spirit develops benevolence, tenderness, patience, philanthropy, activity and humility of mind and heart. By and through the missionary spirit flow all the Christian graces. Christ was wholly unselfish and philanthropic. An absence of this spirit begets sordidness, avarice, selfishness and greediness.

Miscellany.

WHY IS IT?—The discussion in the New York papers upon the condition of the churches, in the great cities of our country is arousing both clergy and laity to look into the matter. It seems to be a general conclusion that the cause of the decline of Protestantism in New York, is that the churches have mostly gone over to the rich and fashionable element of society. In Great Britain, where station is regulated by birth, the high and the lowly worship God together. The nobility do not hesitate to sit down in God's house with the poorest peasant. Among the Catholics at home and abroad the church is purely democratic. Here the rich and the poor meet together, remembering that God is the maker of them all. But in the Protestant churches of our great cities it is found to be otherwise. It is painful to think that in pandering to wealth and fashion, the churches have forgotten that class which Christ said should be always with us. We have known ministers at the time of a religious awakening to be reproached because they were bringing poor people into the church, and to be congratulated upon the accession of a rich man, because he would help the finances so materially. This is all wrong. Christ's followers would do well to awake from their lethargy, and thank the secular press for giving them the shake that arouses them.

Dr. Houghton, of the Church of the Transfiguration, has answered the question under discussion by describing the work in his own church, which is one of the most useful and active organizations in New York. It is largely devoted to mission work and holds daily services, where a hearty welcome is extended to all.

CYCLONES.—On the 13th of May, Kansas City was visited by a terrible tornado, which was accompanied by loss of life, demolishing buildings, fences, etc., and devastation of country for miles around. There were three funnel shaped clouds, the first and second passing without much damage, but the third carried destruction as it went. Four persons are reported killed, and there may be others. A college building, several churches and many stores and dwellings are entirely destroyed. Over two hundred and fifty buildings are blown down or injured along the path of the storm. The loss of property is estimated to be at least \$300,000.

On Monday evening, the 14th, a cyclone struck Onagato, a town of 600 inhabitants in south western Missouri. The clouds had been gathering all the evening until a murky blackness overspread the whole sky, and there was an unusual amount of lightning. When the wind funnel struck the place the entire village was laid waste in an instant. But one building of any size remained uninjured. Three persons are reported killed, and thirty-three injured, some of them fatally.

The cyclone swept across the southern part of Macon, Mo., but missed the business streets, which were but slightly damaged. Three persons are reported killed here, and a number injured.

At Liberty, Mo., several houses were destroyed, and one man severely hurt. At Patonsburg, Mo., some dwellings and barns and a church were torn to pieces. Two persons are known to be killed.

At places in the track of the storm the country is rendered desolate. Houses, barns, and fences are scattered over the prairie, and much live stock is killed or crippled.

On the afternoon of the 14th, a destructive cyclone visited the vicinity of Sturgis, Michigan. The storm was accompanied by violent hail and rain. A number of houses and barns were blown to pieces, several persons were killed and a number injured. Near White Pigeon a frame school-house was blown down while many children were in it. None were hurt, but the teacher slightly. At Elkhart the storm was plainly heard as it passed high in the air north of the town.

At Atchison, Kansas, a storm is reported to have done considerable damage on the 14th; also cyclones at Fredrickton and Cleveland, Ohio. A remarkable day for storms was this 14th day of May.

RAISING A GIRL FROM THE DEAD.—A Jewish lady, who did not believe in Christianity or the Messiahship of Jesus Christ, read the story of Jesus bringing back from the dead the daughter of Jairus, as narrated in Mark 5. The tears streamed from her eyes as she said, with undisguised emotion, "You English people do not understand the true mean-

ing of the word '*Talitha cumi*,' it is something like *daring*, but more tender and loving." Yes, that was the distinguishing feature of Christ's life—and the grand spring of His mighty power over men: tenderness and love for those who were sick in body and soul. He is unchangeable; His love and tenderness are the same as ever. He is waiting to save and gladden all who come to Him.—*Set.*

PROHIBITION IN BUSINESS has been adopted by a prominent firm in Kansas. The following notice has been posted in the workrooms: To our workmen: *Whereas*, Having suffered great trouble and annoyance in consequence of some of our employes injuring themselves, by the use of alcoholic liquors, thereby causing distress and suffering in their families, and defrauding their wives and children of the comforts of home, we hereby give notice that any of our employes who are seen in or hanging around drinking saloons or gambling houses, whether during working hours or at any other time, or are known to use alcoholic liquors or other intoxicating beverages in any form or degree, shall be immediately discharged by us without notice.

A CITIZEN OF MISSISSIPPI saved his wife and child in the recent tornado, in a manner singularly suggestive. The moment he saw the danger coming, he called his wife and little boy into the yard and made them lie flat on the ground and grasp some small shrubs which stood within reach: "I put one arm about my wife," he says, "while with the other I clasped a small tree, and made my son lie close up to me, and then I said to them, 'Hold on, hold on! It is for life!' and then the wind came. There was a whirl and a roar: I was shaken, and heard the crash of my falling house. An instant and it was over. I still held my wife in my arms, but she was insensible, and my boy was still nestling close up to me, but bruised and bleeding." All three escaped without serious injury, thanks to the husband's presence of mind and the prompt obedience of his wife and child. There are other storms in life from which we are anxious to shield those we love. When they approach, this citizen's example should not be forgotten. Not trusting in his own strength, he clung to a tree. So may we, while clasping thy dear ones, cling to Him who is mighty to save. (Isa 31:5.)

A RARE EXAMPLE.—Of Thaddeus Stevens, the eminent Statesman, it is said: "During the whole time of his residence in Lancaster, Mr. Stevens was an uncompromising 'teetotaler.' The following is the history of his resolution to abstain: While he was in Gettysburg, he was a member of a select circle who were accustomed to meet around at each

other's houses and spend the evenings in playing whist and drinking wine and choice liquors. One evening one of the party, a great favorite, who was cashier of the bank in Gettysburg, becoming a little inebriated, was escorted home by two of his friends, who, finding his latch-key, let him in and left him in the entry, supposing that he could find his way up stairs. In the morning when his wife came down she found him lying upon the entry floor dead. He had had an attack of apoplexy during the night. When Mr. Stevens heard of it he went into his cellar with a hatchet, broke open the heads of his wine and whisky barrels, and would never taste anything of the sort afterward. When he became an old man, and very delicate, Dr. Carpenter prescribed some alcoholic stimulants as a medicine. He absolutely refused to touch it.

How many such lessons must others have before they too will banish the accursed drink? How many brilliant minds must be shadowed, how many happy homes must be darkened, and how many loving hearts broken, before people will learn that ancient lesson of wisdom, and look not upon the wine when it is red, and so escape the sorrow of that awful hour when it shall bite like a serpent and sting like an adder.—*Set.*

COMMON SENSE IN DRESS.—Arha G. Woolson says: If your dress be too tight let it be too tight anywhere but over the region between the upper, fastened ribs and the hips. If its weight be too great, let it hang from the solid framework of the shoulders, not from the sensitive central region where there is nothing to support it. If any part be over heated let it be the extremities not this. For here lie the vital organs whose unimpeded action is essential to life—the heart, the liver, the stomach. That they may have the fullest opportunity to expand and move, they are covered only with loose flesh and a few moveable bones.

But custom says, "Let your dress be tight nowhere but in this region between the ribs and hips. Loosen your clothing over your bone-incased shoulders, from your hips to your feet having wide-flowing draperies, but bind and pinch and tighten over the lower air-cells of the lungs, over that throbbing heart.

the active liver and the expanding stomach. Fortunately, there is nothing there by the way of bones to prevent you from squeezing yourself all you choose: and only by squeezing yourself can you be made beautiful in my eyes."—*Laws of life.*

Married.

Please send marriage and death notices for insertion soon after their occurrence, and always give the name, age, and date of death.

WEAVER—NOISE.—On the 15th of April, in Walnut Creek township, Holmes Co., Ohio, by J. Zahner, Jeremiah J. Weaver and Ellen Noise both of Holmes county, Ohio.

Died.

HEPPNER.—In Reinland, Manitoba, of sore throat, two daughters of Anton Heppner. On the 19th of March, Anganeta, sick four days, aged 9 years. On the 9th of April, Anna, sick six days, aged 15 years and two months.

DUCK.—In Reinland, Manitoba, of sore throat, a son and daughter of Isaac Duck, Franz and Anna.

SCHENK.—April 25th, at Ayr, Adams county, Nebraska, Sarah Anna, daughter of brother and sister Benjamin and Anna Schenk, aged 3 months and 6 days. Buried at Roseland Meeting-house.

SOUDER.—In Johnson Co., Mo., April, 26th, of inflammation, Arvilla Souder, aged 18 years, 1 month, and 6 days. She was sick but one month, and 6 days. She was called to the spirit of a Christian, calling to her Lord to take her home. Calling the family to the bed she gently admonished them as to what a life to lead so they might meet where she was now ready to go to meet her father and sister, who but a few months ago crossed the river before her. She was buried at the Holden cemetery on the 27th.

We will miss thee, dearest sister,
Since thy voice we'll hear no more;
But you'll meet your happy kindred
On the bright celestial shore.

Mother, calm your heaving bosom,
Know it was the Savior's will;
Three places vacant in our household,
Which none on earth can fill.

ERNST.—On the 24th of April, in Noble, Washington Co., Iowa, of liver complaint, Magdalene, wife of Christian Ernst, maiden name Wenger, aged 41 years and 2 months. She lived in a firm trust in Jesus, and a hope of an eternal home in heaven. Three children went before her to the eternal world. Funeral services were held by S. Gehrig and Benj. Kichter.

GRABILL.—March 31st, near Cullom, Livingston Co., Illinois, Helena, wife of Ephraim Grabill, aged 34 years, 1 month and 18 days. Buried on April 2d. A large congregation was assembled to pay the last tribute of respect to the deceased. Peace to her ashes.

ZOOK.—April 17th, in Clinton Township, Elkhart Co., Ind. Maria Zook, widow, aged 81 years, 10 months and 2 days. She was buried on the 19th in the presence of a large congregation. Services by Levi Weaver in German, and D. J. Johns and Isaac Berkey in English, from Rev. 14: 12, 13.

STIFFLER.—On the 2nd of May, in Elkhart, Indiana, of asthma, Martin Stiffler, aged about 39 years. He had been suffering for some time, but on the afternoon of the day of his death he appeared especially cheerful and lively when in the evening he was suddenly attacked with a choking sensation, from which he never recovered. He leaves a sorrowing wife, an aged mother and sisters and brothers to mourn his early death. Services by J. F. Funk from Num. 23: 10.

THOMPSON.—On the 8th of May, in Jamestown, Elkhart Co., Indiana, suddenly, Jacobina, wife of Thompson, aged about 39 years. She had been in ill health for some time, but was about her household duties when she suddenly sank down and died. She was a Swede by birth, and leaves a sorrowing husband and a child about 6 months old to mourn her sudden departure. Services by Rev. Robinson of the Swedish church, and J. F. Funk, from Rev. 14: 13. Blessed are the dead, &c.

BURKEY.—On the 11th of April, in Coshocton county, Ohio, Elizabeth, widow of Samuel Burkey, who died 15 years ago; her maiden name was Miller, aged 82 years, 1 month and 10 days. She leaves five children living, four dead; sixteen grand-children, twelve living; and nine great-grand-children. She was a sister in the Menno-nite church for fifty-five years. She was a fond mother, and a faithful follower of Jesus, and had a desire to go to her home in heaven.

ADAMS.—On the 12th day of April, near Dalton, Wayne county, Ohio, of injuries received from a fall, Sister Elisabeth, widow of the late Bro. Joseph Adams, dec'd, aged 75 years, 10 months and 4 days. Buried in the Menno-nite burying-ground at Martin's Meeting-house, where many friends had assembled to pay their last tribute of respect to the memory of the aged Sister. She embraced religion yet in the eleventh hour, and by request was baptized and received into the church shortly before she died. Burial by Bishop Michael Horst, who also preached the funeral sermon, assisted by Bro. Adam Brenneman. Text, Rev. 20: 6.

LEHMAN.—April 30th, in the Sonnenberg church, Wayne Co., Ohio, after a sickness of nearly one year, Brother Christian Lehman, aged 78 years, 3 months and 15 days. Three sons with large families mourn the departure of their father and grand-father. On Ascension day a large number of friends and relatives followed him to the grave. Jacob Nusbbaum preached at the house, and Christian B. Steiner in the Meeting-house.

LANDIS.—Jacob Landis was born Dec. 5th, 1840, and died April 10th 1883, in York county, Pa., aged 82 years, 4 months and 10 days. Interred at Locust Grove. Services by Daniel Witmer.

HERSH.—In York county, Pa., Alfred, son of David Hersh, aged 4 months and 6 days. Buried at Witmer's Meeting-house. Text, John 10: 10. Services by David Witmer.

HERSBERGER.—On the 15th of April, near Dubois, Clearfield Co., Pa., Christian Hersberger, aged 11 months and 11 days.

SCHANTZ.—On the 26th of March, in Waterloo township, Waterloo county, Ont., of quincy, Magdalene, daughter of Isaac and Mary Schantz, aged 17 years. Buried at Eby's graveyard on the 29th.

EY.—On the 14th of April, in Waterloo Co., Ontario, of measles, Nelson, son of D. B. Eby, aged 15 years and 3 months. On account of the absence of the father, he was not buried until the 20th.

YODER.—On the 4th of May, in Newbury township, LaGrange Co., Ind., of old age, Isaac Yoder, aged 73 years, 11 months and 6 days.

He fell calmly and peacefully to sleep. Bro. Yoder was a faithful member of the Amish Menno-nite church. He kept the faith, and, we hope, has "fought a good fight." Funeral services by John Borntrager from John 5: 20-30, and 1 Cor. 15: 35.

BRENIKER.—On the 24th of April, at Altamont, Dual county, Dakota, of consumption, Katherine, maiden name Wagner, wife of Simon Breniker, aged 23 years, 9 months and 12 days. She leaves a deeply bereaved husband and four children, the youngest seven weeks old. She suffered about one year, but bore all patiently. She had no fear of death, but said The Lord's will be done. Two weeks before her death she dreamed that an angel came to her and said to her, Wait yet a little while and I will come again. A short time before her death she spoke of a sudden, and said, Oh how beautiful! On being asked what she saw that was so beautiful, she said, Oh my beautiful angel, do you not see it. These were her last words that could be understood. Funeral services were held by a blind minister—Hoisington in the English language.

BARR.—April 18th, in Ironville Lan., Co., Pa., Annie, infant of Philip and Mary Barr, aged 1 year and 1 month. Funeral on the 20th. Text, Matt. 18: 3. Buried at U. B. Church at Ironville.

KWIST.—May 5th, in Manheim Lan., Co., Pa., Bro. Moses E. Kwist, aged 53 years, 9 months and 14 days. Funeral on the 9th. Text, Rom. 14: 8, 9. Buried at Kauffman's Meeting-house. Bro. Kwist was a faithful, earnest member of the Old Menno-nite Church.

Letters Received.

WITHOUT MONEY.

Levi Blough, D. D. Hershey, J. D. Hershey.

WITH MONEY.

A.—H. F. Andrews.
B.—Daniel Buchwalter, Carl A. Borsch, H. B. Brenneman, John C. Baugher, Isaac Bricker, David Bachman, John E. Brubaker, Elizabeth Barr.
C.—Jacob Crater, John F. Charles, Adam Clark.
D.—John H. Dunlap, P. Duck, Moses Duck, Herman J. Dyck.

E.—John M. Eby, Gerhard Enns, Daniel Ebersole, Jonas Eby, John C. Eversole.
F.—Elizabeth Formwalt, M. B. Fast, David Franz, C. Fast, Peter Frisken, A. J. Fleming.
G.—M. N. Gell, Isaac Giesbrecht, John Gosan, P. H. Gort, Franklin Grob, Peter Good, David Gascho.
H.—J. H. Hackman, Noah Hofstetter, J. P. Hamilton, John Harms, H. Harler, Jacob Hoerner, Jonas Hersberger, Amos W. Horst, C. B. Herr, Emma S. Herr, Elias A. Hershey, C. E. Herr, C. S. Hauser, Leah Horning, J. M. Hershey, Ephraim Hershey, Jacob B. Hershey, Abraham Hershey, S. B. Hoover.

J.—Peter Janzen, J. M. Johnson.
K.—Abraham Kutz, Sarah I. King, Jacob Klaenen D. Klaenen, Jacob Koehn, G. Kiewer.
L.—Mrs. C. J. Livengood, John Lintner, J. D. Loewen, J. B. Linderman, Fannie Linderman, H. Loyke, B. Loewen.

M.—Emma K. Miller, Clara Miller, A. P. Moser, Eli J. S. Miller, George Munn, Paul Mandel, Amos Mast, Jones K. Meyer, B. McCain.

N.—Jacob Nusbbaum, John C. Naffziger, John Nickel, John Newcomer.

O.—M. A. O'Brien, John Oesch.
P.—A. Penner, A. Penner, A. Penner, J. Penner.
R.—John Renno, H. K. Rhoads, Gerhard Rempel, Jacob Rinsler.

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O. W. LAMFORD, Superintendent

let him take advantage of our discord

and destroy the work of God. Let all be submissive whatever humiliating or mortifying confession may be required of us. O let us confess all error to save the cause and God's honor. What are we poor worms, that we should consider our dignity and vindicate our rights at the expense of God's honor!

I do not understand that we should watch professors, and publish every wrong they may do. The Word says, "They that sin," not, *have sinned*. It means habitual sin, sins that are not repented of; open violations and transgressions, we must rebuke. We will gladly receive the same. Let us be free and tell one another our faults.

JOHN O. SMITH.

For the Herald of Truth.

WORK RIGHTEOUSNESS.

May the rich blessings of heaven be showered upon you all along the journey of life, and may you through these blessings be made to walk in the "sunshine of God's love," that you may bear fruit abundantly to the glory of God. Our Savior says, "In this is my Father glorified that ye bear much fruit, so shall ye be my disciples."

I feel to confess that I have been too negligent in writing for the *HERALD*, although I am sure that there are many brethren who can write better and more edifying articles than I can. Yet I know that this does not excuse me from doing what I can.

Brethren and sisters, let us *all* do what we can; let us each take hold of the work; let us all work together with an eye single to the glory of God, and he will surely bless our efforts.

Listen to the voice of heaven, "Awake to righteousness." Oh let us heed the voice! Be aroused, fellow pilgrims, let us not plod along the pathway of life, idly looking on. Let us try to encourage and help one another by writing our thoughts for our paper, though we may for awhile fill the waste basket. I believe that the *HERALD*, at the same time, will be filled with useful reading matter, and become more and more interesting.

There are also many other ways in which we can work "righteousness." I wish at present to notice only two more points—admonishing one another when we are together, and coming together to admonish one another.

Many who read this may not have the church privileges which others of us enjoy. To such I would say in all earnestness, Let not week after week and month after month pass away without your meeting to exhort one another and to worship together, even if only "two or three" of you can meet together in the name of Jesus. Think of his promise to be one in your midst; and "forsake not the assembling of yourselves together as the man-

ner of some is"; but exhort one another daily, (that is as I would understand whenever you have opportunity), while it is called to-day. Heb. 3: 13.

Perhaps you will now say, "I know these things should be so, but I have not the courage to do them." What! are you

A soldier of the Cross,
A follower of the Lamb?
And shall you fear to own his cause,
Or blush to speak his name?"

If this is your condition I would refer you to the admonition of Paul, "Be filled with the Spirit." And I believe it will be in you as "a burning fire," that you will become "weary with forbearing"; and you will find it a delightful work to "speak among yourselves in psalms and hymns and spiritual songs."

JOHN SHENK.

For the Herald of Truth.

WHAT MUST I DO TO BE SAVED. (Acts 16: 30)

A few words to the unconverted. The only way to be saved is to believe on the Lord Jesus Christ. The Philippian jailer was by nature like all the rest of mankind. He was a sinner. What he wanted after he saw his condition was salvation. What did the apostles tell him to do? They said, "Believe on the Lord Jesus Christ, and thou shalt be saved"—simply believe.

My dear young friends, will you not believe on the Lord Jesus and be saved? The angels in heaven would rejoice if you would come out on the Lord's side. You can not do anything towards saving yourselves, but to become willing and fall into the loving Savior's arms. Though this is an act of faith, it certainly is not working your regeneration. God is able to save and keep your souls, and there is none else who can draw you out of the horrible pit of sin. If you will believe on the Lord Jesus Christ now, you will certainly be made free.

You may have a bad temper, do you not wish to gain the victory over that? Christ will give you the victory. Some say they cannot help getting cross and swearing; well, let Jesus keep you from it. The trouble is, people do not know that Christ is a deliverer. The Son of God came to keep you from sin, as well as to forgive it. Some of you may say, I am afraid I can not hold out; Christ will hold out for you. There is no sin that you can name but Christ will deliver you from it perfectly.

You may have tried to break off from some sin or other and have failed; now if you give up all hope and stop merely trying, putting your whole dependence in God, you will be strengthened by grace from above, and you will conquer. You should trust Him and let Him do the work for you, then how quickly salvation will come!

I have been a Christian for nearly three

years, although a poor one, and O how precious the Lord has been to me! When in sorrow and in trouble, he would always help me through if I would ask him. O the joy that Jesus gives! If you did but understand what a lost soul is, and what it means that Christ had to suffer so much for you; if you could realize the reward of a saved soul, and the punishment of a soul that rejects the Savior; you would say that your soul was worth being saved.

O how miserable and unhappy would you be if you were ushered into eternity this moment without God and without hope! My dear friends, I hope to meet you all in heaven; so believe on the Lord Jesus and be saved. Your sister in Christ.

E. PLANK.

For the Herald of Truth.

LIGHTS IN THE DARKNESS.

On returning from my work on dark evenings, how cheering it was to me to see bright lights shining from the windows of the houses along my way. Although they did not cast much light upon my path, they served me as guides, and cheered me with the prospect of reaching home.

Often have I thought while thus walking along, how it encourages the Christian pilgrim to see lights shining from the lives of his fellowmen. Good words and actions are bright lights which guide the traveler on his way to the Celestial City. It is the Christian's duty to keep these lights shining that no traveler may lose his way because of his neglect.

Some houses do not show out any light. Some, while there are lights within them, are all darkness without because the lights are obscured by curtains. These are of no benefit to the benighted traveler.

There are very few houses that have no lights at all at nightfall, but how many seem to have none. How many there are who darken their deeds with sinful indulgences, so that the world looks upon them as entirely dark, destitute of all light! In this the world is not much mistaken for they keep their little light all to themselves.

Let the Christian therefore keep the thinnest curtain removed from before his godly deeds that he may shine brightly out upon the dark pathway of life.

How often are we cast into deep gloom, and clouds of trouble hang over us, and we are enshrouded with intense darkness! But suddenly, when we are almost discouraged, a bright light bursts upon our path, and we cheerfully resume the labors of our journey with renewed courage and invigorated zeal.

It is the duty of every Christian to "let his light so shine before men that they may see his good works and glorify,"—not himself or his works,—but "our Father which is in heaven."

JACOB A. RESSLER.

For the Herald of Truth.

WHAT IS LIFE.

What is life? A span of sorrow,
Full of trouble toil and care;
And we know not but to-morrow
Brings us some great ill to bear.
Satan may hold out temptations,
His our pathway may invade,
And our carnal inclinations
Plunge us to eternal fate.

Life is short and time is fleeting,
Moment after moment flies;
Each succeeding day we're greeting,
Bears us nearer to the skies,
If a pious life we're living:
Then, at death we've nought to fear—
'Tis the soul to Jesus giving,
When his welcome voice we hear.

Life is but an empty vapor,
And the earth is not our home;
Here come sorrow, care and labor,
Till no longer here we roam:
But if we have faith unshaken
In the Lord, the Ever Blest,
To our home we shall be taken
To enjoy eternal rest.

A. METZLER.

For the Herald of Truth.

GO AND PRAY.

Go in thy life's young morning,
When happiness flings brightest
sunshine around thy path, when
bright flowers blossom 'neath thy
feet, and happy birds fill the air
with sweetest melody, when no
cloud is visible upon the horizon,
when all earth is bright and beautiful,
and thy heart o'erflows in joyous,
happy song. Go watch and
pray, thou art standing upon "En-
chanted Ground," probably the place
where Bunyan's Pilgrims became so
drowsy. Go to thy Father, hum-
bly thank him for His gifts, and
ask Him to help thee bear the cup
of joy with a steady hand and to
remember that he alone is the au-
thor of all true happiness.

Go when thy skies are suddenly
overcast by unexpected clouds
and the storm whistles wildly
around thee; when birds and flow-
ers but seem to mock thy grief, and
nature, in all her respondent glory,
fails to awaken one note of joy in
thy heart; when thy star of hope
has seemingly forever set. Go and
pray. Lift up thy heart, and re-
member there is a Star of Hope
whose lustre has never been dimmed,
whose bright beams pierce the
deepest gloom, and fall cheer-
fully upon the heart, directing the
gaze of the weary earth-wanderer
heavenward. It is the Bright and
Morning Star.—The blessed Star of
Bethlehem. Go and remember that

the cup of bitterness has been pre-
pared in mercy by a loving Father-
er's hand to bring sweetness to thy
soul.

I once heard a minister say that
some persons never pray unless
they get into trouble. They go
through a form of prayer, more
from habit than from love and de-
sire. I believe he was right. When
our life is attended by continued
prosperity, we are apt to grow cold in
our love to God, and lose our hearts
among the gods of this world. But
when the blow has been dealt, that
shattered our idol, we are stunned—
we are grieved into despairing si-
lence. The human heart must have
love and sympathy, and whither
shall we go to seek it now? On the
earth? Ah no; tried friends have
proved untrue, but higher up, above
the clouds, we meet the Father's
smiling face, here we may bow in
adoring worship, and cling to the
hand in happy trust, which hand
is promised to lead us through the
trackless waters.

We in the spirit as the children of
God, are like a child in the natural
sense. How vividly, to-night are
portrayed upon memory's pages
scenes from the life of childhood, of
little griefs, little cares and little
disappointments, that to the child-
heart were magnified into great evils.
How swiftly did the little footsteps
tend homewards, how swiftly seek
their mother's fond cares and loving
words of whispered consolation!
So we, as Christians in seasons of
sorrow, seek our refuge in the "Eter-
nal God;" for even "as a mother
comforteth, so will He comfort us."
If then to-night the waves of sorrow
roll high, and thy soul is battling
with its grief, if the darkness of mid-
night seems to cover thee, go to Je-
sus and pray that thy faith fail not.
Lay down thy poor, trembling,
doubting, rebellious heart and be-
lieve that all is for the best, and
that He is leading thee to thy ful-
lest blessedness.

God helps us poor weak creatures
that we can yield ourselves whol-
ly to his care, may he pity and for-
give us for having doubted his mer-
ciful providence. We confess him
as our Father, but what ungrateful,
unloving children we sometimes are!
We will ask for grace to rise higher,
and to remain passive in the hands
that are fashioning us for heaven.
Go and pray dear brother, dear sis-
ter, for you and for me.

"For one thing only, Lord, dear Lord, I plead,
Lead me aright;
Though strength should failer, and though
Heart should bleed
Through Peace to Light."

BARBARA HERR.

For the Herald of Truth.

WHAT WILL THE HARVEST BE?

"Whatsoever a man soweth, that
shall he also reap." Gal. 6: 7.

Seed time is now at hand in this
day of grace, and all we who have
come to years of maturity are sow-
ing spiritually, which will bring
forth a harvest to reap. What we
sow that shall we also reap. If to
the flesh, we shall of the flesh reap
corruption, which will be a harvest
of eternal misery. But if we sow to
the spirit we shall reap life everlasting,
which will be a glorious har-
vest.

I trust we all wish to be partak-
ers of the fruits of a harvest sown
to the spirit when our life's pilgrim-
age is over, to share the joys of
eternal life.

But how few are willing to sow to
the spirit to take upon themselves
the yoke of Christ which is easy,
and his burden which is light.

Perhaps too many think they are
serving God when they really are
not, and deceive their own souls.
Not all that say, Lord, Lord, shall
enter the kingdom of Heaven, Oh
what a disappointed harvest will
come to such! It matters not what
we think nor what we intend to do,
if we do not go to work; for we
must first sow to the Spirit before
we can reap thereof. How necessary
it is then that we examine our-
selves closely to see what seed we
are sowing, since the harvest will
be like the seed we sow whether we
are aware of it or not.

EMMA M. HERSHEY.

YET ONCE MORE.

Suffer me to ask a question, "Are
your sins forgiven? Are you saved
and at peace with God?"

Eternity is at hand, its numbered
years, its endless pleasures, its un-
ending woes. One after another is
going to the grave. Who will be
the next? Are you ready?

Earthly possessions, whether
great or small, must be left behind.
You brought nothing into the world,
and it is certain you can carry
nothing out, unless indeed it be

your sins. Solemn thought! You may carry them with you into eternity, to be answered for at the great white throne.

No unforgiven, no unsaved, no unreconciled soul can ever be in the glory of God with Christ. There is no room for such there.

Justice points to your sins. Deny them you may not, you cannot, you dare not. The record of them is on high; guilty and lost you are.

But there is *precious blood*, that cleanseth from all sin, precious blood that maketh atonement for the soul. It is the blood of Christ, God's spotless Lamb. Washed in that blood you will be whiter than snow.

Though justice seemed to close the door of heaven against us because of sin, God has come out in love, and given His own Son to be the propitiation of our sins. The door is now wide open, and mercy and truth, righteousness and peace, lovingly invite us to enter. There is no barrier now on God's part to the sinner's return, none whatever; and, as if He would crown this grace with undying glory, He Himself beseeches us to be reconciled to Him.

Oh, then, come and be reconciled to God! He waits to be gracious. No righteousness on your part does He ask for first. The father ran and fell on the neck of his prodigal child, and kissed him, when in his rags. Kisses and embraces still await repenting prodigals; the best robe too, and the shoes, the ring, the fattened calf, and all the joys of the father's house. (Luke 15.)

Refuse not Him that speaketh. Yield to the entreaties of His love, ere the golden hours glide away, with wasted opportunities, never to return. "To-day, if ye will hear His voice, harden not your heart."

Ah, reader, this appeal is to you! God speaks to you once more. He would not give you up. Shall it be in vain?

"Yet there is room!" Still open stands the gate.
The gate of love: it is not yet too late.
Room, room, still room!
Oh, enter, enter now!

—The Salvation of God.

For the Herald of Truth.

THE PAST, PRESENT, AND FUTURE.

There is none, no, not one, of my many readers who is not deeply interested in these three divisions of time. Although

small the words may appear, yet it behooves every one of us to examine them closely.

The past.—Look at the grave yard and see records that time has left behind. We need not go far back to the death line. Here all who have ever lived have ended their earthly career. Here their bodies lie buried, returning to dust. Here lieth the wise and the fool, the young and the old, the righteous and the wicked. All have gone the way of all the earth. All that is left at present is the marked grave, which is a record of the past. But what is all this to us? It is a lesson in which we are all interested, for by it we see clearly that we have no abiding city here.

The past is gone, but the dead shall live again. They that sleep in the dust shall awake; all must appear before the Almighty Judge and receive their final reward. All yesterday is gone. Time lost is lost forever; past opportunities of doing good and getting good are gone forever. Our past is recorded, whether good or evil. Oh could time be recalled, how often would we change a deed, a word, or even a thought; but, alas! it is too late. Every day a page of the memoranda of life is turned, and what is written is written; what we have sown we have sown; and can alone be changed by the blood of Jesus. Oh how necessary is it then that we examine our past lives to see what report they have carried to heaven.

But what of the *future*? We know not what a day may bring forth. To-day we live, to-morrow we may die. The future is concealed to some extent, yet the lesson we learn from God's word and the past teaches us that we must die, and after death will come the life Eternal or Eternal death. This we know, and this is enough if we are wise. How much of joy or sorrow there may be for us in the future we know not; whether our path will be strewn with roses or with thorns we cannot tell. What opportunities for improvement in religious labors or what hindrances we may have, we know not. How much of life yet remains, we cannot tell. A person may plant and build, and lay up goods for many years, and yet to-day may be his last, to-night his soul may be required of him.

Since then the past is gone, and there may be no future for us in this life, it behooves us to improve the *present*. God in His mercy offers salvation now. Now is the accepted time, now is the day of salvation. Seize thou, O Seize, the angel (time) as she passes, nor suffer her to go until she bless thee. The present includes the vast concerns of the Eternal state.

"Destroy it not, there is a blessing in it. Throw years away, the present seize."

Now is the accepted time! God will accept you now. He nowhere promises to accept you to-morrow. In connection

with time think of the value of your soul; think of Jehovah and his love; think of Christ and his precious blood; think of heaven and its eternal blessedness, of hell and its torments! Know that upon present conduct rests your eternal destiny. What are you sowing, what are you working, what art thou treasuring up? Let conscience answer! Think of the past and all its guilt—of the future and its great uncertainty, and of the present as your own! To-morrow may be too late. To-day you may wash away your sins, calling upon the name of the Lord; be inspired with new life, rejoice in glorious hope, enroll your name among the children of God, and become a glorious citizen of heaven. Improve the present.

A. H. KAUFFMAN.

NEARER UP TO JESUS.

It was a beautiful reply, one fraught with richest meaning, which a poor man, when sorely tried in God's furnace by poverty, bodily suffering, and a great mental anxiety, gave to the question, "How can you endure such protracted suffering? What sustains you under these terrible trials?"

"I just stand near up to Jesus!" Near up to Jesus! Ah! that was the secret of all his strength, his patience and his endurance! Trials lose half their bitterness; earthly loss becomes heavenly gain; bodily anguish the occasion for songs and praise; while doubt, temptation, and fear give place to faith, victory, and perfect peace, when the Christian can say from his heart:

"Blest is my lot, whatever befall:
What can disturb me, who appal,
When, as my strength, my rock, my all,
Savior, I cling to thee."

The closer to Jesus the greater our safety, the fuller our joy, the richer our experience. Resting near the great, throbbing heart, we can defy the world, the flesh, and the devil. Sin will have no dominion over us and though for a season, it may be, we are in heaviness through manifold temptations, yet no weapon of the adversary can ever reach or harm us, if we keep near to Christ, our one eternal Rock of refuge.

Nearing up to Jesus means *Christian progress*. The nearer Christ the nearer heaven. Every step toward him is an upward step, a fresh victory gained over self and sin.

It means safety. The closer to him the farther from Satan—the nearer an Almighty protecting arm.

It means peace. "Thou wilt keep him in perfect peace whose soul is stayed on Thee." We cannot stay our souls on Christ unless we get close to Christ.

And so if we would make progress in holiness, be kept from evil, be cleansed from sin, know the full sweetness of a calm, abiding peace, let us, at all times, under all circumstances, keep "near up to Jesus."—Selected.

A VOICE FROM HEAVEN.

I shine in the light of God,
His image stamps my brow; [trod.
Through the shadows of death my feet have
And I reign in glory now.
No breaking heart is here,
No keen and thrilling pain.
No wasted cheek, where the burning tear
Hath rolled and left its stain.

I have found the joys of heaven,
I am one of the angel-band;
To my head a crown is given,
And a harp is in my hand;
I have learned the song they sing,
Whom Jesus hath made free,
And the glorious walls of heaven still ring
With my new-born melody.

No sin, no grief, no pain—
Safe in my happy home,
My fears all fled, my doubts all slain,
My hour of triumph come.
Oh, friends of my mortal years,
The trusted and the true,
You're walking still the vale of tears,
But I wait to welcome you.

Do I forget? Oh, no;
For memory's golden chain
Shall bind my heart to the hearts below,
Till they meet and touch again:
Each link is strong and bright,
While loves electric flame
Flows freely down, like a river of light,
To the world from whence I came.

Do you mourn when another star
Shines out from the glorious sky?
Do you weep when the voice of war
And the rage of conflict die?
Why then should your tears roll down,
Or your heart be sorely riven,
For another gem in the Savior's crown,
And another soul in heaven?

THE SANHEDRIN IN THE TIME OF THE APOSTLES.

BY REV. CHRISTIAN D. GINSBURG, LL. D.

Of all the ancient Jewish institutions there is none which is of greater interest to the Bible student than that of the Sanhedrin. Though the name Sanhedrin, which technically denotes the great representative body assembled within the precincts of the temple, is not to be found in the Authorized Version, yet it occurs in the original no less than twenty-two times in the Gospels and Acts of the Apostles, where it is uniformly but inadequately represented by the expression "council." It is from our Savior's lips that we first hear of this venerable assembly and their functions, in the canonical Scriptures. "Thus when Christ admonishes his disciples to abstain from every manifestation of contempt for their fellow-brethren, he declares that 'whoever shall call his brother Raca (that is, a fellow devoid of morals and knowledge) shall be amenable to the Sanhedrin.'" Matt. 5: 22. The other references in the New Testament to this venerable assembly will be best understood when we have described its constitution and functions.

2. It is to be remarked, at the outset,

that there were two kinds of Sanhedrins—the one was the Great or Supreme Sanhedrin, and the other was the small Sanhedrin. As these two bodies differed in their organization, constitution, and jurisdiction, and as the references in the New Testament are sometimes to the one and sometimes to the other, it will be necessary to describe them separately.

3. The Great or Supreme Sanhedrin consisted of seventy members and a president, called *nasi*; that is, prince or patriarch. Hence it is sometimes spoken of as the Sanhedrin of seventy-one members, thus including the president, and sometimes as the Sanhedrin of seventy, exclusive of this patriarch. To understand the constitutions from which these members were chosen, it is necessary to remark that from time immemorial the Jewish commonwealth was divided into the three following classes: First, the priests.

These, by virtue of their being descendants of Aaron and of the tribe of Levi, were the ministers of the sanctuary, and enjoyed certain privileges in the community arising from the services they rendered in the private life of the laity. Second, the Israelites. They were the people at large, and consisted of all the other tribes. They were distinguished by their princes or chiefs of the several tribes, and by the heads of the families called in the Bible "the elders" or "rulers," because they managed the affairs of their respective clans. The third class consisted of the literary laity. This body constantly increased its ranks from the members of every tribe. By their devotion to the study of the Divine Law in all its various branches, these students of Scripture and of the traditions of the Fathers became the interpreters of the law in ecclesiastical and civil matters. They were the custodians and transcribers of the Sacred Text. Hence they are called in the Bible the "lawyers," or the "scribes."

4. The first class, or the priesthood, which was divided into twenty-four courses or orders, each of which served in the temple in rotation for a week, commencing its service on the Sabbath (1 Chron. 24: 1-9; 2 Chron. 23: 8; Luke 1: 5), was represented in the Sanhedrin by its four and twenty chiefs. These are called in the Bible "the chief of the fathers of the priests." The second class, or the laity, were represented by their four and twenty elders, whilst the scribes had two and twenty members in their august assembly.

5. To belong, however, to one of these three classes was simply a preliminary necessity. Besides being a chief priest, or elder, or scribe, the following qualifications were necessary to be elected a member of this assembly of notables: The candidate had to be of an unblemished moral reputation, and without any

physical blemish. Blindness of an eye, or even squinting, or lameness of one foot, or even a repulsive appearance, was a disqualification. The applicant had to be the legitimate offspring of Jewish parents, in the prime of life, and wealthy. One who placed dice, lent money on usury, or flew pigeons to entice others, was disqualified. He had not only to be a married man, but a father of a family, so as to be able to sympathize with domestic affairs. He had to be learned in the Divine Law and in divers branches of secular knowledge, and be master of several foreign languages, so that the Sanhedrin might not be dependent upon an interpreter when a foreign question came before them. He was, moreover, required to have been a judge in his native town, and to have been promoted thence to the Small Sanhedrin which sat at the entrance to the temple hall.

6. The newly-elected member had not to go through any special ceremony of ordination, since the ordination which he had received from his teacher on his appointment to a judgeship at his native town was deemed sufficient. About thirty years before Christ, however, the power to ordain, which had up to that time been vested in every teacher, was conferred upon Hillel I., the president of the Sanhedrin, so that no one could henceforth be ordained without the sanction of the patriarch. With the permission of this functionary, any member of this assembly of notables, assisted by two non-ordained persons, performed this ceremony, not by the laying on of hands, but by calling him Rabbi, and by their saying to him, "Behold, thou art ordained, and hast the authority to judge even cases involving pecuniary fines." The chain in the succession of ordination, however, was broken during the presidency Hillel II., A. D. 330-365.

7. In the earliest time of the Jewish commonwealth the seventy-one members elected the most distinguished of their number as president, and the next in distinction as vice-president. The former of these two high functionaries was also styled *nasi* (that is, prince, patriarch), because he represented the civil and religious interests of the Jewish nation before the government abroad and before the different Jewish congregations at home: whilst the latter was called "the father of the house of judgment," because he led and controlled the discussions on disputed points. The only one ineligible for the presidency was the king, because, according to the Jewish law, subjects were not allowed to contradict or differ from the monarch. This rule, however, did not apply to the high-priest, who could be elected president, provided he possessed the necessary qualifications. Besides these two high officials, there was a referee, who examined the cases before they were brought before the Sanhedrin.

There were, moreover, two notaries, and several menial officials corresponding to lictors, who are alternately called in the New Testament "servants," "officers," and "ministers" (Matt. 5:2; 26:58; Mark 14:54, 65, etc.).

8. The Sanhedrin held its sessions in the hall of squares which was situated in the center of the south side of the temple court, between the court of the priests and the court of the Israelites, and had doors into both these courts. With the exception of the Sabbath and festivals, these sessions were held every day, from the termination of the daily morning sacrifice till the evening sacrifice. On these occasions the president sat on an elevated seat; on his right sat the vice president, and on his left the referee, whilst the members were seated on low cushions, with their knees bent and crossed in Oriental fashion in a semi-circle, according to their respective ages and attainments. They could thus see each other, and also be seen by the president and vice-president. Twenty-three, or one third of the entire number, formed a quorum.

9. Besides being the depositaries of the legislative enactments which were called forth by the development of the domestic institutions and foreign relations of the Jewish commonwealth, the Sanhedrin had both to interpret and administer the Divine Law in its ecclesiastical and civil bearings upon the daily life of the community. All questions of orthodoxy or heterodoxy, all disputes about morality and immorality of private individuals, every pretension to prophecy or miraculous gifts on the part of any Israelite, the legitimacy to perform the duties of priesthood, the necessity to extend the precincts of the temple or the boundaries of the holy city, the desirability of going to war with any foreign nation, and even the conduct of the king, all these came within the jurisdiction of the Sanhedrin. Though sitting at Jerusalem, the jurisdiction of the Sanhedrin was recognized, not only by the Jews throughout Palestine, but by all those who resided in foreign countries, so that their decisions secured unity of faith and uniformity of practice.

10. In trials of capital offences it required a majority of at least two to condemn the accused, and the verdict of guilty could only be delivered the day following the trial, to enable the Sanhedrin carefully to go over again the whole evidence. The Sanhedrin who found the verdict had to fast all day, and the criminal was executed the day after the sentence of death was passed on him. This leniency, however, was not extended to one who gave himself out as the Messiah, or was proved to be a false prophet, or promulgated false doctrines. The trial of such an offender was generally reserved for the forthcoming festival, when all the Israelites came up to Jerusalem. The

accused was then tried in the presence of the pilgrims; he was condemned and executed the same day on the festival, so that "all the people shall hear, and fear, and do no more presumptuously." Deut. 17:13. But even to such a criminal a stupefying beverage was mercifully administered before his execution, to deprive him of consciousness and lessen his pain. In latter days, however, the sentence of death passed by the Sanhedrin had to be confirmed by the Roman procurator.

11. Whatever we may think of Jewish tradition, which affirms that the Sanhedrin is a Mosaic institution based upon Exodus 18:24-26, Numbers 11:16-24, still both the several classes and the number of members which constituted this assembly of notables are alluded to in the Old Testament scriptures (Jer. 26:8, 16; Ezek. 8:11; Ezra 6:8; 2 Chron. 19:8, 11). The chain of presidents, however, can only be traced uninterruptedly to about 170 B. C. For about a hundred and forty years the members, as we have already remarked, elected the president from one of their midst. Thirty years before Christ, however, the presidency of the Sanhedrin became hereditary in the family of Hillel I. for fifteen generations; that is, from 30 B. C. to 425 A. D.

12. To enable the student of the Bible and of the early history of Christianity to see with which of the Jewish patriarchs the important events in the lives of Christ, the apostles, and the apostolic fathers synchronize, we subjoin a list of these fifteen presidents of the Sanhedrin with their dates of office:

1. Hillel I.....	B. C. 30 A. D. 10
2. Simon I. b. Hillel I.....	A. D. 10-30
3. Gamaliel I. b. Simon I., the teacher of St. Paul.....	A. D. 30-50
4. Simon II. b. Gamaliel I.....	A. D. 50-70
5. Gamaliel II. b. Simon II.....	" 80-116
6. Simon III. b. Gamaliel II.....	" 140-163
7. Jehudah I. the Holy b. Simon III.....	" 163-193
8. Gamaliel III. b. Jehudah I.....	" 193-220
9. Jehudah II. b. Simon III.....	" 220-270
10. Gamaliel IV. b. Jehudah II.....	" 270-300
11. Jehudah III. b. Gamaliel IV.....	" 300-329
12. Hillel II. b. Jehudah III.....	" 330-365
13. Gamaliel V. b. Hillel II.....	" 365-385
14. Jehudah IV. b. Gamaliel V.....	" 385-400
15. Gamaliel VI. b. Jehudah IV.....	" 400-425

From the destruction of Jerusalem, however, to the death of the last president, the Sanhedrin held its last sessions in different cities of Palestine.

13. There were also small Sanhedrins, consisting of twenty-three members, who were appointed by the Great Sanhedrin. Every town or village in Palestine, which had no less than one hundred and twenty representative men, had a smaller court, which held its sittings on Mondays and Thursdays in the market-place, or in a room adjoining the synagogue. There were two such courts in Jerusalem itself; one sat at the entrance to the temple mount, and the other at the entrance to the temple hall. With the exception of certain capital offences which belonged

exclusively to the jurisdiction of the Great Sanhedrin, the Small Sanhedrin had the power to judge both civil and criminal cases, and there was no appeal against their decision to the Great Sanhedrin. It was only when the judges were divided in their opinion that they themselves consulted the Great Sanhedrin. In such a case the decision given by the supreme court was absolutely binding upon the judges of the Small Sanhedrin. As a rule, the members of the Small Sanhedrin were elected to fill up the periodical vacancies in the Great Sanhedrin.—S. S. Times.

WASHED, PURIFIED, TRIED.

The soul defiled by sin feeling its weight of guilt and realizing its own helplessness and inefficiency to cleanse the crimson stain, comes to the fountain which ever lies open, by faith plunge in the crimson tide, there losing all the guilty stain, rises washed, purified and made white in the blood of the Lamb, and henceforth the song of the redeemed soul shall ever be:

"The cleansing stream I see I see,
I plunge and oh! it cleanses me."

Yes, though many may speak slightly of the blood and trample it under their feet, ignoring the idea of blood cleansing, yet to the soul thus washed, nothing is so sweet; no song ever thrills the happy soul with such rapture, and bursting spontaneously from the heart comes the joyous strain:

"Ere since by faith I saw the stream,
Thy flowing wounds supply.
Redeeming love has been my theme,
And shall be till I die."

Oh yes, we begin the song of redemption on earth, and as we love here to trill the songs which speak most of the redeeming blood so when we join the blood-washed throng and cast our crowns at the feet of Jesus crowning Him Lord of all, will not the song we begin here be consummated in one grand burst of praise? Unto him that loved us and washed us from our sins in his own blood, be glory and dominion forever and ever.

But after we are washed we must be tried, for the trial of our faith is more precious than of gold tried; so God puts us in the furnace fires of affliction and we realize how weak and helpless we are; but still trusting we find the form of the Son of God with us, and we come out unharmed but stronger to bear the storms of life. Then again the

tempter comes with some pleasing temptation. We for a moment look at it, and taking courage he presents it in all its attractiveness until we are almost ready to yield, but remembering the promise, "Blessed is he that endureth temptation, for when he is tried, he shall receive the crown of life," we look to him who has said "Ye shall not be tempted above that ye are able to bear," and with the temptation he will make a way for escape; and thus leaning on our beloved we shall come up out of the wilderness, fair as the moon, clear as the sun, terrible as an army with banners. Yes, washed until the king shall say, thou art fair, my love, there is no spot in thee. Tried until the refiner can see clearly his own image stamped on our hearts and with banners floating on the breeze we can triumphantly sing:

"Oh bear my loving soul to him,
Who bled and died for me,
Whose blood now cleanses from all sin,
And gives me victory."

—Living Epistle.

For the Herald of Truth.

BEARING THE CROSS.

How many who claim to have enlisted under the blood-stained banner of King Emmanuel, are not willing to fight through the battle, nor yet to bear, only for a short season, the cross of Jesus! As long as all is sunshine, and flowers are blooming along the pathway, the soul's steadfastness may seem unshaken; but let trials and tribulations arise, let the battle grow fierce, and, alas, how few you find who are willing to bear the cross! The soul's affinity to the Savior is then made manifest, and if we are able to hold out faithful, through all temptations and adversities "It will only make the crown the brighter to shine if we have the cross to bear."

What will it avail us if, like the stony ground hearers, we gladly receive the word for a season, but as soon as the scorching sun rises above the horizon, the young, tender plants are scorched and wither away? What recompense can we then expect? Then, if we hold out, will the process of refinement begin. The heart will become purer and united more closely to God, our Preserver, and though the burden may appear heavy for a season, the burning heat of the day will soon be passed, the evening will approach, and soon the bright morn of a more beautiful day will dawn. Yes, the day of everlasting sunshine will begin and the crown will supercede the cross.

Glorious triumph! Who would not try to conquer through the raging battles, and meekly bear the cross for a season,

for the consideration of the glorious reward that is promised to all who fight the good fight and keep the faith until the battle of life is ended!

If we a crown expect to wear
When life's hard battle's fought.
We here the cross must meekly bear,
As Christ himself has taught.

A. M.

SONS GONE ASTRAY.

"I am especially touched by the fact that so many letters come to me from mothers whose sons have gone astray."—*Iranacius' Letter.*

This wail of desolation, this yearning for the prodigal is about us on every hand and doubtless in every village and town and city in this broad land may be found Rachel weeping for the children, always hoping to reclaim the wanderer and refusing to be comforted.

Now, since it cannot be denied this desolation of happy homes is so far spread, is not the conclusion forced upon us that we fail to get at the true cause of this going astray?

We do well in battling with sin wherever it exists; but are not too many well-intended efforts aimed at the evil as it flows along the broad, powerful stream rather than at the source, the little brook or rivulet easily dammed, and so directed whatever may be most desirable? Maternal love is most solicitous in its yearnings, particularly for the wayward child; and yet from its very intensity too often takes any but the right course with the object of its affection.

A pious mother, upon being told by kind friends that her young son a mere lad, should not be permitted to frequent the village streets, for fear of forming bad associations, replied that "she did not like to forbid him, for she feared he would disobey her, but when he was away she always asked God to keep him from harm." Nor is this good mother very unlike hundreds and thousands of others many of them, doubtless, with truer ideas of government, but all failing to realize that God helps those who help themselves.

With three dear little children of my own, and a fair idea of dangers lurking in their paths before they arrive at the ages of maturity, I have long been accustomed to give partic-

ular attention to everything pertaining to the government of children, and I do unhesitatingly say to mothers of our country: You would have far less occasion to mourn for sons and daughters gone astray if you would only insist upon implicit obedience from earliest infancy.

The little one just steadying itself by your chair, is learning something every moment of its life—if nothing good and beneficial to its manhood or womanhood, then some bad habit, which unless corrected, soon gathers to itself other habits equally bad, until a character for wickedness and disobedience is formed, that a whole lifetime of effort on your part cannot control.

I think this starting the little ones right to be by far the most important object of our lives, and it is one of the most difficult to handle judiciously and with a fair prospect of being attended with success.

Mothers pay too little attention to the first few years of childhood; they fail to properly get hold of the fact that the little minds and wills begin to shape themselves very early, and that the inevitable laws which cause the tree to be as the twig was inclined, make it almost impossible to form good and faithful men and women from disobedient children.

Ours is a quiet Connecticut village, and our household one seldom seen. We have the great-grand-mother, formerly a missionary to the Sandwich Islands, a short account of whose going out to these islands, in 1816, was published in the *Observer* some years ago. Her daughter the grand-mother, and her grand-daughter the mother of three little children, spoken of above, constitute four generations living under one roof—the youngest three years, and the oldest ninety.

Under the circumstances, it may be readily seen that the discipline of the children is none of the easiest; and yet I am free to say that I fear nothing in their early training so much as their possibility of acquiring habits of disobedience, commencing first with trifles almost too insignificant to notice, but, rapidly and imperceptibly increasing in strength, till parental authority is entirely ignored, then the going astray is easily foreseen.—N. Y. *Observer*.

HERALD OF TRUTH.

June 1, 1883.

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THOSE OF OUR SUBSCRIBERS who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

Entered at the Post Office at Elkhart, as second class mail matter.

WORDS OF CHEER.—We have some back numbers of Words of Cheer which we will send to Sunday Schools for distribution at 50 cents per 100.

SUNDAY SCHOOL QUESTION BOOK.—Our Sunday School Question Books are now used in many of the Sunday Schools throughout our church and are giving good satisfaction.

We recommend them to all those interested in the Sunday School cause, as an excellent help to the work of the teacher and superintendent. We invite those interested to send for copies for examination. The books will be sent by mail post paid as follows:

Infant Lesson Book, Single Copy	.06
“ “ “ Per Dozen	.70
Primary Question Book, Single Copy	.10
“ “ “ Per Dozen	1.15
Intermediate Quest. Book, Single Copy	.15
“ “ “ Per Dozen	1.70
Bible Class Book, Single Copy	.20
“ “ “ Per Dozen	2.25
“ “ “ Per 100 by Exp.	15.00

THE BIBLE SCHOOL HYMNS AND SACRED SONGS for Sunday Schools and other religious services, by C. H. Brunk. The above is the title of our new hymn and tune book for Sunday Schools. The book is now ready for delivery and a number of orders for it are already filled. The work is well gotten up, on good paper, and well bound, and the contents are well adapted for the purpose designed. We ask our friends to send for a copy for examination. The price is 25 cents per single copy or \$2.75 a dozen postage

prepaid. By Express, express charges to be paid by the purchaser \$2.50 cents a dozen. Address

MENNONITE PUBLISHING Co.
Elkhart, Ind.

CORRECTION.—The prices given in the last number for BIBLE SCHOOL HYMNS AND SACRED SONGS were not correct. The price of the Book is as follows:
Single Copy postage prepaid .25
Per Dozen Copies postage prepaid 2.75
“ “ by Express, charges to be paid by the purchaser 2.50

THE AID PLAN, originated by the Indiana Conference of last fall, for the purpose of the Brotherhood aiding each other in case of loss by fire, may now be considered as actually in force, property to the value of about two hundred thousand dollars having already been entered. We trust the brotherhood will interest themselves in this plan in preference to putting their property in insurance companies. Those desiring more definite information can obtain it by sending to this office for a little pamphlet giving them full instruction on the subject.

A TELEGRAM has just been received informing us that Bro. G. Z. Boller, of the Haw Patch church, Noble Co., Ind., has died and will be buried on Friday, June 1st.

BROTHER C. H. Brunk, of Dale Enterprise, Va., who has been teaching singing in Fayette Co., Pa., recently, wrote from North Lima, Mahoning Co., Ohio, on the 25th of May. He states that he had one school in that vicinity, and expected to organize another on the day he wrote. He will likely go no farther west before harvest.

SNOW.—On the morning of May 22nd, the snow measured nearly nine inches in Allen Co., Ohio. There was but little snow in this county, but the weather was cold, and there were several frosts during the week that followed, but they did little injury.

MISTAKES.—By some oversight a number of errors occurred in the article entitled “Sunday School” in the May 1st No. We hope the writer will pardon us and that the readers succeeded in getting the writer's meaning.

CHURCH NEWS.

COMMUNION services were held in Sherrick's Church, Allen county, O., on the 27th of May.

THE BRETHREN, Henry Shaum and Christian Christophel of Elkhart county, Indiana, attended Conference in Stephenson county, Illinois on Friday, May 25th.

GREAT INTEREST.—A correspondent writes from Allen Co., Ohio, that there is unusual interest manifested in their Sunday School this season.

SUNDAY SCHOOLS.—A Sunday School has been organized in Bro. Joseph Yoder's Church north of Bristol. Schools have also been organized recently, in the Yellow Creek Church and one at Shaum's Church, in Elkhart Co., Ind.

FROM LANCASTER Co., PA.—The Old Meeting-house at Weaverland is being taken down this summer and a new and larger one built in its place. The church seems to be prospering and is one of the largest and most influential churches in the state.

FROM WHITESIDE Co., ILL.—The brethren here have again organized their Sunday School, and elected Bro. Henry T. Nice superintendent. May the School become an instrument in the hands of God, through which many souls shall be brought to the Savior.

FROM MONTGOMERY Co., PA.—On Whit-Sunday the Communion of the Lord's Supper was observed in the Franconia church. A very large number of brethren and sisters participated in the sacred ordinance. May God direct every soul in the way of righteousness and truth.

DEACON ORDAINED.—On the 8th of May, a deacon was chosen and ordained in the church, in Allen County, Indiana. Three brethren were in the lot, which fell upon Bro. Peter Witmer. May the Lord bless and strengthen him in his calling, so that he may be a means of much good to many souls.

THE CHURCH IN RAINHAM and South Cayuga, Ontario, were favored with a visit from Brother Daniel Brundage, of Kansas, who preached for them twice on Friday the 4th of May. Bro. Elias Snyder, of Waterloo Co., Ontario, also visited with them and preached once on the 13th of May. They expect to hold their communion in Rainham on the 3rd of June.

BROTHER JOSEPH HEATWOLE, of Virginia, who is on a visit to Indiana and Ohio, in company with his wife and mother, stopped with the church in Allen Co., O., about the 18th of May. On the 22nd he preached at Good's meeting-house. We regret that his health is not good enough to allow him to preach much while on his visit.

ON A VISIT.—Brother Gideon Weaver and wife and two Brethren Wenger from

the Weaverland Church, Lancaster Co., Pa., spent the last two weeks of May visiting their friends in Elkhart county, Ind. We believe their conversations on sacred subjects and their manifest zeal for the cause of Christ has had a good influence on their friends whom they visited.

MINISTER ORDAINED.—On the 20th of May, a minister was ordained in the church near Eureka, Illinois, in the place of Joseph Rediger, who moved away last winter to Seward Co. Nebraska. There were six brethren presented by the church. The lot fell on brother Peter Zimmerman. May the Lord give him grace, strength and wisdom to do his work faithfully, and labor with all earnestness for the salvation of souls. J. H.

BRO. DANIEL BRUNDAGE, of McPherson Co., Kansas, has been making an extended trip through Indiana, Canada, Ohio and Illinois. He attended a number of meetings in Elkhart county, and on Tuesday, May 23rd, started for Freeport, Illinois, to attend the conference there on the 25th, after which he intended to start for home, to be in time to attend the conference in Kansas, which takes place on Friday, June first.

BRO. L. E. ZIMMERMAN, from Beatrice, Gage Co., Neb., writes, under date of May 16th, as follows: “In the house of my brother, Johann Heinrich Zimmerman, who, as you will remember, has his father-in-law Penner living with him, a vacancy has occurred in the death of Sister Penner. Although during the last years she has been very infirm, the old brother as well as the children miss her sadly.” We trust however their loss is her eternal gain.

THE BRETHREN, John Werry and Moses Stutzman, of Champaign Co., Ohio, visited the church on Town Line, Lagrange Co., Ind., on the 11th of May, and commemorated the dying love of Jesus with the church there on the 13th, and in Barker Street School House, in Michigan on the 14th. Peace and harmony prevailed among the brethren and sisters, and we trust God may abundantly bless the dear brethren who came to preach to us the precious word and serve us in these solemn ordinances.

J. YODER.

FROM THE CHURCH IN MAHONING Co., OHIO.—On Saturday afternoon, May 19th, services preparatory to the observing of the Lord's Supper were held at Metzler's and Nold's churches. On Sunday the 20th the suffering and death of our Lord and Savior were commemorated at Oberholzer's meeting-house, and it was truly a source of rejoicing to observe the harmony and love, which most characterize every assembly of true believers and followers of Jesus, manifested in so large a degree, among the brotherhood.

FROM LAGRANGE Co., INDIANA.—We

reorganized our Sunday School at the Lake on the 6th of May with J. J. Hostetler Superintendent. The attendance is over one hundred scholars. There are a number of applicants here for baptism and several to be received from other denominations. There seems to be a greater interest manifested among the younger members of the church here than ever before. If all were to take an equal interest with the most zealous, much more might be accomplished. This is especially true of Sunday School work. * *

FROM HURON Co., ONT.—The church here in Hay township held her communion services on the 20th of May. Bishop Elias Weaver, of Waterloo county, was with us and preached a very interesting and edifying discourse on the occasion. Our church is small, consisting of about thirty-five members; a few could not attend on account of sickness, but all who were present with one exception participated. O if all who yet live in their sins could know the love of Christ they would soon join in with God's people on their heavenward journey. O that many may be brought to know the Lord.

BRO. JACOB K. BEUTLER, of Elkhart Co., Indiana was with the church in Mahoning county, Ohio, and earnestly declared the word of God to those present. We have in this vicinity three places of public worship, where services are held in turn every three weeks, so that we can attend worship every Sunday, and we herewith extend our cordial invitation to ministers from abroad to visit us whenever they are able to do so. It is indeed very encouraging to hear the glad tidings of salvation proclaimed by those, who we have reason to believe, have been constrained by the love of God to visit other flocks, and who feel an interest in their spiritual welfare.

THEIR FIRST SUNDAY SCHOOL.—The brethren organized their first Sunday School for that place in the church in Rainham, near Selkirk, Ont., on the 6th of May. A correspondent from there writes:

“We postponed the Sunday School on the 13th on account of the communion meeting at South Cayuga, but hereafter we expect to have it every Sunday if the Lord will. I think the prospects are that we will have a good school. We are all beginners and cannot expect to get along as well as if we had some experience in the work. Pray for us that the blessing of God may rest upon us that much good may be done.”

FROM ADAMS Co., NEB.—One of our Correspondents from this place informs us that they have there a good prospect this year for a plentiful crop. There has been plenty of rain, and the small grain looks very promising.

Communion services were held in the

Church there on the 13th of May, and all the members, 27 in number, partook of the sacred emblems. The brethren have built themselves a comfortable house of worship, which enables them to hold their meetings as may best suit their convenience.

Bishop Neiswander, of Kansas, was with the brotherhood during their Communion season, and Bro. Shiffler, who has been serving in the ministry at this place, for a number of years, was chosen to the office of bishop. May the Lord give him grace and wisdom to be an earnest and prudent laborer in the vineyard.

FROM ALLEN Co., IND.—A sad accident occurred in this neighborhood on Sunday, April 22d. Levi Newhauser and one of his sisters started in a one-horse buggy, to attend church services. When they were within about half a mile of the place of the meeting, the horse was frightened and starting to run threw them both out of the buggy. The sister escaped unhurt, but the young man was severely injured on the head. He was taken home and died on Thursday evening, May the 26th, leaving a sorrowing father, mother, six sisters and four brothers to mourn his sad and early departure, though they have reason to comfort their hearts and not to mourn as those who have no hope.

He had learned to see his lost condition as a sinner, and had made application to be baptized and received into the church, which was soon to have taken place. With this object in view he had been under instruction some time, and felt that he needed a Savior. He was respected by all who knew him.

The death of this young man is indeed a loud call to all, especially to the young, and to all who are still living careless and unconcerned in regard to their eternal interests. O, dear young friends, do not put off repentance; remember that now is the accepted time, now is the day of grace. Consider how brief and uncertain your lives are, and that once we must appear before the judgment seat of Christ and give an account of our stewardship here. O think whether you are prepared if the Lord would call you so suddenly into eternity, as he did this young brother. To-day we may accept the offers of mercy, to-morrow it may be too late. He was 23 years, 7 months and 28 days old. Funeral services were held by John Lagbill and Christ. S. Stuckey from Matt. 21:42-51.

ANSWER.—In the HERALD of April 15th the question is asked, “What is the meaning of the latter part of 1 Cor. 7:14?” If an unbelieving companion were saved simply by his or her union in marriage with a believing one, we might safely encourage all such ungodly yoking together, which other parts of the Scriptures forbid. My understanding is that

these Corinthians still held sacred the marriage vow which was made before the husband or wife, as the case may be, were converted to Christianity. Consequently their children were legitimate and considered holy because they were not born of an unholy relation; and in many instances the influence of the believing one made them actually holy as we may see by verse 16.

JOHN O. SMITH.

A LETTER.

West Campbell, Mich.

To day I felt that it is my duty to write a few lines for the *HERALD OF TRUTH*.

Dear brethren and sisters, I often think that we may perhaps ourselves be the cause that so many around us are staying away from Christ. The world sometimes sees a Christian's faults sooner than the Christian himself does. Are we shining lights, showing to the world that we are full Christians, or are we only half Christians? Let us be watchful that we may be walking strait in the narrow way, that the world may not judge us as half Christians.

Let us be honest and sincere before the world, walking in the narrow way, true followers of Christ. Let us be willing to work for Jesus who died on the cross to save us from all sin. We need to be more dependent on Jesus and more prayerful that he may direct our work. We should not only labor to save our own souls, but to win souls who are yet out of Christ. There is a great work for us to do, and we have no time to trifle away. Let us walk with Christ daily.

Dear brethren and sisters, gather your children around you in prayer; pray for them that they may know that you are praying for them: and sisters, teach them the way to heaven, and keep them out of the world as much as you can. The Lord is precious unto us if we do his will and obey his laws, but we must come with a humble heart.

Reader, have you ever thought of the actual condition of your soul, and thought of giving your heart to God. If the Lord has kindly shown you that you should give yourself to him, do not put it off. How sad it is to see unconverted friends go to the grave! Where would be the home of your soul if God should call you to day? Do not refuse the loving calls which Christ so kindly gives.

The Lord has saved me, and many times he has blessed me. O how thankful I am that he has given me the privilege to live for him! I ask an interest in your prayers that God may remember me and keep me faithful to the end. Pray for my companion that he may accept Jesus as his Savior.

MATTIE BEANER.

HEALING.

BY NELSON J. PORTER.

Much has been said about Christ healing the sick in answer to the "prayers of faith." The subject has been brought before the Christian reader in one form or another for years, the cases cited have been numerous, and inquiry concerning them and interest in them, constantly increasing. I remember, soon after uniting with the church, to have read some of these accounts, in which it was declared Jesus had cured diseases where doctors had failed, and I confess I had little or no faith in such statements. I believed these persons were deceived in thinking Jesus had healed them, and that it required but a short time to convince them of their mistake. But since then, I have tried to keep pace with the best light on this subject, and now I am convinced beyond a doubt, that Christ does sometimes heal the sick, without medicine, through faith alone, and especially because HE HEALED MY BODY.

Predisposed to consumption, I should have been the more careful of my health, but like many other young men I did not take proper care of myself. At the age of sixteen, I volunteered in the service of the country, and served for three years in the late war, by which my health became somewhat impaired. Six years later I entered the ministry, and devoted time and strength fully to the work. Here my zeal was too great for my bodily strength, and after a short time I broke down completely. Being anxious to do all I could to hasten recovery, I employed the best physician in the town, and for twenty-six months faithfully followed his prescriptions, never once failing to take medicine as directed.

Not finding relief under the treatment of one school of physicians, I tried another, and still another, but without receiving any benefit. Finally I took my case out of the doctors' hands entirely, put away all medicine and looked to God alone for help. I had but little faith to begin with, but humbling myself before Him, I told Him all about my condition; how the doctors had failed, and how I wanted strength to do his work, and if it would be for his glory, I prayed to be healed.

While there on my knees, in the deepest humiliation, teachable as a child, I opened the Bible, and read the precious promise of Jesus, in Matt. 7: 7. "Ask, and it shall be given you," and James 5: 15, "The prayer of faith shall save the sick, and the Lord shall raise him up." Never before had these promises appeared so full of meaning to me. As I read them over, with others that expressed the same great truth, I prayed for light and help, with continually increasing faith. I knew I was unworthy, but as

promises said nothing about being worthy, but faith alone, I resolved to take Jesus for my physician, and trust him to cure me.

With this spirit I spent ten hours in reading, meditation, and prayer, during which time my mind became so intently fixed upon this matter of a faith cure, that all desire for food was taken away, and without nourishment I passed these hours, for the most part alone with God. As the day drew near its close, I felt sure Jesus would heal me, and with this assurance lay down and fell asleep. Soon I awoke, *perfectly well*. The cure was complete.

I called my family together and told them what Jesus had done for me, and we rejoiced together; then I went to the nearest neighbors and told how Jesus had cured me, and that I was perfectly well. I felt no unusual sensation while engaged in prayer for healing power, except great peace of mind and the power of the Holy Spirit filling my soul. The only thing about it that appeared wonderful, was the perfect ease with which I trusted the whole matter to Christ.

When I first thought of putting away all medicine and trusting the Lord to heal me, I expected that it would be the hardest struggle of my life, to trust Jesus fully for his blessing, but it was exactly the opposite. I never received a blessing from God that acquired so little effort of the will to trust for, as this one. From first to last, my own will, spontaneously and joyfully, acquiesced in the work of the Holy Spirit. And I look upon that memorable day as one of the happiest and most restful of all my Christian life.

It has now been nearly five years since this cure was effected, and during this time I have not taken medicine of any kind, but simply entrusted my health entirely to the kind Physician, who raised me up when all others had failed.

Only twice since has there been any break in my health. Once when having been for several hours with a dying person, trying to administer comfort, I contracted the same disease and became so prostrated by it, I scarcely had strength to officiate at the funeral. But by making the service very short, I managed to get through, and then hastened to the parsonage. Entering the house, I went to my room, bowed humbly before the Lord, and asked him to remove the disease and give me health. Having once been cured by faith, I knew he could help me again, and *He did*, for in a short time I went forth from my room, entirely relieved. The same afternoon I rode thirty miles to meet an engagement which kept me from home several days, during which time I was in good health. The sickness has never returned.

The other instance in which my health failed was an experience wholly unlike anything I had ever known. It was shown

me very plainly, that I should write out the leading facts connected with my first cure, and send them to a certain editor. This clear conviction followed me for ten days. Some of the time my mind was shut up to this one thought. But as I examined the matter closely, I thought I could see good reasons for not being hasty, and so concluded to wait until I had leisure, then I would obey. I did not really intend to disobey God, but in some way, I hoped to be permitted to think the matter over, and take time to write it out.

On the afternoon of the tenth day, while sitting in my study reading, suddenly a strange feeling came over me, and in half an hour I was scarcely able to move. I tried to pray as I had done before, but without any assurance of the divine favor. Soon, however, my sin of disobedience was made plain, and I sank down by the side of my chair and wept. I saw how for ten days the Lord had been waiting for me to obey his call; that all this time I had known my duty and done it not.

I had grieved the Spirit, and now God had suffered this illness to come upon me, to humble me and lead me back to the path of willing obedience. As soon as my position before the Lord was made known, I resolved to write at once, and praying for strength and guidance, I commenced, and in an hour had ten pages ready for the printer; which I folded and sealed in an envelope. Rising to my feet, I took my hat and asked the Lord for strength to take the letter to the post office. As soon as it was mailed I returned home, and the sickness all left me.

By this illness, though short, the Lord taught me that I must not wait for a convenient season, when the way of duty is made plain before me, and that if I would be kept by his gracious power, I must walk obediently.

The publishing of this account led to the cure by faith of an afflicted widow, who having read it, wrote me shortly afterwards, telling me of her affliction, asked me to pray that she might be cured. She was crippled in both her hands, so that she could not sew. The trouble came upon her in her fifteenth year, and for more than forty years she has been vainly trying to work. As she advanced in years, she was becoming more and more dependent upon her friends, to do not only her sewing, but a part of her house-work. Her letter was taken before the Lord, and prayer offered that she might receive the full use of both her hands.

I heard nothing from her for months. At length, being present at a large gathering of Christians, she rose to speak, and referring to her afflicted hands, told how she had been unable to work, but "faith in Jesus" had cured her. Holding them

up before the people, she exclaimed, "Christ has made them perfectly well!" A few days after this meeting, she wrote me a letter, from which the following statement is taken:

"As for my hands, they are well. I can use the finest needle with my fingers. I did think I should never be able to sew any more. I tried the best doctors in the state and got no help, but faith in Christ has cured them, and I bless his holy name for it."

(The lady referred to above is Mrs. S. Hart, Farmington, Conn.)

We have given these instances, *just as they occurred*, that the Christian reader may judge for himself concerning this matter of "faith cure."—What we have experienced we can but believe, for, "We speak that we do know, and bear witness of that we have seen." Once an invalid, now perfectly well, and happy in the service of Jesus, we beseech one and all in his dear name, trust your bodies as well as your souls to Him who "took our infirmities, and bare our diseases," remembering

The great Physician now is near,
The sympathizing Jesus.

—Tract.

EDDIE'S KITE.

Men sometimes seem to pray without aim, and often without result. The Psalmist said, "Hearken unto the voice of my cry, my King, and my God: for unto thee will I pray. My voice shalt thou hear in the morning, O Lord, in the morning will I direct my prayer unto thee, and will look up." David seemed to pray with an aim, to direct or aim his prayers toward the eternal throne. "I will direct my prayer unto thee, and I will look up;" as a man who is aiming an arrow looks up to see whether it hits the mark, so he would direct his prayer to God, and look up and expect a blessing.

Some people pray looking every way but looking up. They shoot their prayers off horizontally, like sharp arrows, even bitter words; and aim them at their neighbors who go to church across the way. They pray their prayers at some one on the other side of the house who knows more or less than they do, and consequently does not precisely agree with them. Such prayers do not ascend, nor do blessings descend upon those who offer them.

The Psalmist desired to direct his prayer to God, as if there was no one else to hear it; and he would look up and see what would come back in answer to his cry. Too of-

ten we pray, and forget to look up. We do not wait for the answer to our petitions. Paul says he besought the Lord *thrice* about a certain matter; not once, or twice, but *three times* he prayed; and doubtless he would have prayed three times more, had he not received the answer, "My grace is sufficient for thee." A man sends a telegram, and writes at the bottom of it, "Answer:" and then, if the answer does not come, he telegraphs again. He is not satisfied until he is answered.

Once, during the great American war, a mother was sitting silent and alone,—as so many mothers used to sit in sadness during those dark and terrible days,—when her little boy came to her, and said:

"Mamma, what makes you feel so sad?"

"Eddie," said the mother, "there has been a battle, and I am afraid your father is killed or wounded."

The little fellow listened to her words, and presently went away. She saw him afterwards playing on the floor, and fixing his kite, and he seemed to be writing something on it; and presently he went out of doors with the kite. After a little while he returned, with his face all sunshine and rainbows, and said, "O mamma, I wrote on the kite, 'Please, God, take care of papa, and bring him safe home again,' and then I sent the kite up just as far as I could, and I cut the string; and I guess he has got it by this time!"

No doubt an unbeliever would smile at Eddie's faith, and at the story of his kite; but a prayer sent up in such confidence as that, is far more likely to reach its destination than many an eloquent petition uttered in the midst of form, and pomp, and splendor, but which never reaches the throne of the Majesty on high. I would sooner trust a petition for the things I needed, on Eddie's kite, than on the lips of the proud Pharisee, who, with his God, I thank thee," prays to tell the Lord how good he is; and whose worship consists in looking down on others, instead of looking up to the Most High.

Let us learn, when we cry to God, to aim our prayers toward the throne, and to look up, expecting an answer to our petitions; and the Lord will surely prove to us a prayer-bearing and a prayer-answering God, a present help in time of need.—*The Christian*.

MINISTERING SPIRITS.

Hebrews 1: 14.

They are evermore around us,
Though unseen to mortal sight,
In the hours of golden sunshine,
And in sorrow's starless night;
Deepening earth's most sacred pleasures
With the peace of sin forgiven,
Whispering to the lowly mourner
Of the painless joys of heaven.

Lovingly they come to help us
When our faith is cold and weak,
Guiding us along the pathway
To the blessed home we seek.

They are with us in the conflict
With their words of hope and cheer,
When the foe of our salvation
And his armed hosts are near.

And a greater one is with us,
And we shrink not from the strife,
While the Lord of angels leads us
On the battle-field of life.

Seldom do we think upon them,
Seldom we believe them nigh;
Like the child who deems in sunshine
That the stars have left the sky.

They have been our guardian angels
Since this weary world began,
And they still are watching o'er us,
For his sake who died for man.

SELECTED BY LEAH A. HORNING.

WORLDLY CONFORMITY.

The following extract from a letter written by Dr. James W. Alexander to a friend was probably published in the *HERALD* some years ago; but it sets forth our position as a people on the above subject so forcibly in a few words that we think it profitable to publish it again. [Ed.]

"As I grow older as a parent, my views are changing fast, as to the degree of conformity to the world which we should allow to our children. I am horror-struck to count up the profligate children of pious persons and even ministers.

"The door at which those influences enter; which counteract parental instruction and example, I am persuaded, is yielding to the ways of good society. By dress, books, and amusements, an atmosphere is formed which is not that of Christianity. More than ever do I feel that our families must stand in a kind but determined opposition to the fashions of the world, breasting the waves like the Eddystone lighthouse. And I have found nothing yet that requires more courage and independence than to rise a little, but decidedly, above the par of the religious world around us.

"Surely the way which we commonly go is not the way of self-denial, and sacrifice, and cross-bearing, which the New Testament talks of. 'Then is the offense of the cross ceased.' Our slender influence on the circle of our friends is often to be traced to our leaving so little difference between us and them."

WHERE ARE YOU GOING, YOUNG MAN?

Where are you going so fast, young man,
Where are you going so fast,
With the cup in your hand, and a flush on
your brow?

Though pleasure and mirth may accompany
you now,
It tells of sorrow to come by and by;
It tells of a pang that is sealed with a sigh;
It tells of a shame at last, young man,—
A withering shame that will last.

Where are you going so fast, young man?
Where are you going so fast?
In the flush of that wine there is only a
bait—

A curse lies beneath that you'll find when
too late;
A serpent sleeps down in the depths of that
cup;

A monster is there that will swallow you up:
A sorrow you'll find at last, young man—
In wine there is sorrow at last.

There's a reckoning day to come, young
man:

A reckoning day to come,
A life yet to live, and a death yet to die,
A sad, parting tear and a sad, parting sigh;
A journey to take, and a famishing heart,
A sharp pang to feel from Death's chilling
dart:

A curse if you drink that rum, young man,—
The bitterest curse in that rum.—
—Sel.

Miscellany.

On the 24th of May the Brooklyn Bridge was placed at the service of the people. This bridge is considered a magnificent triumph of engineering skill. It was thirteen years in building, and cost more than fifteen millions of dollars. No such bridge exists in the whole world, and its completion places the United States in the van of nations in the march of human conquest over natural difficulties.

The two points forming the termini of the bridge are 1595 feet apart, a distance never before crossed by a single span, and the towers on each shore are 277 feet high. The roadway of the bridge is 135 feet above mean high water mark.

European engineers, who have examined the structure, confidently endorse the plans of its builders, and predict that at the end of four centuries it will still be a safe means of transit from city to city.

A Sad accident occurred on the bridge on May 30th (decoration day), by which a number of lives were lost. The cause was the fall of a woman; her screams caused the immense throng to rush forward, and they went headlong down the stairway of about seven steps, where they landed on the platform, until they were piled upon each other six or eight feet deep. Ten or twelve lives were lost, and many badly wounded, and nearly suffocated.

ILLNESS OF QUEEN VICTORIA.—Much apprehension is felt in England over the

Queen's condition, even her physicians being reported alarmed. Her illness is of a nervous type, and her fall down stairs has caused what is regarded a dangerous symptom.

RUSSIA'S CZAR.—Alexander III was crowned Czar of Russia, at Moscow, on the 28th of May and ascended the throne of his predecessors. The inauguration of the magnificent ceremonies attendant upon the coronation of the emperor and empress of Russia was announced by the ringing of hundreds of bells and the firing of artillery. The ceremonies were attended with great pomp and enthusiasm. All unobserved spaces in the streets of Moscow were filled with sight-seers eager to behold the grand procession. Windows and doors and house-tops were let out at fabulous prices to visitors. The ceremonies were accompanied by recitations of scriptures, prayers, singing, kissing the cross, bowing before the sacred images, sprinkling with holy water, &c., in accordance with the forms of the Greek Catholic church.

SOCIAL DEMOCRACY IN PRUSSIA.—The Annual Bussstag, or day of national fasting, prayer, and penitence was announced in Prussia to be held on April 18th; but there were few signs of its observance in the way originally appointed. The churches seemed to be the very last place of public resort, while all the beer gardens drove a roaring trade. Moralizing on this day, which was intended to give the Prussian people an annual opportunity for religious self-examination, the *Kreis Zeitung* remarks: "If we look at the moral condition of our country, must we not be horrified in our inmost soul? What an increase of coarseness and bestiality! Every newspaper tells of murder, of suicide, of terrible derangement in houses and families, of unheard-of atrocities, of a moral degeneracy which must fill us with horror. And turning to our social state we see ourselves going downward on the path of destruction. Our social institutions are in course of dissolution. Nihilism, it is true, may not be impudent and shameless as in Russia and France; but we are on the road to a similar state of things. Our social Democracy is not very far removed from Nihilism. And how is it with our political life? How much has the old feeling of loyalty disappeared? Revolutionary thoughts fill the minds of many. How few still look upon authority as by God appointed! And then our church affairs. How great is the falling away from the living God and estrangement from his church! How many men literally live without prayer, without God's Word, and think they have made great progress in being able to live outside the shadow of his house! Materialism and Paganism dominate only too many, and that, too, among the educated; but still more among the half educated classes. The

North German Gazette is also moved by this religious occasion to comment in a horrified tone on "the democratic spirit of destruction which now possesses large classes of the population of all countries."

WAR IS NOT WHAT THEY NEED.—The natives of Madagascar are expecting an attack of the French, and are strengthening their position to resist them. How different might be the feeling of the poor Madagases, who have but recently emerged from barbarism, if these professedly enlightened French were gratuitously sending them a fleet loaded with clothing, books and teachers, giving them home comforts, christian schools, and a more extended knowledge of the true God, instead of carrying to their recently, peaceful island instruments of death to the inhabitants! It would certainly be many fold cheaper, and the result much more glorious. Why shall ignorant people be killed for fancied or real wrongs instead of using the means that must be expended in war to enlighten them, giving them a higher sense of justice and friendship between nations? C.

THE REVISION OF THE Old Testament portion of the English version will likely be finished and printed in less than a year. It is thought that the change will be more extensive than in the New Testament.

A TELEGRAM from Valparaiso announces that a Treaty of Peace between Chili and Peru has been made.

CANCER FROM USING TOBACCO.—Some of the secular papers are calling attention to the fact that cancer about the mouth is becoming a frequent and serious affliction. Kelly, one of the great iron men of Pennsylvania, is a sufferer from it, and a number of other prominent men have been afflicted with the same disease. It is said to be the result of using tobacco in many cases. Why not abandon the use of the filthy weed on hygienic principles?

The number of letters received at the Dead Letter Office during the last year was 4,207,496, or more than 13,000 for each working day. Of this vast number nearly 20,000 contained together upward of \$44,000; 25,000 contained checks, drafts, money orders, and other papers to the value of about \$2,000,000. Three-fourths of these had no addresses on. One-eighth were addressed to persons who had changed places; 300,000 were not fully prepaid.

Wherever practicable, letters are forwarded to the parties addressed, if they can be reached in any manner. If they contain valuables, and the sender is known, they are returned; otherwise the valuables are sold and the proceeds deposited in the U. S. Treasury. If letter-writers would exercise an ordinary amount of care, the majority of the work

of the Dead Letter Division would be dispensed with, and much trouble and annoyance of losses by mail would be avoided.

Died.

Please send marriage and death notices for insertion soon after their occurrence, and always give the name, age, and date of death.

KUNTZE.—May 17th, Near Wheatland, Hickory Co., Mo., Margaret Alice Kuntze, aged 20 years, 11 months and 17 days. She was a sister in the Mennonite Church and we trust died happy in the Lord, in a home prepared for her by our Savior, where sickness is a stranger, and sorrow and trouble come no more. Oh youth, prepare to meet your God in peace; for he may call for you while you are young.

REPORT.—On the 13th of May, in Elkhart Co., Ind., of pneumonia, Bro. Elias D. Rupert, aged 65 years, 10 months and 17 days. He had come from his home in Lagrange Co., to attend the Communion Meeting at Yellow Creek, when he took sick and died at the house of his nephew, George Culp, in Harrison township. He was buried at Yellow Creek Meeting-house on the 15th. Services by Peter Lehman, Daniel Brundage, of Kansas, and John F. Funk. Text, John 5: 24. Peace to his ashes.

STEINER.—On the 19th of May, in Allen Co., Ohio, Verena Steiner, aged 32 years, 1 month and 29 days. She was sick of consumption, probably half of her life, but she was patient and longed to be released from her life of suffering. Services were held by John Moser.

AMSTUTZ.—On the 1st of May, in Allen Co., Ohio, Abram D. Amstutz, aged 83 years, 2 months and 28 days. He leaves a widow and three small children to mourn his early death. This young and robust man seemed to have anticipated his death, for he said to his companion, "My thread of life is but short." Appropriate remarks were made at the house of the deceased by Ch. Zimmerman, in German and English, by John Moser at the meeting-house and Benj. Diller at the grave.

RIGHT.—April 26th, in Belleville, Mifflin Co., Pa., of Consumption, Lewis Riehl, aged 48 years, 5 months and 23 days. Buried on the 28th. He leaves a widow and six daughters.

On the 15th of May, of about 22 weeks suffering, of Consumption, Anna, daughter of Lewis and Mary Riehl, aged 19 years, 1 month and 6 days. Buried on the 16th beside her father.

Both were members of the Amish Mennonite Church. Both funeral services were held by C. K. Peachy. May he, who alone can comfort in the hour of affliction, sanctify this trial to the blessing of the bereaved widow and children.

R.F.E.—Jan. 18th, near Munnasburg, Adams Co., Pa., of cancer, Sister Elizabeth Rife, widow of Andrew Rife, aged 77 years, 4 months and 3 days. Buried in the Munnasburg graveyard, where services were conducted by Daniel Shank in German and Martin Whisler in English.

BRENNEMAN.—On the 15th of May, near Orrville, Ohio, of consumption and dropsy, Mary Brenneman, wife of Adam Brenneman, maiden name Wenger, aged 45 years and 6 months. She was the mother of 12 children, 10 of which preceded her to the grave. We have bright hopes that this loss to the family is her eternal gain. Sister Brenneman was a faithful member of the Mennonite Church. She was buried on the 17th, at the Mennonite burying-ground, where many friends and relatives had assembled to pay the last tribute of respect to the beloved

sister and neighbor. Funeral services by Henry Walter, C. D. Steiner and Michael Rohrer, from 2 Cor. 5: 1.

HARE.—May 7th, in Akron, Tuscola Co., Mich., Anna Hare, widow of Samuel Hare deceased, of Markham, Ont., aged 72 years, 4 months and 18 days. She was a member of the Mennonite Church.

WEAVER.—On the 12th of April, in Waterloo Co., Ont., of apoplexy, the wife of Amos Weaver, maiden name Oberholzer, aged 48 years. Buried at Snyder's, Bloomington. Funeral services by J. Bowman and J. Woolner.

EBY.—On the 14th of April, in Waterloo Co., Ont., Nelson, son of David B. Eby, aged 15 years and 3 months. Buried at David Eby's meeting-house. Services by E. Snyder and Jacob Woolner.

WITMER.—On the 17th of April, in Lancaster Co., Pa., after a short illness, Sister Leah Witmer, aged 66 years. Buried at Massonville, where many relatives and friends were assembled to pay their respects to the memory of the deceased. The services were held by the Brethren Benj. Lehman, Amos Shank, John Brubaker and John Landis. Only six months ago her husband, Brother Abraham Witmer, minister, died, leaving the widow and three children to mourn his departure. The life and example of these parents were such that we can have an abiding hope that they have gone to rest.

Letters Received.

WITHOUT MONEY.

Christ G. Plank, David Burkholder, A. Metzler, J. D. Wiebe, Christian Springer, D. A. Weaver, David Gascho, J. Shank, Hannal Wambold, C. Z. Yoder, J. D. Hershey, David Hygema.

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C.—Isaac Christophel, Rachel Cassel, Henry B. Cassel, Alm Culp, Eliza Caronathan, Harvey M. Clyner.

D.—M. L. Detweiler, Peter L. Duck, Kasius Denlinger, Samuel Diller, T. S. Dunlap, Peter Duck, H. K. Denlinger.

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J.—Barbara Johnson.

K.—Nancy Kohler, Jacob Koehn, Lizzie B. Knapp, M. W. Kraybill, Christ Z. King, Peter Krockner, Mary H. Kreider, William Klingenberg.

L.—Christian B. Lapp, Noah Lantz, Benjamin Lehman, Caroline Lund.

M.—Geo S. Mann, John Mast, Rev. Chr. Miller, C. J. Musser, David P. Moser.

N.—Amos Nafziger, Christian Newhauser, John Nickel, T. Nice.

P.—John H. Paul.

R.—S. B. Rohrer, Abraham S. Rosenberger.

S.—J. A. Sommers, Henry B. Shantz, Jenn Schwartz, Daniel J. Shoemaker, Mrs. J. K. Stauffer, Jacob P. Schrock, Christian Schueck, Christian Schlegel, Eli Schrock, Magdalena Schwartz, Jno. Sollenberger, H. Shank, David Steiner, J. B. Seidler.

T.—Franz Tovey, Noah Thomas.

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TIME TABLE.

Lake Shore & Michigan Southern R. R.
Passenger trains after May 27th, 1883, arrive at Elkhart as follows:

GOING WEST.	
No. 3, Night Express.....	2.00 A. M.
No. 5, Pacific Express.....	4.20 "
No. 71, Way Freight.....	6.00 "
No. 17, Limited Express.....	7.20 "
No. 73.....	4.45 "
No. 31, Way Freight.....	8.20 P. M.
No. 7, Special Michigan Express.....	12.46 "
No. 1, Special Chicago Express.....	3.50 "

GOING EAST—MAIN LINE.	
No. 8, Night Express.....	3.05 A. M.
Grand Rapids Express.....	5.00 "
No. 73 Way Freight.....	2.00 "
No. 76 " ".....	6.30 "
No. 2, Mail.....	12.15 P. M.
Grand Rapids Express.....	2.35 "
No. 50, Way Freight.....	7.45 "

GOING EAST—AIR LINE.	
No. 4, Special New York Express.....	1.15 P. M.
No. 6, Atlantic Express.....	1.55 P. M.
No. 20, Limited Express.....	7.05 "
No. 72 Way Freight.....	8.00 A. M.
Train G leaves for Goshen.....	7.20 A. M.
" " " ".....	4.05 P. M.
" " " ".....	6.25 "
" " " ".....	11.50 A. M.
" " " ".....	6.30 "

TRAINS ARRIVE—MAIN LINE.	
Grand Rapids Express.....	1.10 A. M.
" " " ".....	9.40 "
No. 13, Michigan Accommodation.....	4.05 "

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Passenger trains after May 15th, 1883, will leave Jackson St. Depot, Elkhart, as follows:

GOING SOUTH.	
No. 4, Cincinnati & Indianapolis Ex.....	8.05 A. M.
No. 2, Ind. & St. Louis Express.....	4.34 P. M.
No. 10, Way Freight.....	10.00 A. M.

GOING NORTH—Arrive at Elkhart.

No. 1, Grand Rapids Express.....	11.30 A. M.
No. 3, Michigan Express.....	5.43 P. M.
No. 9, Way Freight.....	7.00 A. M.

Nos. 1 2 3 and 4 connect with Boat line between Benton Harbor and Chicago.

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Herald of Truth.

A RELICIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 20—No. 12.

ELKHART, IND., JUNE 15, 1883.

Whole No. 252.

NOT FAR.

Not far, not far from the Kingdom,

Yet in the shadow of sin;

How many are coming and going,

How few are entering in.

Not far from the golden gate-way,

Where voices whisper and wait;

Fearing to enter in boldly,

So lingering still at the gate.

Catching the strain of music,

Floating so sweetly along;

Knowing the song they are singing,

Yet joining not in the song.

Seeing the warmth and beauty,

The infinite love and light;

Yet weary, and lonely, and waiting,

Out in the desolate night.

Out in the darkness and danger,

Out in the night and the cold;

Though he is longing to lead them

Tenderly into the fold.

Not far, not far from the Kingdom,

'Tis only a little space;

But it may be at last and forever

Out of the Nesting Place.

—Selected.

ANTIOCH IN SYRIA.

Antioch, the ancient capital of the Greek kings of Syria, was in the height of its magnificence when the events recorded Acts 13: 1-12 took place. It was then the most important city in the world, after Rome and Alexandria. It is situated on the banks of the river Orontes three hundred miles north of Jerusalem, and about thirty from the Mediterranean. Here the mountain chains of Lebanon and Tarsus meet, and the city was built partly on the plain and partly on the rugged ascent towards Mount Silpius. The slopes of the mountains were crowned with vineyards, and the banks of the river were covered with a profusion of fruit trees.

This city was a favorite residence of wealthy Romans. The fame of its splendor and luxury reached throughout the world. Its public edifices were magnificent, at the beginning of the Roman Empire it was as large as Paris, and for man-

ny generations successive Emperors continued to embellish and improve it.

One suburb of Antioch, called Daphne, was especially celebrated for its groves and fountains, and its temple dedicated to the worship of Apollo and Diana. The temple and the village were situated in a thick grove of laurels and cypresses, which had a circumference of ten miles and even in the most sultry summer day it was cool and inviting there.

So attractive was Antioch it was called "Antioch the Beautiful," and "the Crown of the East."

The character of the inhabitants was largely due to the influences which caused the growth of the city. The population increased rapidly under the early Syrian kings, and was still further increased when it became the residence of the Roman governors. Luxury-loving Romans were attracted to this beautiful spot no less renowned for its climate than for its beauty. Their wants and conveniences multiplied its commerce. Many new homes and gardens were added to its suburbs, and in the history of those times, it is spoken of as a place of pleasure and enjoyment. Many distinguished persons have lived and died in Antioch. Great generals have been there, and emperors have visited and admired it; but for the most part its inhabitants were pleasure-seeking Greeks and Orientals, whose one purpose in life was to amuse themselves. The theatre was the most earnest subject that they considered, and their passion for races was notorious.

Superstition and imposture flourished there. The Chaldean astrologers and Jewish impostors so common throughout the East found their great opportunities at Antioch. Of all the abandoned and profligate Greek cities under the Roman Empire, Antioch was the largest

and the worst. It has been said that "If we wish to realize the appearance and complicated heathenism of the first Christian century we must endeavor to imagine the scene of that suburb, the famous Daphne, with its fountains and groves of bay trees, its bright buildings, its crowd of licentious votaries, its statue of Apollo, where, under the climate of Syria and wealthy patronage of Rome, all that was beautiful in nature and in art had created a sanctuary for a perpetual festival of vice. Thus if any city in the first century was worthy to be called the heathen queen and metropolis of the East, that city was Antioch."

No city after Jerusalem is so closely connected with the Apostolic church as Antioch. In the midst of its frivolous and pleasure-seeking population there dwelt a colony of Jews similar to those in other Grecian cities, and as separate from contact with the outside world as though they dwelt in the Holy City itself.

In this colony of Jews there had been for some time a considerable commotion, occasioned by the appearance in their midst of those whom they called the "Sect of the Nazarenes." At first the disturbance among the Jews created no ripple upon the sea of pleasure in which the society of Antioch was plunged. But after a while even the careless pleasure-seekers began to discern that the Jewish colony was divided, and that in one division there was a little of that exclusiveness which marked the Jewish nation. There was evidently something unusual occurring when they witnessed great gatherings of Jews and Gentiles who worshipped a new deity named Christ. These people called themselves "brethren" "disciples" and "saints." But the people of Antioch, who were notorious for inventing names of derision and

forridiculing everything sacred and serious, invented a new name for them, and thus it happened that the disciples were first called "Christians" at Antioch. The name given in derision was soon adopted by the early church and has passed down the ages the most honored name that can be bestowed upon mankind.

Antioch rose to a new dignity when under Constantine it became a Christian city. Churches sprang up, and the emperor spent much time there, himself beautifying and adorning the city. The Antiochians themselves eventually brought about the ruin of their beautiful city. They were famous above all other people for their biting wit and sarcasm, so when the Persians under Chosroes invaded Syria in 538 A. D., they could not refrain from ridiculing the invaders. This so angered the Persians that they completely destroyed the city. And though it was afterwards rebuilt by Justinian, it never reached its former place as the "Crown of the East." Since then it has undergone a variety of vicissitudes, and at present exhibits no trace of its former grandeur except the ruins of the old Roman walls, and a fortress built by the crusaders. In 1872 it was mostly destroyed by an earthquake, and the population which was then numbered seventeen thousand was greatly reduced.—*Church and Home.*

For the Herald of Truth.

THROUGH A GLASS DARKLY.

"For now we see through a glass, darkly, but then face to face." 1 Cor. 13: 12.

We would scarcely expect to hear such words from the enlightened apostle Paul. We would rather suppose that one who was "caught up to the third heaven" could have seen clearly, and given us a minute description of the things existing in the world of bliss beyond the grave. But he is absolutely silent as to what he saw, and simply informs his Corinthian brethren that he "heard unspeakable words, which it is not lawful for man to utter."

In Paul's first letter to this same church he quotes the passage from Isaiah, "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that

love him." He then goes on to say, "But God hath revealed them unto us by his Spirit for the Spirit searches all things even the deep things of the heart." Now from the last passage quoted, some persons fancy that it is really revealed unto them by the Spirit what God has in store for his people in the world to come. But we here upon earth certainly see only as the text has it, "Through a glass darkly" (an ancient brazen mirror). If we shall ever be so unspeakably happy as to become participants in immortal glory, we will likely know, with the queen of Sheba, that the "half was not told us."

Like as Jordan separated the Israelites from the Promised Land as they sojourned in the wilderness, so the Jordan of death separates us from that "far more exceeding and eternal weight of glory" in the heavenly Canaan.

We may stand at the bedside of our dying Christian friends, but when they leave the shores of time to try the realities of another world, we cannot follow them, nor assist them through the chilly waters of death. We wait till our appointed time comes to receive the "white stone and upon that stone a new name written, which no man knoweth saving him that receiveth it." Our deceased friends are not permitted to come back from beyond the stream to tell us what is there. If one should return, we might have many questions to ask. How he felt when soul and body were severed, how many of the celestial host accompanied him to the jasper walls, the pearly gates, and the golden streets of that heavenly city, who met him there, and whether he knew his friends, might be questions from us poor earth wanderers to one who had returned from over the river. But perhaps if this were to happen we would feel like the Savior's disciples on the mount of transfiguration, when Moses and Elias came back from the spirit world in glory, and a white cloud overshadowed them; they fell on their face and were sore afraid, not thinking of asking them questions.

DAVID BURKHOLDER.

For the Herald of Truth.

OUR LIFE AN EXAMPLE.

Great blessings from the Lord have I enjoyed through the many

admonitions, warnings and instructions in the HERALD OF TRUTH. I have often been prompted to add my mite, but was almost discouraged by my own weakness, and seeing so many well written articles in its columns.

Young Christians, let us remember that we are looked upon, and that our life is severely criticized by those who are halting between two opinions—almost persuaded—as well as by those who are unconcerned in their sins. The world knows that we have made a sacred promise, and now looks upon us to see if we are true. We as Christians, also look upon one another. We have dear brothers and sisters who are looking to us for an example in a Christian life. We are commanded to love even our enemies, and how much more should we love our own dear friends, even if they are yet out of the ark of safety. Think where they are standing! Let us by the help of our dear Savior, speak to them of their salvation, and at the same time live consistent that our example—our actions and conversations—may not prove a hindrance to them. Our religion should be a reality with us so that they may be led to believe that Jesus will be a real Savior to them.

We may have been walking in heavenly places and enjoyed his presence and the love of God, but may we not come nearer still? Is it not blessed to be near Jesus? We should then put forth every effort to come nearer and grow in grace. We should continually be gaining a knowledge of his will from his word.

I must confess that many times in the past I have come short of my duty and my light has sometimes become darkened; but since confessions only do not help us, I pray the Lord to forgive my past errors, and also ask whom I may have wronged to forgive me, and feel by God's grace to better my life, and go to work to labor in his vineyard. My heart's desire is that many dear souls may yet be bought by the blood of Jesus and brought from the broad road of destruction into the fold of Christ.

I would warn these dear readers for the first time, as one that loves your souls, though in great weakness, look not to one individual nor to unfaithful professors for an ex-

ample or for salvation, but to Jesus the true example. Remember that he shed his blood for you and for all that will believe and come. You may accept the gift without money and without price. "Do not delay, but come."

I am yet young and need encouragement, and I hope our writers will not cease to give us words of instruction. I hope, too, that the dear readers will not be impatient with this feeble effort made in great weakness, yet with a true love of souls.

C. S. HAUDER.

For the Herald of Truth.

"YE MUST BE BORN AGAIN."

In the first place Jesus says to Nicodemus, Ye must be born again. Why this absolute condition? The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them because they are spiritually discerned. Inasmuch as he is a natural man it is not in his power to discern the things of God. In other parts of the Scriptures we are told that man is dead in trespass and sin; so we see that it is necessary for him to be changed: to be born of the Spirit. That which is born of the flesh is flesh; that which is born of the spirit is spirit.

The meaning of the words being born we understand very well in a natural sense, but in a spiritual sense it is the work of the spirit of God, which we do not so readily understand. In the first place the Spirit makes us feel that we are sinners, shows us our lost condition, and teaches us that all our good works are not more to our salvation than filthy rags in the sight of God. We feel uneasy about our condition, and look for some refuge to ease and comfort us. Oh how our sins torment us! Then the thought arises, How can I get rid of my sins? Then the Holy Spirit points us to the cross, to Jesus the Lamb of God that takes away the sins of the world. Then we look to Jesus for pardon of all our sins and follies. Oh what a friend we have in Jesus, who pardons all our sins, who gave his life for us to redeem us from death and hell.

It is also the work of the Spirit to give us faith to look to Jesus in time of trouble and distress. Let us honor the Holy Spirit which proceeds from the Father, by whom we are drawn and made willing to serve Jesus our Savior. It is also the work of the spirit to sanctify us, and to make us obedient to the truth as it is in Jesus.

The Apostle Peter says, "Elect according to the foreknowledge of God the Father, through sanctification of the spirit, unto obedience and the sprinkling of the blood of Jesus Christ;" which blood

will cleanse us from all sin and unrighteousness: being born again, "not of blood, nor of the will of the flesh, nor of the will of man, but of God." The Apostle Paul says, For it is God which worketh in you, both to will and to do of his good pleasure; for God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth.

Oh should we not praise him for all his goodness and loving kindness, that he has bestowed upon us. Let us praise him, and make him known; for he is glorious! We see that it is necessary that God works in us, both to make us willing to obey him, and to make us able to do his will. Without God we have not the power to work out our salvation with fear and trembling. Jesus says, without me ye can do nothing.

As we are willing to serve the Lord, we feel within ourselves that we have not the power to serve him as we ought; but he who has a will, though he has not power, has grace begun in his heart, and God will not leave him until the work is finished. Let us thank him for his unspeakable gift that he has given us to all eternity. By grace are ye saved, and that not of yourselves, it is the gift of God. May God bless us, and be with us, and give us grace to do his will for Jesus sake. Amen. A BROTHER.

For the Herald of Truth.

AFFLICTIONS.

"Many are the afflictions of the righteous, but the Lord delivereth him out of them all." Great have been the sufferings of humanity ever since the fall of man, and they will likely continue down through the history of all ages.

In many cases afflictions are made the means that lead to grace. The Psalmist says, "Before I was afflicted I went astray: but now have I kept thy word." There are likely many persons at the present time who could confess the same with the Psalmist. Those who endure their afflictions patiently and courageously can comfort themselves with the promise that a happy deliverance will come sooner or later, and that for their present suffering they shall be rewarded with fullness of joy.

Through sin and transgression the miseries and sufferings of man came into the world. By sin death came with all its train of attendant evils—sickness, pain, misfortunes, disappointments. Every individual is subject to some of these to some extent; but those who have their trust in God for deliverance will be happy even in their sufferings with the firm trust that they shall be delivered in God's own time, and will be left to suffer nothing but that which will be for good in some way.

Prosperity and pleasure do not always

make good people nor stimulate Christians to a higher zeal in the good cause. On the contrary they frequently serve as inducements to forgetfulness, lack of spiritual interest, and failures in duty to man and God. To those who love God all things are overruled and made to work together for good. When the whole heart and life are pervaded by the love of God, afflictions and painful suffering will yield fruit to the glory of God and the good of man in some way. A soul thus filled with love is wholly the Lord's, and through adversity and prosperity, pleasure or pain, all is alike the Lord's and for the Lord.

Pleasures, such as the Lord is pleased with, should teach us something of the joys of heaven; while sorrows should remind us of the sufferings of those who have no trust in a Savior to whom they may come for comfort in their afflictions. If we are willing to learn, all our experience has wholesome lessons for us. Nothing is too great for us to bear, neither is anything too small for our notice and profit.

An Apostle says, "Godliness, with contentment, is great gain." Let us then be content with our lot, and continue courageously fighting the battles of life. Let us not murmur at afflictions, but when they seem too severe for us in our weakness, let us remember that we have Jesus as our sympathizer, and that he will be a willing and powerful helper if we are only willing to ask him and trust him. Let all remember the promise of Jesus when he said to his disciples, "Lo, I am with you, even to the end of the world." Let the disciple know that Jesus is with him in affliction; and let the sinner not be ignorant of the fact that Jesus died for him and if he only believes and trusts him, he will find in Him a very present helper in time of need, a sweet comfort in the sorest afflictions. We will "rejoice in hope, be patient in tribulation, continue instant in prayer." "O afflicted soul! there is a balm in Gilead, Christ is the Physician! Love and trust Jesus and be happy." JOHN D. HEISKEY.

For the Herald of Truth.

THE YOKE IS EASY.

"For my yoke is easy, and my burden is light." Matt. 11: 30.

This passage comes into my mind very frequently, and it seems to me that if sinners could see the truth of it in its true light, they could not stay away from their Savior, who has died to save them. I am but a young pilgrim on this narrow way that leads to heaven and eternal happiness, and feel that I am very weak, knowing my unworthiness before God; but I shall try by his help to write a few thoughts on this invitation of Christ, which should gladden the heart of every burdened sinner.

The sinner may enjoy in a certain way the sinful pleasures of the world, for a season, but this cannot last long. I can for one say by experience that sinners do not always enjoy themselves when they appear to do so. Many times when they lay themselves down at night they will hear the gentle whisperings of that still voice, which tells them that they have no rest and no real joy in their sinful pursuits. Sometimes this kindly monitor kindly tells them that they might this night be called from time to eternity, and that their present lost condition would seal their fate with the rich man at whose door Lazarus had lain full of sores. It is frightful to think of being in a condition that we should desire one to go from the dead to warn our friends that they repent and escape the doom that has passed on us. The death of the body will come, and to some very soon, then where will be the dwelling-place of the soul?

On the other hand the Christian has some trials, many temptations, and must bear some persecution and mocking from the ungodly. But what does Jesus say of them that are persecuted for righteousness sake? Read Matt. 5:10, 11, 12. They have the promise of a heavenly blessing. They have a peaceful feeling already that the world can never give them, and which they cannot enjoy as long as they are serving the carnal mind. Paul says, Rom. 8:6. "To be carnally minded is death; but to be spiritually minded is life and peace." When the Christian lies down upon his bed he has the consciousness that all is well, and if he should be called into eternity he could meet God in peace. Death is gain to those that are in Christ.

Christ has promised to be with his disciples to the end of the world. David said in his confidence in God, "Yea, though I walk through the valley of the shadow of death, I shall fear no evil."

Come to your Savior, with all your sins, and ask him to forgive you. Now is the accepted time, this is the day of salvation. "To-day if you hear his voice, harden not your hearts."

"Come unto me, all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." Matt. 11:28-29.

DAVID HYGEMA.

For the Herald of Truth.

HE CARES FOR US IN MERCY.

It is our duty to improve the talents which the Lord has given us by working for him in this short life. Our time is of such a short duration that we indeed ought to be very careful that we spend it to his name's honor and glory, and not for our own pleasure.

If we are chastened of the Lord we ought to submit freely to his will, knowing that all things work together for good to them that love him. This truth occupied my mind considerably during the past winter as my health was feeble, and I could not enjoy life as many others did, yet, in all our afflictions and distress there is One who will be with us to comfort us if we come to him with a sincere heart, desiring nothing but His will. We are indeed poor, weak mortals in the sight of God, and in trials and afflictions almost lack strength to say, "Thy will be done, which the Savior taught his disciples to pray and believe. We ought freely to submit at all times to his will, knowing that all the Lord does is well done, that he does not willingly chasten us, but only through love, for 'whom the Lord loveth he chasteneth. We ought to fear this without a murmuring word, and feel to thank Him at all times for the blessings we enjoy, both spiritual and temporal."

We may not feel blessed at all times, yet we have many things to feel thankful for. We have friends to comfort and care for us and his kind protection is ever over us. As we think of days past, we have reason to say, "Hitherto the Lord has helped us. He has promised ever to be with his people and care for them, and He will at all times help us if we come to Him in faith, believing and rely wholly on Him and his precious promises. We can of ourselves accomplish no good thing."

We read that we are in God's hands as clay in the hands of the potter; he is able to do anything with us that he will, and does frequently, by various means, bring us near to him, often by afflictions or the death of friends. The Psalmist says, "Before I was afflicted, I went astray, but now have I kept thy word. He says further, 'I know, O Lord, that thy judgments are right, and thou in faithfulness hast afflicted me. Although afflictions may seem grievous to us at the present, yet he does it for our own good; for we are prone to wander away from Him, to set our affections too much on the things of this world, and to forget to give Him the honor and glory for all the blessings we enjoy. We forget that every good and perfect gift cometh from above; but God, in his infinite mercy, still follows us, and by some means again brings us nigh unto him when we give heed to his callings. But how often the Holy Spirit is grieved, and the door of the heart is shut against Him, and He is sent away to wait for a more convenient season. God's Spirit will not always strive with man, therefore it is necessary that we give heed to his callings, for we know not how soon death may come. How does the matter stand between us and our God. Can we appear before the Great Judge without fear, or shall we tremble before

Him and hear the words, 'I know you not, depart from me all ye workers of iniquity! Or will we be made to rejoice at the smiles of the Judge, and hear the blessed words, 'Come, ye blessed of the Father, enter into the joys of thy Lord, and there strike glad hands with those who have gone before!'

EFFIE HYGEMA.

For the Herald of Truth.

WILL YOU WRITE?

I was much pleased with the request of the editor which he made to the ministering brethren that each one should write an article during the year for publication in the HERALD.* I feel thankful to our heavenly Father that we have a prospect of hearing from our ministers in this way, and hope they all are of the same mind with the editor. It will certainly be edifying to the readers, since many of the ministers' names are familiar to them.

Many are called from place to place to declare the Word of life, and to sympathize with the scattered members; continually the cry is going out, "Come and help us!" Come and preach the Gospel to our children and our neighbors, that all may hear and understand the glorious Gospel of Christ in the simple way that it was taught by Jesus and his apostles. Many that have never been taught non-resistant Christianity, would, and do, see that it corresponds to the whole tenor of the Gospel, as soon as their minds are enlightened.

Those who have always been taught, from week to week, and sometimes daily, the way of self-denial, cannot realize how much written sermons, published in the paper, would be appreciated, especially if the writer would subscribe his full name.

The writings of the apostles concerning our Lord Jesus and the early church are a precious treasure to us, so will be the writings of our ministering brethren, when they tell us of salvation through Jesus, and a holy life in his kingdom. It would certainly be very reviving to read articles from those whom we knew and spoke with face to face years ago. Their words, though they came to us in silence, would fill the heart with joy to think that, though unseen, they watch over us "as those that must give account."

Ministers, remember the scattered ones of the flock, and those who have been entrusted to your care. Try and reach with your pen and the Spirit those dear souls who cannot reach with your voice, that they, seeing your great concern for them, may be led to glorify their

*This request was made quite awhile ago, and up to this time but few of the ministers have responded. We hope our brethren will not generally disappoint our sister and the many readers who are looking for their articles. [Ed.]

Father in heaven to whom all honor belongs.

You editors cannot realize how much an occasional sermon in the paper from you would be appreciated. To make the paper interesting to the fullest extent you should frequently publish a sermon for the benefit of your readers.

ELIZABETH GARBER.

For the Herald of Truth.

BE TRUE.

"Let love be without dissimulation. Abhor that which is evil; cleave to that which is good." Rom. 12:9.

By these words we can see that there can be love that is only a dissembling, and is deceitful. How often we see friends who seem to love each other very dearly, but when they are separated they have all manner of evil to say of each other? Even Christians sometimes speak of each other in a way which shows that they do not feel kindly of each other. These things should not be so, for surely love in such cases is not without dissimulation. If we see faults and shortcomings in our friends, we should feel for them, and pray for them, and know that we have faults ourselves. Peter said, "He that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. We may deny by the manner of our conversation that we love the Lord and our neighbors as ourselves."

How well we should guard our conversation before our children! We may even teach them that we are not always truthful by trying to make them believe falsehood in order to frighten or surprise them into obedience. Children should have so much faith in you that they know every word you say is true. We can not be too careful in being an example to our children. An observing child takes notice of our actions and conversation more than we sometimes think. We should teach them to walk in the way Christ has taught us.

If we hear evil of our children, let us restrain them, not do like Eli when he heard of the evil of his sons, he said to them, "Why do ye these things? It is no good report I hear. But they hearkened not unto the voice of their father, and he restrained them not. And the Lord said, Behold, the days come, that I will cut off thine arm, and the arm of thy father's house; and all the increase of thine house shall die in the flower of their age. Let us do like Hannah, lend our children to the Lord; and when we perceive that the Lord calls them, teach them to be obedient. When Samuel was called he did not yet know the Lord, neither was the word of the Lord yet revealed unto him; but Eli perceived that the Lord had called the child, and told him to say, Speak; thy servant heareth. The Word says, Sam-

uel grew, and the Lord was with him, and did let none of his words fall to the ground. Let us also, when the Lord speaks, let none of his words fall to the ground.

Peter said to those who have tasted that the Lord is gracious, and have obtained mercy, "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." "Having a good conscience; that, whereas they speak evil of you, they may be ashamed that falsely accuse your good conversation in Christ." "But as he which hath called you is holy, so be ye holy in all manner of conversation." "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently."

If we can see and feel the truth of these words our love is not dissembling, but real and true and lasting. If we deny self, crucify flesh, set our affections on things above, and hunger and thirst after righteousness we will also abhor that which is evil, and cleave to that which is good.

Dear brethren and sisters, let us help rescue the perishing. How many there are who are indifferent to their soul's salvation, and do not know the blessing they miss by not yielding to the influence of the Holy Spirit. Let us show the sin sick soul what a blessed comfort it is to rest our sinfulness on the purity of Christ, trust him, and be obedient to his will. Let us be prayerful, faithful workers in the name and strength of Jesus. We will continually gain spiritual strength. My love and best wishes to all the writers of the HERALD. May we all increase in spiritual power is the prayer of

A SISTER.

For the Herald of Truth.

THERE IS WORK FOR ALL.

"And about the eleventh hour he went out, and found others standing idle, and said unto them, 'Why stand ye here all the day idle?' Matt. 20:6."

When we look over the great harvest that is before us we wonder why so many are standing idle when there is so much to do. There is work for us all; let us pray the Lord of the harvest that he may give us strength and courage to do what he places before us, and at the same time grow stronger day by day by our exercise, coming nearer our great Helper, that we may sing with the Spirit, "Nearer, my God, to Thee." Do we really come nearer to him, or will he find us standing idle while we imagine that we are in the vineyard?

Let us take thankfully the talents we have received from our heavenly Father,

be they many or few—five, two or one; and if we are faithful with them, we have the promise that we will be accepted of God just as readily if we have only one talent as if we had received five. With only a little natural advantage we may still shine as a true light to the world and be a savory salt to the earth.

Let us examine ourselves to see if we are steadfast, whether we do not sometimes think that we may do this or that which is hardly allowable for Christians, or that we may go here or there and mingle in society and engage in amusements that some pious people censure, if we are only in our place on the Lord's day and attend well the sacred services. No, we should be laboring in the vineyard every day of the week as well as Sunday.

There is a great work for you, my dear brethren and sisters. Do not think when you are baptized and observe the sacrament of the communion that the work is done. This is only the outer work after we have wrestled with God in prayer never giving up till he has blessed us and given us a new heart. Then we forsake the world with its pleasures and its pride. God having given us the victory, we fight on overcoming one temptation after another as they come. This requires labor and watching, but Jesus who is all-powerful will help us if we ask him. But whatever we do, we must hold out faithful to the end; it is only there that we receive the crown of life.

Let us learn a lesson from the ten virgins, remembering the awful fate of the foolish, unprepared five. The bridegroom will surely come, and what a blessing it will be to us if we have our lamps trimmed and burning and our vessels filled with oil. Be ready, fellow laborer, that when the sun of our life goes down and our day is over that you may be joyfully received through the gates into the Celestial City. What dear reader will be of the number who shall hear the words, "Depart, I never knew you! 'Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh.'"

Come, then, and labor while it is day. Let us not take the Lord's money, even if it is but a little, and hide it in the earth, lest the Lord come in reckoning at an hour when we think not. Let us so use our minds, bodies, time, money, and all we have and are that God may say, "Well done, good and faithful servant."

We need strength to labor in the vineyard, strength that we have not within ourselves. God will willingly give it if we ask it in faith believing. Let us each one pray for strength and then be willing to use all the strength we have in laboring for him; then we may expect that we can labor together harmoniously.

Rest from labor will soon come. Then the faithful laborer will go home to meet his loved ones gone before. Nearly ev-

ery one has some dear friend there—a brother or a sister, a son or a daughter, a father or a mother. The shadow of the grave has separated us from them for a little while, but soon the morning will dawn. They loved us here, do they not love us still? And will not that meeting after the toils of life be all over, and we are safe at home, be glorious! We will continue toiling, toiling! So come, Lord Jesus! ELIZABETH SNYDER.

For the Herald of Truth.

WE KNOW.

"And we know that all things work together for good to them that love God." Rom. 8: 28.

To the many who feel confident of being accepted of God this language of the apostle offers great consolation. But this text should be taken in the confidence that we are most assuredly in favor with God and Christ, knowing that we have the testimony with us that we do love Him with all our heart, soul, mind and strength.

We know seems to be the mighty power that mounts us above all shadows of doubt that we are accepted. When a season of grace blesses our souls, what tears of joy burst forth, and at the same time sorrow! Joy that God loves us, and sorrow to know that we have been so unworthy.

What has been our testimony that we are on the side of God? Is it anything that we have done to merit God's favor? Is it any good quality that we possess that gives us a claim on God's favor? Have we labored for the cause of Christ by speaking in behalf of Christianity? Have we done something to relieve the wants of the poor, or have we complied with the sacraments of God's house, that we now merit God's favor? Are we gifted in preaching, singing, and praying, and regard this as evidence that we love God, that he loves us, and that we have merited his favor? Let us take heed to ourselves that we do not take these acts and gifts as evidence that we love God and that we are abiding in his favor. If we are meek and humble and unworthy in ourselves his word speaks for us that we are commendable to God.

First we exercise faith, then receive grace, not because we merit it by acts and deeds, but because he loves us and is pleased to grant us strength to abide in Him, living in meekness and fear according to his will, ever growing in grace and in the knowledge of God.

In meditating upon this subject a thought occurred to my mind concerning the peculiarities of the mind with regard to our aspirations. What is the "good" signified in the text, "all things work together for good to them that love God"? Some persons say, "All things are for the best," when they have reaped

some advantages in their worldly pursuits or professions, whether it be practicing medicine, practicing law, or merchandizing, or some other business. Just so they have been gainers no matter to whose advantage or disadvantage it was, just so they themselves were fortunate. Sometimes when a temporal advantage is gained, and you speak a word of encouragement and approval, you may hear the quotation of the text, "We know that all things work together for good to them that love God," when, at the same time, the very gain that has given such satisfaction has only been the result of carnal motives and will probably be used to satisfy the same end. Earthly gain can not be the evidence of God's favor.

I have heard men express their dependence upon God for everything they possess; and yet when there was a short time in their life that seemed to be averse to their worldly prosperity (still having plenty to spare) they were ready to attribute the cause of their apparent adversity to the wickedness of the people, and thought it a duty of the people to implore the Lord for mercy that they might keep on prospering as they were wont to do.

The earth is the Lord's, and the fullness thereof. Paul instructed the disciples to labor diligently with their hands, that they might have to give to them that need. From this we may learn that it is right to have worldly possessions, but we should get them right; and they must be applied to a proper use, not being held in possession merely for the satisfaction of having them, and enjoying them selfishly.

In the first part of this article reference is made to our knowing and being assured of our acceptance with God, also the evidence within, and also wherein we might be mistaken through selfish motives. Let us do as the apostle Paul tells the Corinthians, 2 Cor. 13: 5, "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?"

We may have faith; we may also boast of it, and thereby make sin out of it. We should have "it to ourselves and to God." We may have noble purposes of heart, and do noble deeds, and yet lack meekness to set them off to proper advantage. We may appear meek and feel proud of our appearance, and thereby hinder the cause for which we are striving.

When we look to the whole course of our lives we might profitably ask ourselves the question, Are we tearing down or building up? We find many failures in our work. When we find some laboring in a different way from us, and we by our dissensions hinder the work so that all does not work together for good we might think that possibly we do not love God. Probably more good might be done if we all had that grace which Paul

says is greater than faith or hope. Differences of opinion for a time may work great good if the spirit of peace should finally prevail. Let us seek the advantages of love, joy, and peace in the Holy Ghost. LEWIS H. SHANK.

For the Herald of Truth.

THE LOVE OF GOD.

"That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and his Son Jesus Christ. And these things write we unto you, that your joy may be full." "God is light, and in him there is no darkness at all." "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

These words we read in the first Epistle General of John. The whole epistle is full of God's love and love of the children of God. Can we say that we have fellowship with God and the children of God, and that the blood of Christ has cleansed us from all sin? or is there still something in our hearts that is nearer and dearer to us than the love of God? Is it a joy and pleasure to do his will, or is it a burden? Do we try to be a light unto the world? He said, "Love not the world, neither the things of the world; if any man love the world, the love of the Father is not in him."

We all have our duties to perform, and must use some of this world's goods; but we should use them as though we had them not. If we are trying, by the help of God, to do our duty and perform our labor and can have our thoughts with our Redeemer, it is a pleasure to labor for Him; for then we can feel that we have a helper.

The lust of the flesh, and the lust of the eyes, and the pride of life is not of God. John said, "Let us not love in words, neither in tongue, but in deed and in truth." There is no fear in love; perfect love casteth out fear. He that feareth is not perfect in love. By this we know that we love the children of God, when we love God, and keep his commandments; and his commandments are not grievous.

If the love of God is shed abroad in our hearts, if we appreciate Jesus as our personal Savior, if we have a living faith, it unites the soul to God and to the children of God in an intimate, endearing, and blissful union which often gives joy unspeakable. Peter said, "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." May the grace of our Lord Jesus Christ be with you all. A. M. C.

For the Herald of Truth.

"EPHRAIM IS A CAKE NOT TURNED." (HOSEA 7: 8.)

"Ephraim" implies one of the tribes of Israel, or rather a half tribe. "Ephraim," though the younger of Joseph's sons, was blessed above his brother Manasseh. In after years Ephraim could refer to this, claim the preeminence, and boast of God's peculiar blessings. A part of God's church received a direct blessing according to the prophecy of the venerable patriarch Jacob. Whatever this special blessing may have been, Ephraim was among the number of God's chosen people; but what does all this avail when the heart is not right? God complains bitterly of Ephraim. "Ephraim has turned to his idols, let him alone." Left alone, forsaken of God; awful condition!

In the text it is said, "Ephraim is a cake not turned." What that condition was is not so easily explained, but the simile is familiar, and would at once suggest a state of half baked. But I am afraid it represents a state even worse—het downward, to the world, and cold upward, to God; yet there was the form of a "cake" (religion). Is it not so with the church to-day? Notice the conversation of church members—warm indeed towards the things of this world, but cold to God, or true heart religion. There is also some zeal for "their own church" and the form thereof, but they seem indifferent to the general prosperity of God's work. They know but little about foreign missionary work, and seem disinterested in Christian labors that cost something. Tell them of a blessed revival of God's work among other denominations, and the news rather tends to awaken a spirit of jealousy rather than rejoicing that souls are brought at least so far in the knowledge of the Lord. Such may be het toward their own church, but may be at the same time cold towards God. They need turning over. But are they not very good people? O yes; just as God says of Ephraim. Hear: "Ephraim is also like a silly dove without heart." It is not enough to be a harmless do-nothing.

While I write this I see a woman ironing clothes, and she, being in a hurry, complains that the irons are not hot. Ah, this interprets the text. "The Lord has a great work for us to do, but we are not hot through. Our Savior has indeed come to baptize with fire, but how few receive it! God cannot use us until we are hot. Division and discord are the result of carnality. They care not for the "body of Christ," which is the church, "but all seek their own;" they should be turned over.

Saul of Tarsus, when he met Jesus, "saw no man save himself. He saw himself as never before." "Sin revived, and I died." Yes, here he was turned. But Saul was not "a silly dove" before

his turning. The enemy does not use all his servants to kill and destroy, but uses some to cry peace and safety when destruction is near. They are like Isaiah's dumb dogs "that cannot bark; sleeping, lying down, loving to slumber."—"They all look to their own way, every one for his gain." "Yet," says Isaiah further, "they seek me daily, and delight to know my ways, as a nation that did righteousness, . . . they ask of me the ordinances of justice; they take delight in approaching to God." What a graphic description of the church to-day. Who will "cry aloud and spare not, and show my people their transgressions?"

Has not love waxed cold, and a Babel spirit become manifest everywhere? Persons will not understand each other, and for a flimsy pretext suffer division. Jesus prays earnestly, "that they may be one," but they say, "If we cannot have our way, we will leave them and have a set of our own." Thus they put the body of Christ to an open shame. They preach love and forbearance, but act the reverse.

Speak to a sinner and ask him to come to Christ, and he will say, "Physician, heal thyself; stop your quarreling and fighting in the churches; show us some of the fruits of Christianity, and we will consider the matter."

Of course we cannot deny some of their charges. Who must answer for the souls thus lost? They cleave to the ordinances of God, go through a form of worship, acting much like the Jews when they were crucifying Christ their Lord—they were careful not to defile themselves so as to be unfit for the duties of the Sabbath. They would rather break the bones of Jesus and have him out of the way. What folly for them to think that they were undefiled while polluted with the blood of Jesus! A true sense of their condition would have brought them to the feet of Jesus, regardless of the Sabbath and its duties. We know that all their services were but solemn mockery in the sight of God. Just so vain are our services if we do not from the heart seek peace with all men, and holiness, without which no man shall see the Lord.

JOHN O. SMITH.

For the Herald of Truth.

HUMAN LIFE.

A man's life is sometimes compared to a fleeting ship out on the ocean or a weaver's shuttle tossing to and fro. Some people pass through life calmly and smoothly, while others encounter great difficulties. One vessel has a stormy voyage, constantly threatened with shipwreck, yet she outrides them all, and lands safely in the Harbor. Another has a clear sky and a smooth sea, till land is in sight, when a sudden and unexpected mishap sends her and all her crew to the bottom. One person's life is beclouded by sorrows and temptations, so

that he almost despairs reaching heaven, but the Lord keeps him and he lands safely on Canaan's shore. Another knows no care, and seems to escape all the misfortunes of life, but he forgets God, and at last goes down in the whirlpool of sin—lost.

The Lord's ways are not our ways, neither are our ways the Lord's ways. Man is tossed about in this life by troubles of various kinds; his faith is severely tried, he begins to think that his ship will sink, and he is sometimes almost ready to take to the water, but in his utter helplessness he looks to Him whose eyes are over the righteous; He hears his cry, and will not suffer him to sink; He verifies the promise which says, "I will never leave thee, nor forsake thee."

When you are overwhelmed with trouble, God will provide a way for escape. Be faithful like Abraham (Gen. 22), and ask no questions, only obey. When the lad said, Behold the fire and wood; but where is the lamb for a burnt offering? The faithful patriarch said, God will provide himself a lamb. Will not the Lord provide for us what is unseen to us if we only faithfully trust him? If our life voyage is attended with many storms—persecutions, cares, and ceaseless toil, let us remember that "in His arms he'll take and shield us." We will "take it to the Lord in prayer." God will make a way for the trusting soul even through great rolling billows and the fury of the wildest storm. J. R.

PULPIT QUALIFICATIONS.

BY ELDER ALBERT STONE.

There are some things that a minister should carry into the pulpit every time he enters it. One is a reputation for strict honesty and integrity in his intercourse with mankind. Without this qualification, sermons, be they ever so good in themselves, will do no good or rather harm. Let there be no chance for hearers to say, "Physician, heal thyself." If a minister does not possess this quality in good, round measure, he may as well be out of the pulpit and out of the church till he acquires it.

Do not carry into the pulpit a reputation that has been patched and mended very much, and often, since you began to minister in holy things. Remember that the treasure of the Gospel is committed to earthen vessels, and these are easily marred and broken, are very difficult to mend, and when mended, present unsightly seams, and are very likely to break again in the old place. It is better to put them to some private use, or throw them away entirely, and let the precious treasure be committed to sound vessels, that have the good, old, apostolic ring.—*Review and Herald.*

HERALD OF TRUTH.

June 15, 1883.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have every thing properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

Entered at the Post Office at Elkhart, as second class mail matter.

SUNDAY SCHOOL QUESTION BOOK.—Our Sunday School Question Books are now used in many of the Sunday Schools throughout our church and are giving good satisfaction.

We recommend them to all those interested in the Sunday School cause, as an excellent help to the work of the teacher and superintendent. We invite those interested to send for copies for examination. The books will be sent by mail post paid as follows:

Infant Lesson Book, Single Copy	.06
“ “ “ Per Dozen	.70
Primary Question Book, Single Copy	.10
“ “ “ Per Dozen	1.15
Intermediate Quest. Book, Single Copy	1.15
“ “ “ Per Dozen	1.70
Bible Class Book, Single Copy	.20
“ “ “ Per Dozen	2.25
“ “ “ Per 100 by Exp.	15.00

THE BIBLE SCHOOL HYMNS AND SACRED SONGS for Sunday Schools and other religious services, by C. H. Brunk. The above is the title of our new hymn and tune book for Sunday Schools. The book is now ready for delivery and a number of orders for it are already filled. The work is well gotten up, on good paper, and well bound, and the contents are well adapted for the purpose designed. We ask our friends to send for a copy for examination. The price is 25 cents per single copy or \$2.75 a dozen postage

STICK.—We regret to learn that our aged sister Brubaker of Mount Joy, Pa., mother of Jacob N., is in very delicate health, apparently near her journey's end.

DIED ON HIS BIRTHDAY.—On Wednesday, June 6th, our aged brother Henry Gehman of Middletown, Dauphin county, Pa., passed from earth, (as we believe) to the land where there is no night, having sojourned in this valley of alternate sunshine and shadow just ninety-nine years. Bro Gehman, was born, brought up, and lived and died on the same farm; on which is also situated the Mennonite Church-house, where he worshiped all his life, and was for a number years one of the most prominent and zealous members.

“SEEK FIRST the Kingdom of God and his righteousness and all these things shall be added unto you.”

THE CHURCH.—In the Church of Christ there should be peace, unity and love, and the followers of Christ should be united. They should have common interest, they should work together, and strifes and discord should not enter its sacred precincts.

THE WORLD with all its beauties, pleasures, enjoyments, hopes and expectations will pass away. Soon we ourselves must also be called into another state of existence. Therefore we should use all our efforts to secure the treasure of heaven, and become heirs in eternal glory.

THE DIFFERENCE.—When the Christian is assailed and wronged, but little unpleasantness disturbs him with regard to himself. He expects this, is prepared for it, bears it gladly, and a sweet peace pervades his whole being. He does nothing violent or rash to be repented of, and when the storm is past, he feels that the Almighty was his “covert from the storm,” his preserver “as the shadow of a great rock in a weary land.” He is happy.

When the sinner is misused or imposed upon he becomes enraged, and to the misery of an angry opponent he adds his own wretched feelings of hatred and revenge, if happily he does not break forth in revengeful accusations and threatenings, or even commit deeds of violence to his everlasting shame and remorse of conscience.

This is the difference, yet many persons wonder why Christians say they are happier in their life of self-denial than they were trying to please themselves rather than God.

CHURCH MUSIC.—To promote spirituality in a congregation the worship must be spiritual. All forms of worship and all orders of using these forms, that do not lead men and women into a more spiritual frame of mind fail of the proper object of congregational exercises. For this reason the singing in the church services should not be regarded as a matter of little importance or one that will take care of itself. With the tastes that have developed in society at large in the last few years with regard to music, it needs careful watching. The music in the churches should be correct, well-timed, expressive, and fine if the congregation can so render it; but, as a writer says, “The constant use of sentimental songs has a tendency to neutralize piety, and drown souls in the whirl of exciting emotionalism.”

It is not hurtful to use new music and new hymns, but they must be of a proper character. Much of the hymnology now in use in many of the church services around us is simply ear-pleasing rhyme, void of godly grace. There seems to be a decided preference for half-meaningless rhymes set to Christless ball room tunes, setting aside the time-honored tunes and hymns which hold within themselves the charm of true spiritual devotion. As a people we should be guarded against the tendency to lightness and worldliness in our church music as well as in other forms of worship.

COUGHT TO BE.—It is not a very difficult matter for a careful student of the New Testament Scriptures to understand what Christianity ought to be, how Christians ought to live, and what doctrines ought to be taught and defended; but it seems a difficult matter to get disciples of Christ (so called) to take upon themselves the obligations to teach, defend and live what they know and confess to be the teachings of the gospel.

Almost any moral person, much more if he be a Christian, will confess that in the light of the gospel there ought to be no war—men to whom the “good will” of heaven was brought killing one another; that there ought to be no suing at law, which almost always leaves at least one dissatisfied party, and very frequently a grudge that outlives a generation; that Christians ought to be separate from the world in their tastes, pursuit of pleas-

ure, conduct and appearance; that there ought to be no secret, oath-bound promise that binds men in closer obligations than their sacred vow of loyalty to God and duty to man: but what a small per cent. who have confessed Christ exemplify these truths in their faith and practice! Should not the professed followers of Jesus make Christianity what it proposes to be? Reader, are you unconcernedly leaving the world and Christianity just as you find them, or are you doing what you ought to do, are you living as you ought to live, are you boldly taking a stand with God's people for the whole truth of the Bible, adding one more to the number to make the religion of Jesus what it ought to be? C.

CHURCH NEWS.

A PLEASANT TIME.—The brethren Henry Shaun and Christian Christophel report a pleasant time in Illinois during the Conference season in Stephenson Co. They also visited the Churches in White-side county, and spent several days with the Church in Livingston county, where they filled a number of appointments.

FROM FRANCONIAVILLE, Montgomery county, Pa.—Bro J. H. Hackman writes that they enjoyed a visit recently from the Brethren Peter and Ephraim Nissley of Lancaster county, Pa. They visited with the congregation at Salford on Saturday, May 26th, and at Franconia on Sunday the 27th. From here they started for home.

ON AN EXTENDED VISIT.—The brethren, Henry Moyer and — Kratz of Bucks Co., Pa., were in Va. about the 27th of May, and attended some meetings. From there they are going to western Pa., then to a number of the western states, stopping at Elkhart on their return, and from there they are going to Canada before they return home.

FROM VA.—Brother Hildebrand, writes from Augusta Co., Va., stating that they had very pleasant meetings at Kindig's Church on the 19th and 20th of May, when one person was baptized and the communion was observed. On the 26th and 27th there was a preparatory meeting and a communion service at Hildebrand's Church, when two persons were received into the church by baptism. It is to be hoped that the Lord will bless these churches with a great number of accessions. There have been many for a number of years, in the vicinity of both these churches, that seemed not far from the kingdom of God.

FROM YORK CO., PA.—One of our correspondents gives us some interesting items concerning the church in York Co., Pa. He writes as follows:

“The brethren at Hanover have built themselves a good commodious meeting-house. They have organized a Sunday School there. Woids fail to express my delight in this school. I hope the good Lord will give abundant grace and blessing to the good work. I have been thinking what a pity it is that our people are so slow in the Sunday School work. What an immense amount of good is neglected! I hope time will tear away this great prejudice against S. Schools.

FROM ROCKINGHAM CO., VA.—A correspondent from Va. informs us that the Brethren Isaac Eby and Abram Herr of Lancaster county, Pa., recently visited the church in the Shenandoah Valley. They held services with the church at Brenneman's, Weaver's, Bank and Pike. In Rockingham Co., and then proceeded to Augusta county to visit the church there. He says their visit was highly appreciated.

BRO. ISAAC GABLE, of Mendon, St. Joseph Co., Mich., writes us under date of June 17th, as follows:—“We expect Bro. Chr. C. Beery, of Ohio, to pay us a visit soon. Several families of Mennonites moved to this place this spring, and are very desirous of having a minister settle among them. Any ministers or members of the Church desiring to change their location will do well to examine this part of the country before settling elsewhere.”

Bro. Beery, not receiving the word in time, passed by these brethren and started for home on the same day that we received the above letter. [Ed.]

A VISIT TO MICHIGAN.—The brethren C. C. Beery, of Medina Co., O., and Jacob Kilmer, of Holmes Co., O., recently made a visit to Michigan. They first stopped in Kent county, where Brother Beery remained about a week, holding a number of meetings at Bowne and Caledonia, while Brother Kilmer went to Isabella county to hold some meetings with the little flock there. Bro. Beery came to Elkhart Co., Ind., on the 7th and remained till the 11th. He attended services at Shaun's and at Holdeman's, where there were fair congregations, but the appointment for Yellow Creek, on Sunday evening was not attended on account of heavy rains. Brother Kilmer returned to Kent Co., and remained with the brethren at Caledonia over Sunday (the 10th) attending the Communion service at that place. He will not move on his newly purchased home here until fall. Bro. Beery made a pleasant call at the office of the HERALD OF TRUTH, and in our conversation we found that he was fully aroused to the necessity of earnest work in the Master's vineyard, having seen in his numerous visits to different places the great necessity of building up the Church in the weak places.

FROM DUBOIS CO., IND.—On the 16th of March we were favored with a visit from Bro. George Brenneman of Putnam Co., Ohio, who preached four very interesting sermons. Our aged mother-in-law, who was at my house at the time was very sick. She had been so very anxious to hear some of the Mennonite brethren speak that, although very poorly, we had our brother to preach at our house, that our aged mother might hear the Word as we believe. Bro. Brenneman preached three sermons at the Roach school-house. On Sunday, the 18th, he preached a very able and impressive sermon. There was good order and many were very much impressed.

We were very much pleased to meet our dear brother, but did not get to enjoy his visit as we would if all had been in good health. On Monday one of my neighbors took his spring wagon and conveyed Bro. Brenneman to Bird's Eye Station. There we had each other farewell, he taking the train west, as far as Princeton, and from there to Clay and Owen counties. May his visit be a pleasant as well as a profitable one to all the scattered brethren with whom he may meet. May God's blessing rest upon all his labors. Yours in brotherly love.

ANDREW CROOK.

This notice should have appeared long ago, but it was accidentally mislaid, and consequently delayed. [Ed.]

D. H. SHELLEY, Elmwood, Mich., writes, “Editor HERALD OF TRUTH, By solicitation I will give these few lines. I visited your beautiful state, enjoyed one good religious meeting in your church, and listened with much interest to your remarks made on holiness. May God bless your members with a holiness spirit. I was sorry that I was taken down sick, so that I could not fill the appointment made in your church for me, but shall ever cherish the Christian spirit shown to me by the Mennonite brethren in Ind. May God bless you. I visited my aunt Mary Landis; she is 80 years old, and fully ripe for her Master's use. A telegram brought me home to Mich. to see my daughter die.

A TORNADO IN OWEN AND CLAY COUNTIES INDIANA.—One of our correspondents from Owen and Clay Co's., Indiana writes us as follows:

We were visited by a severe tornado. It came from the west and went eastward, about a mile and a half from where I live, it passed over our meeting-house and tore it down to the floor, throwing a great part of it over the grave yard and turning over many tombstones, and breaking some of them off. One family living a mile west of the meeting house, had their house torn down to the ground. The house was a good frame and had not been built very long. There were in this house, besides the family four oth-

er persons. The wife's sister and her little child, a son nearly grown, and another young man not of the family were instantly killed. Three other persons were so badly injured that it is a question whether they will ever be restored again. All their provisions, bedding, clothing &c were blown away, leaving them nothing but what they had on. Houses and barns were unroofed, and fences taken away, so that some farmers had no fences left. The Campbellite church at Lancaster was blown down. We hear that the storm reached as far as Columbus, Ohio, and did much damage.

The storm was also accompanied with hail which did much damage to the wheat. The timber also suffered all over the county, in some places destroying it to such an extent that little remains standing. In one house all the inmates were either crippled or killed."

"BE YE ALSO READY."

(MATTHEW 24 : 44.)

How many of those we have seen and known are passed from time into eternity! But as yesterday, they were alive amongst their friends, or at their daily work, like ourselves; but now they are gone. Such will be the reader's experience, as well as mine, if he only look back over even one year.

Just now three special cases come before me. Two young men, just starting in the world, take fever, and in two short weeks their life-span is ended; they pass into eternity in a state of unconsciousness. Time was soon over to them, and eternity begun, but where? People speak of how the time has to be spent, referring, it may be, to a brief hour or two.

Dear reader, let us ask ourselves this solemn question, "Where am I going to spend eternity?" Time is soon over. Eternity once begun, never ends. All in eternity is a fixture—"a great gulf" is fixed between heaven and hell, between the saved and lost. Oh, my friend, on which side of that gulf will you be for eternity? In eternal happiness, or eternal torment? eternal joy, or eternal woe? eternal glory, or eternal judgment? In an eternal day of bliss spent with the Lord Jesus, or an eternal night of misery spent with the devil and his angels? Oh, dear reader, on which side shall your eternity be spent? These things are realities, and have to do with that soul of yours which can never die. Oh, turn not a deaf ear to the voice of pleading and warning.

As regards the young men referred to, I cannot tell how it fares with them. If trusting in Jesus, if resting on his work, and cleansed by his blood, sure I am, on God's authority, they are saved and happy

for eternity. If there was no Jesus, no Savior, no precious blood, as their souls' resting-place, then too God's Word must speak, and that only of judgment, for "he that believeth not, shall be damned." Mark 16 : 16.

A third case—a young girl of only seventeen, passed away after a few days' illness. There is an old saying, "All men think all men mortal but themselves." What folly this is. These three were, only a few weeks ago, as likely to live for years as you are. Their sudden removal speaks to you and me of the uncertainty of time, of the *certainty* of death. "It is appointed unto men once to die" (Heb. 9 : 27); or again, the Lord Jesus Christ in coming "*quickly*." In a moment, in the twinkling of an eye, the saints are caught away from earth to be for ever with the Lord. That is *their* eternity; reader, what is *yours* to be?

"*Be ye also ready.*" Are you ready? A death-bed you may have, or you may be cut down suddenly. Death is one terminus for time. The coming of the Lord is another. It must be settled in *time* where we are to spend eternity. You and I are responsible to have it settled. God tells us in his Word how it can be settled. Our sins deserve the judgment of God, and one sin must as surely shut us out of God's presence as ten thousand. Oh, think of the sins of one short year, or month, or week; sins of thought, and word and deed; but the greatest sin, is that of unbelief. Oh, let me earnestly entreat you, dear friend, if still in your sins and unbelieving, even now to believe on the Lord Jesus Christ as *your* Savior. There is no other Savior. He came to seek and to save that which was lost. He died for sinners, and therefore for you. Salvation, full and free, is proclaimed. Now is the day of salvation. "Believe on the Lord Jesus Christ, and thou shalt be saved." Not "if," or "perhaps," or "maybe;" but "*shall be*," the moment you believe.

The only way to be ready for death, or Christ's second coming, is to trust simply in Him who died and rose again. The Lord Jesus Christ himself says, "Be ye also ready." Oh, hasten to him. The ark of old rose above all the waters of judgment, and Noah was safe in it; so Christ alone, and those in him, will be beyond the reach of judgment for ever. Yea, the Savior has already borne the judgment for all who believe in him. It is past; the storm burst on Him who was on the cross as the sin-bearer. There, see Him, bearing all suffering, all for you, dear reader. Now risen, and seated at God's right hand, I thus know his work is finished. God is satisfied; and believing, I am free. To be ready, my sins must be put away. To be ready, I must have salvation. To be ready, I must have eternal life. In short, to be ready, is to have Christ as my *all*.

"O sinner, to Jesus come now;
O sinner, to Jesus come now;
O come while you may, while still 'tis the day
of grace, salvation, and love."
—Selected.

THE MORNING STAR OF THE REFORMATION.

John Wycliffe is called the "Morning Star of the Reformation." Nearly two centuries before Luther, Wycliffe began to speak against papal doctrines and actions, and even went so far as to call the Pope "Anti-christ."

Little is known concerning Wycliffe's early life, but he is supposed to have been born in the year 1324, in the village of Wycliffe, Yorkshire, England. The Wycliffe family took their name from the small village which stood on the cliffs, through which a little brook called Wy forced its way to join the river Tees. The scenery is wild and picturesque, and it may be that the courage which distinguished Wycliffe's after-life found nurture in the stern solitude of his native cliffs. He has been compared to Elijah in his bold independence and indifference to the courtiers and politicians of his age, for like Elijah he emerged from obscurity to proclaim the truth in the very courts of error.

Wycliffe studied at Oxford, where it is supposed he had for his teacher, Richard Fitzralph, who was a zealous opponent of the abuses of the Romish church. Here he received his first impulse in his Christian course, and here he formed his purpose of attacking error, and spreading the Word of God among the people. After leaving Oxford he was presented to the Rectory of Lutterworth in Leicestershire. Now he began to speak out against the Pope, who issued several bills against him.

It was no light matter in those days to have called the head of the church "Anti-christ," and "the proud worldly priest of Rome the most cursed of clippers and purse kervers," and Wycliffe's troubles soon began in earnest. Early in the year 1378 he was summoned to London to be tried for his opinions. He obeyed the summons, taking with him some powerful friends. The citizens of London too were on the side of the offender, and they burst into the chapel where the clergy were convened and frightened the reverend fathers so badly they did not dare to do any harm to Wycliffe.

He was again summoned before an assembly of ecclesiastics, but again circumstances favored him, and he escaped with the injunction to refrain from his heretical preaching. These circumstances, instead of silencing Wycliffe, only made him more earnest in his work of reformation.

On returning to Lutterworth, he entered upon his great work of translating

the Scriptures and circulating them among the people. He had a great number of persons who went from village to village and town to town bearing copies of parts of them. He labored also with great zeal in the pulpit, preaching not only on Sundays but on week days. For his denouncing the Romish doctrine concerning the Lord's supper he was, for the third and fourth time, summoned to London, and though he defended himself before convocation with great skill and power, he was condemned, and would have been burned had not the Romish party been afraid to proceed to this length—Wycliffe being held in high esteem, not only by the common people, but by persons high in power. They ordered his translation of the Bible, and his other books, to be burned, but he himself was allowed to retire to his parish at Lutterworth, where he remained until his death.

Wycliffe was a man of simple faith and of earnest manly courage. He made a deep impression upon the age in which he lived—an impression which was not entirely effaced at the time of the Reformation. His followers were called Lollards, and were to be found not only among the poor, but even in the church and on the throne.

Milton speaks of "the divine and admirable spirit of Wiclif" and says that "he was honored of God to be the first preacher of general reformation to all Europe."

Wycliffe died in the year 1384. His health had been greatly shattered by hard work and anxiety, and he was struck down by paralysis while conducting public services, and two days afterward he expired.

The papal clergy showed indecent joy at his death. The Council of Constance, thirty years after, decreed that his remains should be disinterred and scattered. The carrying out of this decree led to the throwing of his decaying body into a brook near Lutterworth, one of the tributaries of the Avon. "And thus," says old Fuller, the church historian, "his brother did convey his ashes into Avon, Avon into Severn, Severn into the narrow sea, and this into the wide ocean. And so the ashes of Wiclif are the emblems of his doctrine, which is now dispersed all the world over."—Selected.

"FOR WHERE YOUR TREASURE IS THERE WILL YOUR HEART BE ALSO." MATT. 6 : 21.

The Savior tells us in the foregoing verses that we shall not lay up for ourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. If we are laying up treasures in

heaven we need not be afraid that they will fade away, or that they will become corrupt, or that they will be taken away from us. If we remain faithful, we shall receive the crown.

O, if we can see that we are getting richer in God, and that we are progressing in this new life, how our hearts are filled with love for the Master! We must grow in this life, there is no stopping place; neither does the Christian wish to stop; no, he is ever hungering and thirsting after righteousness.

Let us examine ourselves to see that we have not grown indifferent or careless about this matter of treasure in heaven. Let us all see that our hearts are set on heavenly things, and not on this world's goods, ever planning how we shall gain much treasure for ourselves and for our children. We should look for the heavenly treasure first, and all that we need shall be added unto us. What a blessed promise we have that the Lord will ever care for us! Surely if we look at this matter in the true light, we must confess that we cannot take care of ourselves, for without the Lord's blessing we would be forever lost amid all our efforts. True we must do our part. The Master commands us to do his will, but whatever we do should be done to the honor and glory of God.

When we look around us, can we not see many that are not doing their duty as professors of the religion of Jesus? We sometimes hear the remark by those of the world that this or that one has no religion; and church members of different churches speak of each other saying that such and such are not what they pretend to be. But let us come home, right to ourselves, and see what we are doing. Let us see whether we have not enough to do with ourselves.

If we take a glance over our past lives, don't we see where we might have spoken a kind word where we did not, and where our light did not shine forth as brightly as it should have done. O, let us work for Jesus! There is no time to be lost. We have no time to spare to idle away in any way. All our time should be spent in a profitable way. We should see that our influence always goes out for good.

May the Lord of glory give us wisdom and understanding, and make all who have learned to love the Lord Jesus to be zealous—ever to get "Nearer, our God, to thee, Nearer to thee." C. WENGER.

WALDENSIAN MISSIONARY IN ITALY.

From the report of one of these Missionaries for third mo. last, the following incident is taken:—

"Giovanni Besso embraced the Gospel four years ago. His friends did all in their power to induce him to give up his new religious convictions, and at last

drove him from his house. Giovanni went to Căntoncello, in the Val di Bressa, and supported himself by his labor. He married, and led his wife and her relations to abandon their Romish superstitions; and his influence is so much felt in the neighborhood that when the evangelist from Trausella visits the locality he is sure to find a numerous and attentive audience. At the beginning of the year Besso heard that his mother was seriously ill; he immediately set out to visit her, not without anxiety as to the reception he might meet with. To his great consolation, his mother welcomed him with affection, without referring to the past. One evening, when they were together, she took his hand and said: 'You love your mother, do you not?'

'More than I can tell.'

'I am dying; promise me that you will do what I ask; and before you answer me, think of it as the last request of your dying mother.'

'Mother, I will do all that is in my power for you; what is it?'

'No, I do not want a conditional promise; assure me that you will do what I ask.'

'I can only repeat that I will do all in my power.'

'Very well; to-morrow morning I will tell you what I expect from you.'

The next morning the mother renewed the conversation in these terms:

'The priest is coming in an hour to give me the communion; I ask you, as a last favor, to recite the prayers with me.'

Poor Besso was cut to the heart.

'O, my mother you know that I cannot do that.'

'Then go away, and do not appear here again,' and she turned her face to the wall.

'Mother, mother!' exclaimed the son in his anguish, 'ask for all that I have; ask for my blood, and you shall have it, but do not ask me to deny my Savior, in offering to creatures the worship that belongs only to him!'

'Go; you are no longer my son.'

Full of grief, Besso left the house, and wandered about, finding comfort only with Him who could deliver him from this trial. Toward evening he felt impelled to return to the house; and venturing with much hesitation to enter the room, his mother held out her hand to him saying:

'Be my son; I will respect your convictions, and you will respect mine, and stay with me, and close my eyes.'—*Chr. Ado.*

THE PUMP AT COLOGNE.

I was in Cologne on a rainy day, and I was looking out for smiles and metaphors, as I generally am but I had nothing on earth to look at in the square of the city but an old pump, and what kind

of a simile I could make out of it I could not tell. All traffic seemed suspended, it rained so hard, but I noticed a man come to the pump with a bucket. As I kept on writing and looking out now and then, I saw the same friend with the often-buckets and blue blouse coming to the same pump again. In the course of the morning I think I saw him a dozen times. I thought to myself, "Ah, you do not fetch water for your own house, I am persuaded; you are a water-carrier; you fetch water for lots of people, and that is why you come oftener than anybody else." Now there was a meaning that at once went to my soul, that as I not only have to go to Christ for myself, but had been made a water-carrier to carry the water of everlasting life to others, I must come a great deal oftener than anybody else. I am sure it is so. You cannot labor in your Sunday School class, dear friends, you cannot take that village station, you cannot act as deacon in the church so as to glorify God, especially you cannot come fresh to a congregation from Sunday to Sunday, year after year, always with something sparkling and fresh and cheering and refreshing, unless you are constantly going to the Great Source yourself. In proportion as there is a draw upon you take care that you keep up the supplies.

C. H. SPURGEON.

Miscellany.

THAT Christianity will fall under the assaults of criticism is extremely improbable. That it will fall from any cause is extremely improbable—nay, it is quite impossible and out of the question. Criticism may in the end, prove a good friend to it by removing the excrescences that cloud its radiance and disfigure its beauty. The danger, if danger there be is likely to come from its defenders who are ignorant of the use of their own weapons, and like the passionate Peter of the Gospel, fetch a mighty blow, and succeed in cutting off the ear of a servant. The Master has but to appear, and his enemies fall to the ground.—O. B. Frothingham.

THE CONGO VALLEY.—Since the first perilous exploration of the great African river Congo, by Henry M. Stanley, enterprising persons of several nations have become interested in that region. Two International Associations formed in Belgium, under the patronage of the king, have sent out expeditions; chiefly led by H. M. Stanley, for further exploration and improvement of the means of transit across the continent. They have already shortened the line of travel between Zanzibar and an International station on the eastern shore of Lake Tanganyika, (five hundred miles) from 12 months to 50 days; and this station, Karema, is nearly

in the heart of Africa. Four steamers also carry the flag of the International Association on the Congo River. Great falls interrupting navigation in several places, between two stations a road 52 miles long has been constructed by Stanley and his followers. At Stanley Pool, the steamer *En Avant* launched near the end of 1881, has an open course of navigable water for nearly a thousand miles.

Now that the importance of this route of communication with the centre of the "Dark Continent" has been shown, the Portuguese government sets up a claim for the possession of the whole of the lower Congo region. A treaty with the British government acknowledging their possession has been lately under discussion in the House of Commons; where it was vigorously protested against by Jacob Bright and other members. According to the *Anti-Slavery Reporter*, which mentions these facts, if Portugal should obtain entire control of the river, not only would the commerce of other nations be incommoded, but the slave trade would be likely to continue there indefinitely.

As a still more immediately threatening complication, a French explorer, de Brizsa, is said to have gone recently to the same region, under authority of his government, and to have planted the flag of France, in a central locality, in token of assumed national possession. What will come of all this, remains to be seen; but the world at large will naturally, and rightly, sympathize most nearly with the International explorers.—*Friends Review*.

THERE is no favorite child of nature who may hold the fire-ball in the hollow of his hand and trifle with it, and not be burnt. There is no selected child of grace who can live an irregular life without unrest; or be proud, and at the same time have peace; or indolent, and receive inspiration; remain unloving and cold, and yet see, and hear, and feel the things which God hath prepared for them that love him.

A DRUNKEN WIFE'S OUTRAGE.—Dr. Wallace said: "The other day a husband went home from his work and found the house shut. Old experience had taught him the reason; his wife was drinking his hard earned-money at the rum-shop. He went to it, and found her; with no word of upbraiding or reproach, he got her bag and took the keys from it, and went home to nurse his dying child. After he opened the house, he went to his foreman for a pass to enable him, who for seventeen years had never lost a day's work through his own drinking, to stay at home till his wife should get sober. Think what must have been the thought of that man as he sat waiting for his wife and attending to the wants of his children! Is it any wonder if he cursed in his own bitter agony the drink-seller who supplied his wife with the stuff?"

Last night, the wife came home after eleven o'clock, having been out since ten in the morning; she was raving drunk, and would have killed her baby outright if her patient husband had not taken it from her. As he snatched the child from imminent danger, she in her frenzy lifted a heavy instrument and struck him with it so severely that this morning the magistrate declared that a more heart-rending story he never heard before. What a demon must inhabit a woman's heart before she can be brought to so monstrous a thing!—*Christian Herald*.

A TEMPERANCE TOWN.—The town of Pullman, a suburb of Chicago, of ten thousand inhabitants, built and owned by the Pullman Car Co., has no saloons. An Anti-prohibition paper of Chicago thus describes this mode of working men: "Their homes are large, roomy and clean; their furniture and carpets new and tasteful; the air they breathe is pure, from moral and physical standpoints; there is absolutely no drunkenness; their children are well-fed, well clothed and healthy; the men and their wives are well dressed and seemingly contented. They have no police, jail or Bridewell, and no saloon-keeper to cheat the children of their food, clothing and education." Can this be said of the homes of the workingmen in any city of saloons on the earth?—*Christian Evangelist*.

THE BURIAL OF A DOG in a family lot at Greenwood Cemetery attracted much notice recently, owing to the costliness of the coffin used and the deep grief of the two ladies who followed as mourners. The circumstances are explained by a correspondent of the New York Tribune. He states that during its life the two ladies displayed warm affection for the dog, which was a noble Newfoundland, evidently aged and infirm. For some years past they have been seen daily passing through Ninth Street to Prospect Park with the animal, which usually walked slowly and painfully between them. They often stopped for the dog to rest, only moving when he evinced a desire to proceed. They were permitted to bathe him in the Park Lakes. Inquiry revealed that several years ago, the ladies, mother and daughter, were wrecked on the Jersey coast. While being transferred with the dog from the ship the boat was capsized. The dog rescued the daughter and, returning through the surf, aided the Life-Saving crew in bringing the half-drowned mother ashore. That fact explains the devotion of the two grateful ladies to the animal in old age and after death. Every one who hears of the rescue sympathizes with them in an affection they might otherwise despise. When men, however, abandon the pursuit of wealth and honor to serve Jesus, society wonders, and often calls it fanaticism; but those who realize that the Savior died to save their souls know that

no devotion is too great to express their gratitude and love to him (Rom. 12:1).—*Christian Herald*.

THAT common apprehension,—that they may be children of God while in a state of disobedience to his holy commandments; and disciples of Jesus, though they revolt from his cross; and members of his true Church, which is without spot or wrinkle, notwithstanding their lives are full of spots and wrinkles, is, of all other deceptions upon themselves, the most pernicious to their eternal condition.—*Wm. Penn.*

Married.

Please send marriage and death notices for insertion soon after their occurrence, and always give the name, age, and date of death.

KING.—ESCH.—On the 15th of February, at Spokane Bridge, Spokane Co., Washington Territory, L. D. King and Mary Esch.

Died.

DIERBERGER.—On the 30th of April, in Tazewell Co., Ill., in child-bed, Mary Dierberger, daughter of Peter and Mary Neuhauser, aged 36 years, 8 months and 21 days. On the 2nd of May she and her infant child were consigned to mother earth, on which occasion services were held by John P. Smith, of Livingston Co., Ill., from 1 Cor. 15, and by Peter Stuckey in English, from 2 Cor. 5:1. She leaves a husband and seven children, four of them step-children, of whom she was much beloved and who sadly mourn their loss. She was a faithful sister in the Amish Mennonite Church. Her aged parents followed her remains to the grave, which makes the fourth time that they follow one of their children to their last resting place. This was a very solemn and affecting occasion. Peace to her ashes.

ZIMMERMAN.—On the 17th of May, in Livingston Co., Ill., Catharine Zimmerman, maiden name Steckley, aged 28 years and 3 months. Buried on the 18th, when many friends and relatives followed her to the grave. She leaves a sorrowing husband and three children and parents, brothers and sisters to mourn her departure. She rejoiced before her death because of her sacred covenant she had made with God and the church, and because of her peace with God. She was a faithful member in the Amish Mennonite Church. Funeral services were held by John Egley, of Tazewell Co., Ill., John P. Smith and Christian Sehlegel, from a part of 1 Cor. 15.

DRECKS.—On the 19th of May, in McLean Co., Ill., of weakness and old age, Peter Drecks, aged 71 years and 9 months. In the last few weeks of his life Brother Drecks said, "Here we can see what man is, but when we are well we often make too much of ourselves." Foust.—May 28th, in Medina Co., Ohio, of consumption, Jacob Foust, aged 74 years. Buried the 30th at Guilford Mennonite Church. Bro. Foust leaves a widow and twelve children. He was a resident of Medina county thirty-one years, and for some time a member of the Mennonite church. There were present at the funeral ten children, forty-one grand children, and eight great

grand children. Services by E. Huntzberger in German and Martin Leatherman in English.

HOFFMAN.—May 21st, at Junction, Lancaster Co., Pa., of consumption, Bro. Samuel Hoffman, aged 43 years, 2 months and 27 days. Funeral on the 23rd. Text, Rom. 6:7. Buried at Kauffman's Meeting-house. A sorrowing wife and children followed him to his grave. Bro. Hoffman was much beloved.

ROADS.—May 12th, in Mount Joy, Lancaster Co., Pa., Sister Anna Roads, aged 29 years, 9 months and 4 days. Funeral on the 15th. Text, Psalm 90:12. Buried at Henry Eberly's Cemetery. Sister Roads leaves a sorrowing husband and five children. She was a sincere member in the Old Mennonite church.

FREED.—May 11th, in Philadelphia, Henry Freed, aged 24 years, 6 months and 25 days. He was buried at Franconia Meeting-house on the 14th of May. Services by Josiah Clemmer. The deceased came to his death very suddenly and unexpectedly. He was a brakeman on the Bound Brook Railroad, and, while on duty, fell between the cars and was run over. The body was cut in two, and the spirit it quickly passed into eternity.

RUTH.—In Montgomery county, Pa., an infant son of John and Mary Ruth, aged 4 months and 9 days. Buried at Franconia Meeting-house. Services at the house by Henry Bower, and at the Meeting-house by Chr. Allabach.

HARNISH.—At Willow Street, Lancaster Co., Pa., on the 23rd of March, Elizabeth Harnish, aged 68 years, 8 months and 15 days. Services at Stone House on the 26th by — Kohr and — Kurtz.

ESHLEMAN.—On the 19th of May, in Washington county, Md., Eliza, wife of John Eshleman, aged 42 years, 4 months and 22 days. She leaves a sorrowing husband and three small children to mourn her departure.

GOSHERT.—April 5th, at Winchester, Va., Samuel Goshert, aged 26 years. He was for a number of years a resident of this place, and was esteemed by all who knew him. Though he was for a long time afflicted with sickness and pain, he bore all with Christian fortitude, and when the death angel folded his wings around him, he was found with his lamp trimmed and burning. He passed to that sleep that knows no waking as sweetly as an infant in its mother's arms. We have the hope that he has received the crown.

The following lines were written to the memory of Mrs. David, aged 23 years, daughter of the Rev. D. H. Shelley, a few moments after her death, which occurred on Thursday, April 26th, at Corn, Montcalm county, Mich.

In early years our sister's gone,
Life's fleeting dream is o'er,
She's left the strand and crossed the stream
And reached the farther shore.

Her song of life too soon is sung,
Too soon she's left our shore,
Her harp is on the willow hung,
We'll hear its notes no more.

Her sun is set in dark eclipse,
Ere it had reached its noon,
The plan she formed for future life,
Lies buried in the tomb.

Though dark may seem the way of life,
And dark the path our sister trod,
We'll humbly trust to nature's laws,
Nor murmur at the ways of God.

She's left the thorny path she trod,
She's left a life of pain,
And in the garden of our God,
She'll sing her song again.

With harp attuned to nobler themes,
Touched with celestial fire,
She'll sing the song by angels sung,
In God's immortal choir.

Though we may drop the silent tear,
For her whom now is free from pain,
What seems to us the greatest loss,
To her is only gain.

For yet again our friend we'll meet,
In that bright summer land,
With love and joy each other greet,
When hand again clasps hand.

SWARTZENTRUBER.—On the 2nd of June, in Salisbury twp., Lancaster Co., Pa., Aaron, son of John and Lizzie Swartzentruber, aged 3 years, 5 months and 26 days. Buried on the 4th. Funeral services by Samuel Lantz and Gideon Stoltzfus. This is the third child they have buried and the last one.

"He will not take
Another lamb, we thought, for only one
Of the dear fold is spared, to be our son,
Our guide, our mourner when this life is done.
Our hearts would break.

Is it Thy will that
Oh! Father, say, must this pet lamb be given?
Oh! Thou hast waded many such in heaven,
And a sweet voice said: 'Nobly hast thou
striven,
But—peace, be still.'

Letters Received.

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Passenger trains after May 27th, 1883, arrive
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GOING WEST.	
No. 3, Night Express.....	2.00 A.M.
No. 6, Pacific Express.....	4.20 "
No. 71, Way Freight.....	6.00 "
No. 17, Limited Express.....	7.20 "
No. 73.....	4.45 "
No. 31, Way Freight.....	8.20 P.M.
No. 7, Special Michigan Express.....	12.45 "
No. 1, Special Chicago Express.....	3.50 "

GOING EAST—MAIN LINE.	
No. 8, Night Express.....	3.05 A.M.
Grand Rapids Express.....	5.00 "
No. 78, Way Freight.....	2.00 "
No. 76 " ".....	6.00 "
No. 2, Mail.....	12.15 P.M.
Grand Rapids Express.....	2.35 "
No. 60, Way Freight.....	7.45 "

GOING EAST—AIR LINE.	
No. 4, Special New York Express.....	1.15 P.M.
No. 6, Atlantic Express.....	9.55 "
No. 20, Limited Express.....	7.05 "
No. 72, Way Freight.....	8.00 A.M.
Train G leaves for Goshen.....	7.20 A.M.
" " " ".....	4.05 P.M.
" " " ".....	6.25 "
" " " ".....	11.50 A.M.
" " " ".....	6.30 P.M.

TRAINS ARRIVE—MAIN LINE.	
Grand Rapids Express.....	1.10 P.M.
" " " ".....	9.40 "
No. 13, Michigan Accommodation.....	4.05 "

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GOING SOUTH.	
No. 4, Cincinnati & Indianapolis Ex. 8.05 A.M.	
No. 2, Ind. & St. Louis Express 4.34 P.M.	
No. 10, Way Freight, 10.00 A.M.	

GOING NORTH—Arrive at Elkhart.

No. 1, Grand Rapids Express 11.30 A.M.	
No. 3, Michigan Express 5.43 P.M.	
No. 9, Way Freight 7.00 A.M.	

Nos. 1 2 3 and 4 connect with Boat line be-
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R., at Warsaw with Pittsburg, Ft. Wayne & Chi-
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R. R. at Marion with C. St. L. & P. R. R., at
Anderson Junction with C. C. & I. Rwy, for
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Herald of Truth.

A RELIGIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 20—No. 13.

ELKHART, IND., JULY 1, 1883.

Whole No. 253.

For the Herald of Truth.
CONSECRATION TO GOD.

(From the German.)

My God, my heart I bring to thee,
A gift to thee resigned;
This is what thou demand'st of me,
And this bears on my mind.

Give me thy heart, my child, Thou say'st,
That is to me so dear;
Thou findest otherwise no rest,
In heaven or earth so dear.

Who else but Thou could'st make it blest?
My Father and my God!
In Thee alone I find my rest—
That which I long have sought.

So now, O God, my heart possess,
And be it ever Thine;
O with thou purify and bless
This stubborn heart of mine!

Bowed down in grief, its guilt it feels,
And its great sinfulness,
And now to Thee for strength appeals,
For mercy and for grace.

O do not now refuse to hear
This plaintive cry of mine;
But draw Thou with Thy Spirit near,
And let me now be Thine!

A. METZLER.

For the Herald of Truth.
SELF DECEPTION.

If we say that we have no sin, we
deceive ourselves, and the truth is
not in us. 1 John 1: 8.

The kingdom of God in this world is a
school of righteousness and not a pa-
radise of perfection. There are many sin-
cere people. Very estimable people, who
have come to think so well of their piety
as to believe and profess themselves abso-
lutely sinless. I do not know that such
a belief will interfere at all with their in-
dividual salvation, but I do not think it
a good doctrine to teach because it is
not Scripture doctrine. I know nothing
plainer than this: *If we say that we
have no sin, we deceive ourselves and
the truth is not in us.* Notice that the
apostle uses the personal pronoun *we*,
which includes himself in the statement.
And will any Christian say that he has
attained to any heights of blessedness to
which John had not attained when he
wrote the text? Those who claim to be
immaculate in the sight of God claim
nothing less.

The error is fundamental. The Chris-
tian religion is the religion of sinners.
When the Pharisees brought the woman
that was taken in adultery to Jesus and
asked him what to do with her, he said
unto them: "He that is without sin among
you let him first cast a stone at her." No
one did it. "O yes you say, of course
they were sinners; so were all the phari-
sees." What are you my friend? It is
dangerous for us to cast a stone even at a
Pharisee. We should remember that we
are in a school now, not in a paradise,
and therefore in a state of progression
which is unlimited. There is no point
where the development of the human
mind and of human character can ever
stop. No man will ever say, "I know all
there is to be known about geology;" the
last fact that will ever be discovered in
astronomy is recorded in my book; all
that can ever be achieved in painting is
embodied in my last picture." Nor can
any Christian ever say, "I have reached
the topmost round of Christian perfection,
and here I sit waiting until it shall please
the Lord to let me go to enjoy my re-
ward."

What then is it to be converted? It is
as if you were to set out on a journey and
on your way you see a guide-post which in-
formed you that you were going in the
wrong direction; and then you wheeled
around, inquired the way, and set out in
the right direction. That guide-post is
the Holy Spirit speaking to your con-
science. But even after you have turned
you might still go wrong now and then;
it is continually necessary to inquire the
way; and it is so painfully laid down in
our blessed Bible that no one has any ex-
cuse for not reaching at last the goal.

We can not repent once for all.
Though our sins be blotted out, there is
still left in us a trace of the *law of sin*
by which we were formerly governed.
The Christian life is a life of continual
repentance. Paul says, "Let not sin
reign in your mortal bodies, that ye
should follow the lusts thereof," and here
is precisely the difference between the
sinner and the true convert. Sin no longer
reigns in the heart of the Christian.
Righteousness is on the throne though sin
is a very unready subject.

The Christian is represented as walk-
ing on a narrow way. He may stumble

and fall, but by God's grace he rises ev-
ery time with his face still Zion-ward.
And so he presses forward, gathering
strength day by day, diminishing the li-
ability to fall as the distance between him-
self and God decreases.

The most pitiable condition of the sin-
ner is that his progress is downward and
away from God. Just as in the physical
world a man unsupported is drawn toward
the earth by the attraction of gravity with-
out any effort on his part, so the gravity
of sin drags down the character of the
soul that is not supported by the counter
attraction of the Sun of Righteousness.
It requires no effort to go to destruction.
Sin does its own work. On the other
hand it does require efforts to scale
heights. This is one reason why men
are so slow in turning to God. They are
willing to put themselves upon any phys-
ical rack for the sake of requiring fortune,
fame, or influence; but when it comes to
doing anything for the soul, the least ex-
ertion is too much. To such I would
give this comfort, that although God
does not carry us to the skies on flowery
beds of ease, he has nevertheless prom-
ised to help us. We must do the climb-
ing; he will furnish the refreshments.
The higher we get, the smoother the way,
the purer the atmosphere, the sweeter the
flowers, the cooler the water, the more
magnificent the landscapes we are per-
mitted to behold. And all our departed
friends and the Savior himself are at our
journey's end waiting to welcome us home.
J. S. TAYLOR.

REMARKS.

While the doctrine of absolute sinless-
ness may be much abused by its advo-
cates, and constructions put on Scriptures
to support it that are foreign to their
actual meaning, it still does not follow
that they are right who put an extreme
and unjustifiable construction on Scrip-
tures that they claim to teach a directly
opposite doctrine.

There is no necessity for teaching that
which will ease the consciences of those
who know that they are living in sin, con-
trary to the teachings of the Scriptures
which, it is to be feared, the above article
might be inclined to do. There is too
much arguing in favor of weaknesses and
justifiable "little sins" because we can-

not be perfectly sinless," &c., among Christian professors.

This same John, who had made high attainments in Christian grace, and with all those attainments still said, "If we say that we have no sin, we deceive ourselves, and the truth is not in us," also said, "He that committeth sin is of the devil." Too many professed followers of Jesus are allowing their lives to flow on in a constant stream of carnal indulgence, and are all the time trying to comfort themselves with such texts as the one standing at the head of the above article, when they do not at all apply to their case.

One permits Satan to rouse his wrath on a very slight provocation, or even if it be an aggravating one; and he talks and acts more like an unconverted sinner than a saint. If he succeeds in keeping his unholy feelings suppressed they still are there, and they are wicked. Another is puffed up with pride and conforms to the giddy fashions of the world in all their abominations, for no other reason than to gratify his love of vanity. Another feasts his eyes and ears on gay scenes vain amusements, godless songs, racy stories, and low jests, just because the love of these things is still in him. Still another, while he may in part restrain his carnality, has his mind crowded with licentiousness. He knows these thoughts to be wicked, yet he labors to call them up, he bids them welcome, he holds to them, he indulges them as far as the mind can reach, apart from actually carrying them out in actions, until he is clearly under the condemnation of God's word. These things are done by some professors who are conscious of the fact, and to justify themselves and ease their guilty souls are always arguing that we cannot expect to be perfect on earth, we cannot live without sin; while the Scriptures bring all these things into condemnation. Guilty Christians are always trying to justify themselves with such texts as 1 John 1:8; Rom 7; and a number of others which suit them.

The doctrine of the Scriptures as a whole are not that we must continue in sin and keep up a constant stream of repentance to balance it; but to come to Christ, have the old man crucified—cast out, buried,—put on the new man, and live holy to the Lord.

The above article was evidently not intended as an argument in favor of such that still love to indulge in just so much sin as will allow them to escape the censure of Christian people and still be considered disciples of Christ; but as a warning to avoid the abuses that men have put upon the doctrine of Entire Sanctification. Fearing however that the arguments might be construed in this way I was prompted to make these remarks.

J. S. COFFMAN.

For the Herald of Truth.

LOVE.

"And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Rom. 5:5. "Be kindly affectioned one to another with brotherly love; in honor preferring one another." Rom. 12:10. "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Matt. 5:44.

The steadfast follower of Christ has a love burning in his heart toward God and the blessed Redeemer, a love toward his brethren who with him are branches in the true vine, and a love toward his enemies—not for their works of darkness, but for the salvation of their immortal souls. God loved us first, inasmuch that he permitted the life of his only begotten Son to be sacrificed as a propitiation for our sins. And it is apparent that he who in return for this infinite love, is unwilling to manifest his appreciation for this heavenly deed, cannot be otherwise considered than an ungrateful and selfish child of the world. But if we truly love the Savior and have his cause at heart, we also love the brethren. For what branch of a vine can say to another, "I bear a nearer relation to the vine than you; the vine has no need of thee." God is no respecter of persons, and all those who abide in him, and zealously seek and work for the same cause will work in harmony and love, and help to bear one another's burdens. They must be united with the bond of love, the same Spirit from on high, and will not foster in their hearts malice or strife toward one another; for a house divided against itself cannot stand.

He will also be obedient, and respect his Master's will and commandments. "Love your enemies," and pray for them. They have a soul to save, and if we have the love of Christ within us, we desire their soul's salvation, for Christ died not only for us, but also for them.

Those who are in the habit of speaking all the ill they can of their neighbors and fellowmen being careful that they say nothing of their good points, have not their hearts filled with love toward God and their fellow beings. We all make mistakes and commit errors, sometimes therefore we should be willing to forgive and forget other's faults, if we would sincerely repeat the Lord's prayer to forgive our sins as we forgive those who trespass against us. Those who come to you to talk about others faults are generally those who go to others to talk about your faults. Let us not be fault-finders and murmurers, but manifest a purer love within us by laboring to build up God's church, and by patiently seeking our own salvation and that of others. "Who-

soever doeth not righteousness is not of God, neither he that loveth not his brother." 1 John 3:10. A. METZLER.

For the Herald of Truth.

DRESS.

In the April 1st No. of the HERALD OF TRUTH appeared an article on the subject of "Church purity," in which the writer referred to the inconsistency of Christians engaging and mingling with the world in its vain pursuits, particularly in dress. There is a class of persons who do not relish any thing on this subject, and almost become impatient when they see that our writers persist in giving them a few words occasionally on dress. Perhaps enough has been written on the subject, but by request I have the consent of my mind to consider the subject a little further.

Much has been said with regard to the dress of the younger members of the church, and many of us can speak from experience, in this matter, answering for ourselves. It is not a burden or a cross for some to come boldly out from the world in dress. We know that when we start out to serve the Lord, turn our backs to the world, and put on plain clothes, we are laughed at by some, and the finger of scorn is pointed at us by those who are not at all of a serious turn of mind, who may have been our young associates, as well as by some older persons than ourselves, who do not believe as we do.

Let us measure the force of their remarks and actions. When we consider the source of those gibing, fun-making expressions we find that they are made by non-professors, or if professors, such as are not earnestly and sincerely engaged in the work of the Lord. It is true that the sinner loves the things of this world; "for they that are after the flesh do mind the things of the flesh; but they that are after the spirit, the things of the spirit; for to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." If then beauty, in the eyes of the unconverted, consists in doubling and redoubling the garment with ruffles and laces, fringes and flourishes, it proves in itself that beauty, in the eyes of the converted which must be the exact opposite of the unconverted, consists in plainness and modesty of apparel. If it was meet for the sisters in the apostles' time to attire themselves in modest apparel, which "becometh women professing godliness," 1 Tim 2:9, 10; 1 Peter 2:3-5, is it not as consistent for us as professors of the same faith? Since we know that the sinners are yet carnally minded, and delight in the things of the flesh, do we not consent to sin by yielding to temptation by following them in their ignorance or unwillingness to do God's will?

For the Herald of Truth.

FOLLOW ME.

"Follow me, and I will make you fishers of men." Matt. 4:19.

Many are the beautiful entreaties and callings of Christ which are left on record for us. This language of our Savior to those humble fishermen suggests a subject of more than ordinary interest. It is an assurance of God's great love and mercy toward his poor erring creatures as manifested in sending Christ into this world to call sinners, not the righteous to repentance. This invitation is not alone to those Galilean people who pressed upon Him to hear the glorious word of God, but extends through the ages and all time to come; for Christ says, "Heaven and earth shall pass away, but my word shall not pass away."

We also find that there was something for those fishermen to do before they could follow Jesus as he went about doing his Father's will. It was necessary for them to forsake all, even their father, whom they had left in charge of the business they had been following. Even so is there something for us to do; for he further says, "If any man will come after me, let him deny himself and take up his cross daily, and follow me."

If we have a perfect will to do all he has commanded us, we are called of God unto the fellowship of Jesus Christ, and will also have the mind of Christ. As the life and conduct of Jesus are examples, so will ours be to those around us. We will let our lights shine. Upon a perfect willingness alone will the promise of the Savior be unto us, that he will make us fishers of men.

Hear the Savior's welcome summons.

As he stood by Galilee,
Calling to those weary toilers,
"Leave your nets and follow me."

Now to us these words are given,
Rebel sinners though we be;
Ever this command they bring us,
Leave your sins, and follow me.

Hearken then when sad and weary,
And no ray of light you see:
To the gentle words of Jesus,
"Faint not, fear not, follow me."

Thus the Savior's calling ever,
Calling after you and me;
And we've now resolved to heed it,
Try, dear Lord, to follow Thee.

KATE HAUSER.

For the Herald of Truth.

LOVE GOD.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself." Luke 10:27.

Of all the commandments that have been given us, there is none greater than to love God with all thy heart, mind, soul and strength, and to love our neigh-

As a peculiar people we believe that when a sinner is made to feel the weight of his sins and is converted (changed) he no more indulges in the things which he once loved, but is made a new creature in Christ. He does not only partake of the outward signs of the broken body and shed blood of Christ as a mark of his new life, but, being truly changed, he lives in ceaseless communion with God. His whole soul, being, thoughts, conversations and tastes are changed by the renewing and cleansing of the blood of the Lamb.

If we do not live and practice what we believe, how can we be a light to those yet out in the world of darkness and sin? When the Scripture says (2 Cor 6:17, 18) "Wherefore come out from among them (the world), and be ye separate, saith the Lord, and touch not the unclean thing (sin); and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty," it means that if we in sin admired a fashionable dress in order to be with and like the world, then, after being changed, we will admire a plain Christian garment. When we then believe it consistent for a Christian woman to attire herself in modest apparel, we will not allow ourselves to follow the changeable fashions of the world, but will seek ourselves with the beautiful robe of obedience to the holy law and will of God. Hiding in the cleft of the Rock of Ages, we need not fear or heed the storms. Though there should be thousands pointing the finger of scorn at us, it will only fix our trust more firmly on Jesus the Rock of everlasting Salvation.

HANNAH NUSBAUM.

For the Herald of Truth.

NO CONDEMNATION.

"There is therefore now no condemnation to them which are in Christ Jesus who walk not after the flesh, but after the Spirit." Rom. 8:1.

How wretched a person feels when he is under condemnation. Only those who have experienced it know, and can truly say with Paul, "Who shall deliver me from the body of this death." "For to will is present with me; but how to perform that which is good I find not." But if we would escape, we must ask God in faith without wavering, for James says, "Let not that man (one that doubts) think he shall receive anything of the Lord." A double minded man is unstable in all his ways. Paul says, Without faith it is impossible to please God. He that cometh to God, must believe that he is a rewarder of them that diligently seek him. If we can know that we are justified by faith through the blood of Christ, we have peace with God through our Lord Jesus Christ; by whom we have access by faith into this grace wherein we

A. M. C.

bors as ourselves. We might engage in all manner of worship, visit the sick, deal justly with our fellow-men, give to the needy, or have faith to remove the mountains, and withal not have this love to God and man, all would benefit us nothing. But if the love of God is shed abroad in our hearts through his Holy Spirit, then only are we ready to work in his cause, and love and serve him aright. We can then love our bitterest enemies, bless them that curse us, do good to them that hate us, and pray for them that despitefully use and persecute us.

We can only keep these and all other commandments that God has given us by obeying this first and great commandment. By doing so we may claim all the many promises that are in store for those who truly love and serve him. "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him." God is with him, that is faithful unto Him to bless and keep him, to protect him in danger, to comfort him in afflictions, and to soothe him in his sorrows; so he can ever look up with trusting confidence in God.

We poor, trembling sinners can only fulfill this commandment by coming in true faith to Jesus; we are too weak of ourselves to accomplish so much. Of ourselves we can do nothing, not even think a good thought, much less perform a good deed. The Savior has promised to help us if we come to him in the right way. He says, "Knock, and it shall be opened unto you." Let us then seek him early before our hearts become hardened in sin. Let us go to him in faith, trusting in him alone, and he will enable us through the Spirit to love and serve him acceptably. He will not withhold his blessings from them that trust in him.

Let us then worship Him every day, and trust Him every moment for grace to help us on our way, laying aside all carnal lusts, and the love of the world. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."

"God is love; his mercy brightens,
All the path in which we move;
Bless he grants, and woe he brightens,
God is light, and God is love."

Even the hours that darkest seemeth
His unchanging goodness prove;
From the uttermost his brightness streameth
God is light, and God is love."

MARTHA A. WIKER.

THE CHRISTIAN IN THE FAMILY.

Next to you in the order of duty and responsibility to Christ, is your family. This also you will regard as Christ's, and as a field intrusted by him to your special cultivation for society and for the church; God's nursery and primary school for the

training and discipline of those who are to become active members of faith.

If a father or mother you are a king, are a guide to your children, should be a representative of God. By your life, influence example, and instructions their characters are moulded for eternity. Look upon them as such, and as such train them in the way they should go, and bring them up in the nurture and admonition of the Lord. Imbue them so thoroughly with a conviction of their own sinfulness, life's vanity, the world's danger, death's certainty, of heaven or hell as their hereafter, that they may early seek the kingdom of God and his righteousness, and leave all other things to be added according to the wisdom and goodness of God.

Of one thing you may be sure; you cannot save your children but you may destroy them; you cannot make them Christians, but you can throw insuperable obstacles in the way of their becoming such. Would you then have your child a Christian you must be one, and live one. It will not be enough to talk, and profess, and seem to be a Christian, you must be one; you must think, and feel, and love, and live a Christian. Children will be what you are, not what you seem. They will feel, if they cannot discern your real character. They will do as you in heart do, not as you say, and pray, and preach. If you are worldly, money-making, money-hoarding, covetous, inactive, then, by irresistible instinct, they will be moulded by your characters. If you would guide them to heaven and meet them there, you must not only point, but lead the way, and make your family a little heaven below; of which Christian love is the center.

Whatever be your position in the family, you occupy the center of influences, which to all human view will widen to eternity; and will determine the weal or woe, not only to yourself and those around you, but countless numbers beyond your reach.

What thought more rapturous than that of a family united in one of the many mansions in our Father's house! What picture so celestial in all its parts as the first gathering of such a family in the heavenly home!

The aged parents, well stricken in years and tottering steps, are there buoyant with the energy of immortal youth. The daughters who grew up like beautiful flowers to bloom and shed their fragrance in this desert air, and then wither and die, are there, fresh, blooming, and fragrant in spiritual beauty. The little children also, early called and early saved, the precious jewels in Christ's treasury; those little babes who smiled upon us, and then closed their eyes in soft slumbers and flew up to heaven to the throne of God; those sweet birds of paradise which alighted on our hearth-

stone and warbled such notes of soul-stirring melody and then expanding their bright wings, soared singing until lost in glory of the skies, all are there. All Christians, after many trials and troubles, are safely anchored in the haven of peace. All fear and anxiety are at an end. The danger of apostasy and ruin are all over. Disease there is none, sickness is unknown, death is a thing unknown and unfearful, farewell is a word for which there is no corresponding idea. The family is now complete; their happiness is perfect, their communication is unbroken, heart with heart and soul with soul. All is harmony and peace and love, and their joy is everlasting.

Christian friends, are we living for such a picture, and will you and yours constitute the elements of such a heavenly home? May God grant it. May he so enable us to live as members of the family here, that, as a family, we may thus live and love hereafter where parting is no more.

Selected by PHEBE A. REIDLER.

CATHARINE OF THOU, IN LORRAINE, BURNED FOR THE FAITH, AT MONTPELLIER, IN FRANCE, A. D. 1417.

[From the new translation of the *Martyrs' Mirror*.]

On the second of October about two o'clock in the afternoon, it happened at Montpellier, in France, that a certain sentence of death was pronounced and executed the same day upon an upright and godfearing woman of Thou, Lorraine, named Catharine Saube, who, loving the Lord, her Savior, more than her own life, steadily fought through death, and pressing her way through the straight gate (Matt. 7:13, 14), into the spacious heaven, left flesh and blood on the posts, in the burning flames on the place of execution at Montpellier.

The history of Catharine Saube is, as old writers testify, faithfully extracted from the town-book of Montpellier, commonly called *Talamus*, which word Chassanion thinks has been corrupted by passing from one language into the other, and that by the Jews, who at that time resided in great numbers in France, especially at Montpellier, it was called "*Talmud*," which, among the Hebrews or Jews signifies a very large book or roll containing many and various things. Hence it may very easily have happened that the French, after the manner of the Jewish *Maranes*, who lived among them, erroneously called the word *Talmud* *Talamus*, meaning to designate thereby the large book containing the civil records of the burgomasters of Montpellier. From this town-book the following acts were faithfully translated by a trustworthy person of

Languedoc, from the ancient language of Montpellier into the French tongue, and are as follows in English.*

On the 15th day of November A. D. 1416, after mass had been read in the parish church of St. Fermin, at Montpellier, Catharine Saube, a native of Thou, Lorraine, came into that Church to present herself. About fifteen or sixteen days previously, she had asked the lords and burgomasters of that city for permission to be shut in with the other recluses in the nunnery on the Lates Way.

The aforesaid lords and burgomasters, and all manner of trades-people, together with over fifteen hundred towns-people, men as well as women, came to the church to this general procession. Said burgomasters, as patrons, that is, fathers and protectors of the recluse nuns, conducted said Catharine to the aforementioned cloister, where they let her remain shut up in a cell; whereupon they all returned home together. *Acta Gallica* Ibid. in *Martyrolog.* Gallico, etc.

See, these are the identical words of the extract or copy taken from the town-book; and let the reader judge as to what was her reason in applying for admittance into the nunnery. Certainly, some did not presume so badly, who have maintained, that experiencing in her heart the beginnings of true godliness proceeding from an ardent faith, she was impelled by a holy desire to reveal to the other recluse nuns the true knowledge of Christ Jesus; finding herself sufficiently gifted by the Lord, to do this. This is very probable; since credible witnesses have declared that in said book *Talamus* it was also recorded, that some time after the death of Catharine Saube, the whole convent which said Catharine had been shut in, was burnt, together with all the nuns; doubtless on account of their religion.

The same public records state, that the year following, A. D. 1417, on the second of October, about two o'clock in the afternoon, when M. Raymond Cabasse, D. D. of the order of Jacobine or Dominican monks, vicar of the inquisitor, sat in the judgment seat, under the chapter which is beside the portal of the city hall at Montpellier, in the presence of the bishop of Maguelonne, the Lieutenant governor, the four orders, yea, of all the people, who filled the whole city hall square, he declared by definite sentence, that the aforesaid Catharine Saube, of Thou, Lorraine (who, at her request, had been put into the cloister of the recluses) was a heretic, and that she had disseminated, taught and believed divers damnable heresies against the Catholic faith, namely: That the Catholic (or true) church is composed only of men and women who follow and observe

the life of the apostles. Again: That it is better to die, than to anger, or sin against God. Again: That she did not worship the host or wafer* consecrated by the priest; because she did not believe that the body of Christ was present in it. Again: That it is not necessary to confess one's self to the priest; because it is sufficient to confess one's sins to God; and that it counts just as much to confess one's sins to a discreet pious layman, as to any chaplain or priest. Again: That there will be no purgatory after this life, etc.

Said town-book *Talamus* contained also four other articles, with which Catharine was charged, or at least which she professed; from which it can be inferred that she rejected not only many papal institutions, but among these also infant baptism. The extract from the aforesaid town-book, concerning these four articles, reads literally thus:

1. That there never has been a true pope, cardinal, bishop, or priest, after the election of the pope (or bishop) ceased to be done through miracles of faith, or verity.

2. That wicked priests or chaplains neither can nor may consecrate the body of Christ, though they pronounce the sacramental words over it.

3. That the baptism which is administered by wicked priests, is of no avail to salvation.

4. That infants which die after baptism, before they have faith, are not saved; for they do not believe but through the faith of their godfathers, godmothers, parents, or friends.

These are the last four articles found in the town-book of Montpellier; from which it certainly is clearly evident how very bold, ardent, and penetrating the faith of this woman was: so that she did not stop short of attacking even the pope, the priests, and the superstitions practiced by them, and convincing them with God's truth. For, when she says in the first article, that there never has been, a true pope, etc., what else did she indicate than that there never has been a true pope, cardinal, bishop, or priest in the Roman church, seeing the election of the pope was never done through miracles of faith or verity?

Secondly, when she says, that wicked priests or chaplains neither can nor may, etc., what else does she mean to say, than that wicked priests, who are not holy themselves, need not imagine at

namely, infants; but only men and women, that is, believing and obedient persons.

* Though she calls the bread of the Supper the host, yet she does not acknowledge, that the body of Christ is present in it; hence she refuses to worship it.

† The confession recognized by her, is not according to papistic manner, but agreeable to the teaching of James 5:16: Confess your faults one to another, and pray one for another, that ye may be healed.

* In our Dutch, says the original.

† Here no third class of members of the church of Jesus Christ is mentioned,

all (which is nevertheless believed in popery), that by uttering a few words they can consecrate a piece of bread, yea, transform it into their God and Savior? which, Catharine had declared before, could not even be done by priests of upright life; for therefore she would not, as she said, worship the wafer consecrated by the priest; because she did not believe that the body of Christ was present in it.

Thirdly, when she says, that the baptism which is administered by wicked priests, is, etc., what else does this indicate, than that the shameful life of the priests destroys their ministry itself, and that as little as the words which they pronounce over the host, tend to consecrate it, just as little tends the baptism practiced by them, to salvation.

Fourthly, when she says, that infants which die after baptism, etc., what is this but to say that infant baptism is not necessary at all to salvation, yea, conduces in no wise to it? because infants themselves do not believe, only their godfathers, godmothers, parents, or friend, in their stead; but that, to be saved, one must believe himself, and be baptized upon this belief, as the Lord says, Mark 16:16; since the faith of another can help no one in the world, and, consequently can not help infants to salvation.

Now, when this pious heroine of God would in no wise depart from her faith, sentence of death was finally pronounced upon her; and having been led to the place of execution, she was burnt, at Montpellier, in the afternoon of October 2nd 1417.

Concerning her sentence and death, the town-book of Montpellier contains the following words, as translated from the original into the Dutch: Having pronounced this sentence upon her, the vicar of the inquisitor, M. Raymond, delivered her into the hands of the bailiff, who was provost or criminal judge of the city. The people entreated him much in her behalf, that he would deal mercifully with her; but he executed the sentence the same day, causing her to be brought to the place of execution, and there burnt as a heretic, according to law.

These are the words of the aforesaid *Talamus* or town-book, which also contains this further addition: That the bishop of Maguelonne, after singing a common mass, also preached a sermon before the members of the council, concerning Catharine Saube, against many who said that the sentence of death had unjustly been passed upon her, and rebuked the indignation of those who spoke against this sentence, with very vehement and severe words.

This is briefly the extract concerning the martyrdom of this godfearing woman, by which many ignorant, plain peo-

HERALD OF TRUTH.

July 1, 1883.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

Entered at the Post Office at Elkhart, as second class mail matter.

SUNDAY SCHOOL QUESTION BOOK.—Our Sunday School Question Books are now used in many of the Sunday Schools throughout our church and are giving good satisfaction.

We recommend them to all those interested in the Sunday School cause, as an excellent help to the work of the teacher and superintendent. We invite those interested to send for copies for examination. The books will be sent by mail post paid as follows:

Infant Lesson Book, Single Copy	.06
“ “ “ Per Dozen	.70
Primary Question Book, Single Copy	.10
“ “ “ Per Dozen	1.15
Intermediate Quest. Book, Single Copy	.15
“ “ “ Per Dozen	1.70
Bible Class Book, Single Copy	.20
“ “ “ Per Dozen	2.25
“ “ “ Per 100 by Exp.	15.00

THE BIBLE SCHOOL HYMNS AND SACRED SONGS for Sunday Schools and other religious services, by C. H. Brunk. The above is the title of our new hymn and tune book for Sunday Schools. The book is now ready for delivery and a number of orders for it are already filled. The work is well gotten up, on good paper, and well bound, and the contents are well adapted for the purpose designed. We ask our friends to send for a copy for examination. The price is 25 cents per single copy or \$2.75 a dozen postage prepaid. By Express, express charges to be paid by the purchaser \$2.50 a dozen. Address

MENNONITE PUBLISHING CO.
Elkhart, Ind.

JUDICIAL OATHS AND THEIR EFFECT.—From our friend William Kite of Germantown, Pa., we have just received a neat 8 page tract with the above title. It contains an able defense of the doctrine held

by the Quakers, Mennonites and other non-resistant Churches against swearing judicial oaths.

THE RUSSIAN NOTES.—In another column will be found a statement regarding the “Canton Church,” with respect to their ability to pay up their notes the coming Fall. It is to be hoped that many others also, who obtained money for their passage to this country may, under the blessing of God, be able to satisfy the notes held against them. The prospects of an abundant harvest, so far as we can learn are good throughout most of the settlements, and thus, we trust, will enable them, after the wheat is gathered and sold, to pay up their notes. Many of those who furnished this passage money are themselves paying interest and need the money. So that we trust those who have, through these years, had the benefits of these loans will try and return the kindness shown them in their hour of need.

A TERRIBLE CATASTROPHE.—In Sunderland, Durham Co., in the north of England, near the mouth of the Wear, in the North Sea, a terrible catastrophe occurred on the 16th of June, by which 178 children lost their lives. A conjurer gave an exhibition of his follies where several thousand children were present. After the exhibition was over and the lower hall was well nigh vacated, when suddenly about 1200 children in the galleries above began to rush with precipitating haste, crowding through the narrow door at the head of the stairway some of the children fell and others rushed over them literally trampling the fallen ones to death, leaving the 178 dead upon the stairs. How sad must have been the scene when the sorrowing parents came to find their dear children lying cold in death. How much better if children as well as older people would cease to encourage these vain and wicked places of amusement. We trust these things may prove a warning to all who are in the habit of attending places of amusement where only works of darkness are carried on.

ARBITRATION CONVENTION.—We take the following from the *Messenger of Peace*. “Please remember the National Arbitration Convention, which has been called in Philadelphia, on the 22nd of the Eleventh month (November), this

year. Think of it in time and get ready to go. We hope religious bodies of all denominations will send able delegates to represent them in that convention. We shall try to keep it before our readers, so that they will not forget it. The convention may be made one of great influence for good, if the friends of arbitration can only be induced to bestir themselves, and send up able delegations. The old world is expecting America to lead off in this grand enterprise.”

From the above editorial, which we have copied from this able advocate of peace, we learn that this noble cause is still represented in a national organization favoring arbitration as a reasonable, practical, and scriptural plan of settling differences between nations.

When our people, who have always been unassuming, yet zealous workers for peace in their small way, see this bold and powerful effort among peace men, which is in a great measure carried forward by the Friends, it looks almost too much like taking hold of the affairs of government. But when we consider that this idea has been rapidly finding favor with many of the representative men of nearly all the civilized nations of the earth, may we not conclude that it is a result of the quiet, yet persistent teaching of the few organizations that have always looked upon all war as contrary to the spirit and teaching of the gospel?

Let this Convention be regarded as it may, it is certainly a move in the right direction, and if its object should be successfully accomplished, will bring one of the greatest blessings to this war-cursed earth that has ever resulted from the teachings of Christianity.

The universal peace of the prophecies and the gospel will never come about till the heads of government make it their policy. When, by individual and congregational teaching, a sufficient number of persons, and persons of sufficient intelligence, are educated into a knowledge of the feasibility of peace, it must come to the notice of governments. May we not hope this time has come? Shall we not feel encouraged, and labor on with renewed vigor, favoring every movement that tends to the accomplishment of the long-wished-for and much-prayed-for peace that would “make the desert rejoice, and blossom as the rose”? C.

DEATH OF SAMUEL KINSEY.—Sometime in the second week of June Samuel Kinsey, Editor of the *Vindicator*, died at his home near Dayton, Ohio. The *Vindicator* is the organ of the so-called Old Order party in the Dunkard Church, and Samuel Kinsey was the editor long before and ever since the separation took place. He zealously and ably advocated the ancient principles and practices, of the church, and as determinedly opposed the rulings of Annual Meeting in bringing in some of their more modern practices, which he considered as innovations and dangerous to the prosperity of the church. Not assuming to say whether it was the part of wisdom in him to take sides with, and become a leader in a seceding party, yet he was, no doubt, sincere in what he did, and was moved by a desire to glorify God and help to build His church on the Everlasting Rock. He is said to have been a far-seeing man, to have been a careful thinker, and to have possessed a well-stored mind.

STORMS.—During the last two weeks of June there were a great number of cyclones and tornadoes in different parts of the United States. Some of them were very destructive, causing considerable loss of life, and great destruction to property. Truly this is a remarkable year for storms, floods, &c. On the 25th the weather turned very cool in this locality and was immediately followed by a heavy rainfall which continued about 72 hours, with but little cessation.

REVISION OF THE MINUTES.—The Brethren (Dunkards) have recently completed a revision of the minutes of the proceedings of their Annual Meetings for many years in the past, and the work is now ready for publication. This work, though it differs widely in form from our book of discipline and practice, will, no doubt, be to their church, in a great measure, what the Mennonite Confession of Faith is to ours. There is a marked difference, however, in the circumstances that attended the publication of these books. The Mennonite Confession of Faith was published in the times of severe persecution, for the purpose of correcting the false impressions that had gone out with regard to the faith of the Mennonites, and the misrepresentations that were made by their enemies, in order

to prejudice the minds of the people still more against them, and increase the severity of their persecution. It always has been, and is yet, the doctrine of the Mennonite Church that the Bible is the rule of faith and practice for Christians. C.

THE INDIAN PROBLEM.—This has been a vexed question in the affairs of government for years, and all the legislating that has been done, though it may have been good to a certain extent, has failed through dishonest officials or some other causes to accomplish for the poor Indian what Christians have earnestly hoped and prayed for. Of late years, however, some Christian societies, especially the Friends, with some aid from the government have made an effort to educate the Indian, which seems to be doing more to perpetuate the race and make him comfortable and happy than anything else yet tried.

The Indian school at Carlisle, Pa., is every year schooling numbers of Indian boys and girls, who, aside from the book education they get during the school term, are put under the care of farmers during the summer vacation, where the boys acquire the art of using farmers' tools and a general knowledge of agriculture, and the girls learn to garden, cook, and do general house-work. Last summer one of these boys was a regular attendant at one of the Mennonite Sunday Schools near Lancaster City, and is said to have been observant, shrewd and somewhat intelligent.

At Hampton, Va., over one hundred Indian boys and girls have been under instruction during the past year. They have learned to read and write, and have been taught practical lessons in farming, shoe-making, harness-making, tailoring, kitchen work, &c.

Some of the Indian youths evince a great desire to acquire an education.

One young man recently arrived at one of these eastern schools after a perilous and adventuresome journey, and was immediately given a place where he could gratify his aspirations. He left his reservation in the far west, with only a very little money, walking part of the way and begging and beating his way on the railroads until he reached his destination.

To educate the Indian, giving him a knowledge of what constitutes happiness

or wretchedness, and how to escape the one and attain the other, is certainly a more noble work than to punish him, many times the innocent with the guilty, for the crimes he commits in his ignorance. C.

A SAD ENDING.—The 30th of May, which has been for some years used as decoration day, was this year very rainy. As it was an unpleasant time for outdoor exercises, our neighboring city, Goshen, unwise'y fixed on the following Sunday for the decoration services, and Elkhart still more unwise'y made arrangements to run an excursion train from this city to Goshen on the Lord's day. Eight cars were filled with excursionists, and upon their arrival at Goshen Fred. Kerstetter, an amiable and intelligent lad of this place, in an effort to board the moving train, fell under the wheels and had one leg and the toes of the other fearfully crushed. The unfortunate youth lingered until the 25th when he died. On the same day of this sad accident as a train was coming west with a load of excursionists, bound for the same place, a very similar occurrence took place at Wawaka, Ind., where a boy fell under the wheels and lost a leg. He was yet living, however, at last accounts.

That these were judgments directly sent upon those pleasure seekers for their improper use of the Lord's day, we are not prepared to argue, but the results were sad enough to cause some serious thought upon the subject.

Decoration ceremonies, beautiful as they may seem, serve to keep alive the unpleasant partisan feelings that twenty years ago were carried into action and shed the blood of some of our dearest friends. It is better to go privately and drop a tear upon the tombs of loved ones, and beautify the graves with flowers if we will, than to awaken military enthusiasm, or possibly a feeling of revenge, approaching a willingness to shed blood, by marching to the beating of drums and the sound of martial music amid uniforms, banners, and guns and sabers. Especially is the latter out of order for all Christians who profess to stand in opposition to war.

Then to use the Sabbath day for a pleasure excursion, which this was in the fullest sense, is certainly a desecration of the holy day that the Lord cannot look

upon with pleasure. It will never do to make an effort to hide the real character of any of these Sunday excursions which have become so popular of late years, by coupling with them apparently sacred services, be they camp-meetings, Sunday School picnics, decorations, or anything else. Let us not be surprised that God permits serious consequences to follow the desecration of the day of rest. C

CHURCH NEWS.

MINISTER ORDAINED.—On the 10th of June Bro. Peter Zehr was chosen to the ministry, by the voice of the church and ordained in the Mackinaw Church in Ill. May the Lord grant him grace that he may speak the word in wisdom, and go forth in the power of the Spirit to call souls from death unto life.

THE FUNERAL SERVICES of Anna F. Jones and the little daughter of R. J. Heatwole, of Newton, Kansas, both of which died at the house of Bro. Heatwole in April, were held after the communion services on Sunday June 3rd, by the Brethren Jacob Holdeman and D. Brundage from Isaiah 40:6, 7. "All flesh is as grass."

SUNDAY SCHOOL AT HANOVER, York county, Pa.—This Sunday School was organized last March. Bro. Martin Whisler is superintendent and Bro. Jacob Hostetter assistant sup't. The school is in a flourishing condition, numbering at this time about one hundred, and is still increasing. The school is kindly encouraged by the brethren and sisters, who are making a united effort for its success.

BISHOP AND DEACON ORDAINED.—On the 17th of June Brother James Mishler was ordained deacon at Lake Shore church in LaGrange Co., Ind. The next day (18th) Brother Henry A. Miller was ordained at Clinton, Bishop of the LaGrange and Clinton Churches. May they both labor in their respective charges in the fear of the Lord, looking for wisdom to Him who has promised to give liberally to those that ask.

ON A VISIT.—Brother David Martin and wife, of Franklin Co., Ohio, made a short call at this office on the 25th of June. They had been already eight weeks from home, and visited in Kansas, Nebraska, Iowa, and Illinois, and expected to visit awhile in Indiana. On Sunday the 24th they attended the meeting at Calum, Ill. They report an interesting meeting and earnest congregation at that place.

BAPTISM AT KRAYBILL'S CHURCH, Lancaster county, Pa.—On Sunday, June 10th, eleven persons were baptized and received into the church at Kraybill's, in Donegal. The greater number of these converts were young persons. Many

more persons than could find room in the meeting-house assembled to witness the services. O that many more, who are yet out of Christ, might resolve to go to Jesus even when their sins have risen above them like mountains.

FROM MAHONING CO., O.—Bro. Joseph Heatwole, of Virginia, was with us on Sunday June 3rd, and declared the Word to an interested audience at Metzler's church. On the following Sabbath, June 10th, Bro. Joseph Wenger, of Lancaster Co., Pa. spoke at Oberholtzer's church to a crowded house of attentive hearers. Bro. C. H. Brunk, of Virginia, is teaching two classes in vocal music, one at Oberholtzer's and one at Metzler's church. He meets with his class every other evening at half past six o'clock. Quite an interest is manifested, and we hope it may be a lasting benefit to the church.

FROM ONTARIO.—A letter from Bloomington, Ontario, states that there are six converts at that place, soon to be baptized, and a number of other dear souls that seem almost persuaded. The church is still growing and many, especially some of the ministers, are manifesting great earnestness. The Sunday School is especially interesting, and is the largest that they have ever had at that place. As many as one hundred and seventy-five scholars have been present at once besides many visitors. The parents and the young married people take a great interest in the work.

FROM MANCERONA, MICH.—The members at Mancelona, Mich., were favored with a visit by Bro. J. J. Weaver, of LaGrange county, Ind., about the 1st of June. He also spent four days in Emmett county. Our correspondent states that Bro. Weaver held five very interesting meetings at Custer, three miles south west of Mancelona, and visited the members farther west, and preached for them in Troyer's school-house. Two persons were baptized. May their chaste conversation, coupled with true piety and the fear of the Lord show to the world that they have been with Jesus. There are at present about twenty-two members at that place.

FROM HERSHEY'S CHURCH, Lancaster county, Pa.—On Saturday, May 26th, thirteen persons were received into the church at Hershey's meeting-house, by baptism, and two others were received who had been previously baptized by another denomination. Many people were assembled on this occasion, and the services were very impressive, and many that are yet standing without seemed to be hungering and thirsting after the righteousness of Christ.

On Sunday, the 27th, a communion service was held at the same place. The house was again well filled and many persons partook of the sacred emblems of the body and blood of Christ. Our cor-

respondent, giving us this information, also states that there are a large number of converts at the Strasburg church.

ORDINATIONS.—On the 8th of June, the congregations at Skippack, Providence, and Metacheon, of Montgomery Co., Pa., ordained a minister. Brother Henry Wismer was chosen by lot. On the 12th, the congregation at the Plains ordained a deacon. Brother Abraham Kulp was chosen. On the 14th a minister was chosen by lot and ordained in the Franconia church. Brother Michael R. Moyer was called to this responsible position. May the Lord grant them all grace and abundant spiritual blessings to prepare them for the work of faithful shepherds. May their labors be instrumental in hiring many into the vineyard who are still standing idle in the market place. It is to be hoped that their words and actions may so correspond with God's word that at the final reckoning they may be able to present an unblemished record. May their wives also be richly blessed that they be worthy helpmates in the work of the Lord.

FROM THE LA GRANGE AND CLINTON CHURCHES, in LA GRANGE AND ELKHART COUNTIES, IND.—This Church has recently enjoyed a season of more than usual interest and rejoicing. There was public preaching at Lake Shore on Friday evening, the 15th, and on Saturday morning there was a baptismal service, when nine persons were received into the church. In the afternoon a meeting was held to counsel with regard to the ordination of a deacon and a bishop. Unanimous consent was given and the voice of the church was taken as to their choice of brethren to fill these places. In a brief service Sunday morning Brother James Mishler was ordained Deacon, after which the communion was observed by many members. There were many more persons present than the house would hold. On Monday morning there was a baptismal service at Clinton where fifteen persons were baptized, and two others who had been previously baptized, received. Brother George Brenneman, of Putnam Co., Ohio, officiated at these services, assisted by Bro. J. A. Beutler, of Wakarusa, Ind. In the afternoon of Monday there was another meeting at Clinton, when Brother Henry A. Miller, of LaGrange Co., was ordained to the office of bishop. The services were very solemn and impressive, especially when Bro. Brenneman delivered the responsible charge to Bro. Miller. The Brethren J. A. Beutler and John Goggy assisted in the ordination. On Tuesday the communion was held at Clinton, which services were well attended, and all seemed to feel that it was a season of grace and blessing. Besides the brethren already mentioned, the church here was visited by a number of the brethren and sisters

from the town of Elkhart, and from other parts of the county.

FROM MARYLAND.—A correspondent from the Clear Spring Church, Washington Co., Maryland, writes as follows:

"The Brethren Isaac Eby and Abm. Herr, of Lancaster Co., Pa., did not visit our neighborhood while on their visit south. They preached at Reif's and Miller's churches when on their way to Virginia, and on their return they had services again at Miller's Church, on the 24th of May, at which time two persons were baptized and a minister ordained. Bro. Henry Baer, son of our ministering Brother Adam Baer was chosen by lot and ordained. Bro. Eby preached the ordination sermon."

"On the 27th of May (Sunday), Bro. Philip Parret, of Chambersburg, was at Reif's Church, where young Brother Baer introduced the services, and Bro. Parret spoke from a text."

"On the 10th of June we had services in the Clear Spring Church, where we were favored with the presence of the Brethren and Sisters, John L. Landis and wife, Elias Nult and wife, Deacon Henry Heller and Daniel Kreider, all of Lancaster Co., Pa. Bro. Nult introduced the services in German and Bro. Landis spoke in English from Titus 2:11-15. He preached a very feeling sermon. These brethren and sisters have been on a journey for some time, visiting the churches in York and Adams county, Pa., from which, as well as their own churches they were the bearers of many greetings and messages of love to our church. May the Lord bless their labor of love and make their journey pleasant and profitable throughout. Such visits are promotive of much good, drawing closer the bonds of love, strengthening faith, renewing our zeal, and stimulating to fresh courage."

On Friday, June 8th, the Brethren Daniel Roth and Benjamin Leshar started for Somerset county, Pa., to attend the communion services with the brethren at Keim's and Folk's churches. They expect to be gone about nine or ten days."

"Sister Shank, now in her ninety-fourth year, has been for some weeks confined to her bed. May God strengthen her and keep her faithful in her afflictions."

THE CANTON CHURCH IN McPHERSON COUNTY, KANSAS.

Inasmuch as the time for the refunding of the money loaned to the Canton church is now at hand, and the contributors are anxious to hear what the prospects are, I felt it my duty to inquire into the condition of the church, the result of which I will give as briefly as possible.

In the first place it is understood that the whole church stands responsible for the payment of the money; but since the time the notes were given the church has

divided itself into three parts. One part being under charge of Bishop John Ratzlaff; one part has united with the so-called Holdeman church, and the third part stand neutral.

I would further say that I also saw a letter written to Bishop John Ratzlaff, in which the holder of several notes stated that he was willing to accept the face of the note, provided they would be paid this Fall. Bishop Ratzlaff said he had received several other letters to the same effect, and I know of one note that was paid on that condition. These things have led some to the opinion that all would settle on the same conditions, and it would indeed be very acceptable if all would feel to do this and would show a very commendable Christian spirit.

Bishop Ratzlaff investigated the church in regard to this matter of payment and so did we, and as far as we could ascertain, all feel willing to pay back the money they received as soon as possible, but some think it almost impossible to pay all this fall; but should this year's crop turn out according to present appearances the most of them think they can pay up, and should the holders of the notes feel willing to deduct the interest, it would be an inducement for all to do so, and I would further remark, that if the holders of the notes feel to demand the payment this Fall, they will get a good part of it, as the church knows that duty binds them to pay, not only the face of the note, but also the interest, and justice may demand it, but let us rather show mercy, remembering that with what measure we mete it shall be measured to us again. I will however yet remark that nearly, if not all, the money paid on these notes will be borrowed money intended for other debts that bear no less than ten and up to twenty-four per cent. interest. Now I have set forth the condition of the church in as true a light as my judgment could view it. Let the reader consider.

D. S. HOLDEMAN.

Newton, Kansas.

P. S. I wish to inquire through the HERALD, who holds the note against Peter Jantz (who was insane) or his wife, living on section 25? The holder is requested to address D. S. Holdeman, Newton, Kansas.

N. B. The above remarks have reference only to the church known as the "Canton Church," located in Canton township, McPherson Co., Kansas, for whom some \$11,000 were collected as a loan to aid them in buying farming implements, seed grain, cows, &c., when they first settled in their present location. [Editor.]

A VISIT.

On Tuesday, June 12th, I, in company with my wife and other dear brethren

and sisters, making a company of eleven in all, left home in Lancaster Co., Pa., to visit our dear friends in Montgomery Co., Pa. We started at Lititz passing by Reading into Berks county to Barrio station where we were kindly received by Bishop Andrew Mack and deacon Eachbach, who took us to their homes, where we spent an enjoyable evening service. The next morning we went to Harford meeting-house where there was an appointment made for the ministers that were with us, David Buchwalter, Christian Risser, and John Rank. After an encouraging sermon we visited Brother John Gayman and son, from where Brother Mack and Brother Gayman took us in conveyances over fourteen miles southeast to Montgomery county, where we arrived very unexpectedly at the houses of Minister Henry Bower and Jacob Meyer. We were cordially received and spent the evening hours most pleasantly. The next morning we went early to the Franconia meeting-house, where there was an appointment for the ordination of a minister. The large house, where many hundreds could be seated, was already crowded full at 7:30 o'clock. After singing of a hymn Bro. Buchwalter made some appropriate remarks, and after prayer Bishop Mack preached a pointed, earnest and affecting sermon from 1 Peter 5:2, which was heartily endorsed by the Bishops Isaac Oberholtzer and Josiah Clemmer. Bro. Clemmer officiated in the ordination. Out of eleven brethren Bro. Abraham Meyer was chosen by lot. After the ordination Brother John Hunsberger spoke very pointedly upon the duties of members to their ministers.

On Friday there was meeting at the Skippack meeting-house, where the Brethren John Rank and Christian Risser, two of our company conducted the services. These two brethren with Sister Risser started for home in the afternoon. Bro. Buchwalter filled an appointment on Friday morning at Rock Hill, where the rest of our company were present and spent several hours very pleasantly, after which our company separated. The Brethren Buchwalter and Lehman went to Souderton and took the train homewards, while some remained with us visiting the brethren and sisters. On Sunday we were at the meeting at Salford. On Monday we were present at the funeral of Preacher George Detweiler at Skippack. His age was 84 years. The funeral services were held by C. Hunsberger and Jacob Mensch, from Luke 2:29. We returned safely home on Tuesday the 19th. Many thanks to the friends whom we visited for their kindness. We spent many pleasant hours.

We found the brethren and sisters in the enjoyment of good health, except a sister of Bro. Benjamin Krupp of Montgomery Co., who made a misstep several weeks ago and fractured her hip-bone,

and in consequence was confined to her bed. She bears her sufferings with patience. May the Lord be with her and bless her. Also Sister Clemmer, wife of Bishop Josiah Clemmer is not well. She has been confined to her house since last fall. She is afflicted with a severe cough. May the almighty Father be to her a physician and help her in every hour of trial.

JOHN H. HESS.

ARE YOU RIGHT IN THE SIGHT OF GOD.

It is not difficult for men to justify themselves, the Pharisees of old did that; it is not difficult for men to deceive themselves, many men have succeeded in that; it is not difficult to deceive other men, to pacify them with smooth stories, and delude them with sanctimonious looks and pretences; it is not a hard matter to excuse the endorsement and approval of good men, as the world goes, whether singly, or in associated bodies; all this has been done many times, and can be done again; but when you have done all this, then, comes the question, "Are you right in the sight of God?"

Men may approve; what saith the Lord? Men may have endorsed, but how stands the ease with the Almighty? "That which is highly esteemed among men, is abomination in the sight of God." Luke 16:15. The world's applause may be generously bestowed even upon the unworthy, but what does it avail, if the sentence of condemnation is written by the hand of the Most High.

It is not enough for us to be right in our own eyes, nor in the eyes of our neighbors; the great thing, the needful thing is, to be right in the sight of the Lord. When he approves, no matter who may disapprove, when he condemns, no earthly approval can avail. It is of far more consequence to us that we stand accepted in his sight, than that we win the approval of the whole universe besides.

How stands it with our souls to-day? Are we right with God? Do we stand accepted in the sight of the King? Is the Most High our refuge and our trust, and does He spread above us his shadowing wings? Beneath this shelter we may defy the storms of wrath; without it there is neither peace nor safety, rest nor refuge, for the sinful soul.—*The Christian.*

Miscellany.

WAR introduces in a single year, a series of evils and those habits and customs of wickedness which the gospel cannot rectify and remove in a half a century.—*Gardener Spring.*

THE CITY OF CHICAGO.

LATEST ADDITION TO THE INMAN FLEET OF OCEAN STEAMERS.

The CITY OF CHICAGO, the new steamship of the Inman Line, was recently launched at the yard of Charles Connel & Co., at Scotstown. Her gross measurement is 5,600 tons, and her dimensions are: Length 430 feet; Breadth of beam, 45 feet, and depth of hold, 33½ feet. The hull is divided into eight water-tight compartments. She has four decks not including the turtle back decks at the forward and upper ends of the vessel. Her dining saloon will extend the entire width of the steamer and will be handsomely fitted up. It will be forward of the engines where the least discomfort will be experienced from the motion of the ship. The state rooms, which will be large and well lighted and ventilated, will be on the same deck as the main saloon. Electric lights and pneumatic bells will be furnished throughout the vessel. The engines of the new steamer will be constructed by John & James Thomson, and will be of the three cylinder type. There will be a high pressure cylinder of 56 inches diameter and two low pressure cylinders of 80 inches diameter each. The piston stroke will be 5 feet. Vickers & Co., of Sheffield, will furnish the crank shaft and also the propeller blades. Piston valves will be used in the higher pressure cylinder and all the latest improvements will be introduced in the machinery. Four large double ended and two single ended boilers, which will be heated by 30 furnaces, will supply steam at a working pressure of 90 pounds. The upper deck, which will be 188 feet long and 45 feet wide, will extend the entire width of the vessel, and will afford an excellent promenade for first class passengers. The usual number of life-boats will be placed on this deck, and will be supplied with appliances for lowering them at a moment's notice. The engine and boiler casings will be carried seven feet above the promenade deck, so that the passengers will not be troubled by dust and heat from the stove-hole. A handsomely decorated sky-light, 20 feet high will supply the saloon with light and ventilation. The CITY OF CHICAGO will carry four lofty iron masts, the forward two of which will be square rigged, while the other two will carry fore and aft sails. All the latest steam appliances for steering, handling the cargo, heaving the ashes, &c., will be supplied. The CITY OF CHICAGO is expected to be a very swift as well as a safe steamer.—*New York Times June 6, 1883.*

ANTI-TOBACCO SOCIETIES have recently been formed in France, England, Russia, Montreal, and some in the United States. Most of these societies are gaining ground. Some Anti-Tobacco Book and Tract Societies have of late been opened on this Continent. The Board of Public Instruction in Paris has issued a circular forbidding the use of tobacco by students in the public schools of that city. In Germany the police in several States have been instructed to stop all smoking by lads and young men. This action is based on the testimony of the medical faculty that tobacco-using is so injurious to the health as to impair the fitness of boys and young men for the military service, in which, in Germany, all young men must bear a part.

ALL our noble studies, all our reputation at the bar, all our professional assiduities are stricken from our hands as soon as the alarm of war is sounded. Wisdom itself, the mistress of affairs, is driven from the field. Force bears sway. The statesman is despised. The grim soldier alone is caressed. Legal proceedings cease. Claims are asserted and prosecuted, not according to law but by force of arms.—*Cicero.*

A WALDENSIAN church is in course of erection in the city of Rome. Surely the lapse of time brings wondrous changes. Twenty years ago there was not a Protestant place of worship within the walls of Rome. Thirty years ago the Madiai were imprisoned and condemned to the penitentiary at Tuscany for reading the Scriptures.—*Brethren at Work.*

"RAPID-TRANSIT."—Such are the words which are placed above a down town saloon in New York. What a terrible significance they have! "Rapid Transit" indeed, from respectability to ruin; from health and happiness to disease and death; from what might be a heaven here to hell hereafter. Easy travel, it is, along the downward road, with a swift, pleasant, and gliding motion,—but what a terminus! Could the end be seen, how few would be the passengers along its sin-stained way.

TREND OF PUBLIC OPINION.—We are informed by the most intelligent and trustworthy of Western residents and observers, that the prevailing trend of thought and judgment in Kansas, Nebraska Iowa and throughout the West is toward the Constitutional Prohibition of the liquor traffic. The drift of opinion is all that way, notwithstanding the late tidal wave of license. The position taken by Prohibitionists that the liquor traffic, on account of its antagonism to Christianity and the well being of man, cannot be justified, and must soon cease to be, is growing stronger and stronger.

LYNES.

On the death of Anna Frances, daughter of Eli and Mary Jones, who died April 8th, 1883, aged 8 years 1 month and 4 days.

1883.

Farwell papa, weep not for me,
My life in heaven is my plea;
Dear loved one, come, dry every tear;
I'm happier far since I am here;
You know how sad it was to see
Me suffering such misery.

Farwell mamma, you must not mind
That I have left you all behind,
Though you are lonely since I'm gone,
And you with sister left alone;
Don't wish me back, 'twould be unkind,
Since Christ and grandma here I find.

Dear grandpapa, farewell, farewell,
Your "angel's" gone to heaven to dwell:
Your letter gave me sweet delight,
Before my spirit took its flight,
To help the angel choir swell
The songs that earth can never tell.

Dear father let me speak again;
Take not God's holy name in vain;
Much rather come with Godly fear,
And call upon a Savior dear,
Who offers you eternal joy,
Where Satan can no more annoy.

Dear mother, too, hear what I say,
You did not kneel with me to pray;
But still you told me what was wrong,
And that we should to Christ belong;
Since then you know He is the way,
Obey Him while 'tis called to-day.

Dear grandma told us all you know,
When earth she left four years ago,
To serve the Lord, and meet her here
With brother Willie and Charlie dear;
Then pray as God's word teaches you
And grandmamma taught me to do.

Now parents dear, I'll bid adieu
To Sister Maggie and to you,
And to my playmates turn my mind,
Who were to me so good and kind;
Lord, make their hearts all clean and new;
And give them each a place here too.

O playmates, learn the cross to bear,
Though others scoff you must not care;
And if some laugh because you pray,
"Forgive them, Father," you must say;
This spirit must attend each prayer,
If you the Savior's love would share.

Farwell, dear child, we'll not forget;
Your kind reproofs are living yet;
Your prayers with each succeeding day,
Keep in our minds the heavenly way,
Thy fond young heart, has fled on high,
Now beckons us beyond the sky.

R. J. H.

The subject of the above poem was an exceedingly conscientious little girl. She was always asking about right and wrong, and the slightest wrong was a matter of serious consequence with her. She was accustomed to pray morning and evening and could not be prevailed upon to omit her prayer. Many times she reproved her mother for not praying, and sometimes persisted in her reproofs till she would get up out of bed and pray, saying that they might never again be permitted to pray. She sometimes reproved her father for using profane language, and it appears not without a happy result. Some of her playmates were influenced to daily prayer by her, some of whose parents were very skeptical. For some time they lived in a neighborhood where the people were

very skeptical, and only made sport of little Annie in various ways, which she bore like a little Christian.

Annie's aged grandfather wrote her a letter a short time before her death, in which he called her his little angel.

Married.

Please send marriage and death notices for insertion soon after their occurrence. Always give the name, age, and date of death.

BUZZARD—GODFREY.—In Berwick, Kansas, at the home of the bride's parents, by Rev. W. R. Leigh, assisted by Rev. McDowell, Sylvester W. Buzzard and Carrie K. Godfrey, all of the same place.

Died.

RESSLER.—On the 31st of May, in Union township, Elkhart county, Ind., of typhoid fever, Mary Elizabeth, daughter of Levi and Veronica Ressler, aged 10 years, 2 months and 15 days. Buried June 2nd, at Shaun's burying-ground. Services were held at Yellow Creek Meeting-house by P. Lehman, D. Burkholder and J. F. Funk from 2 P.M. to 10 P.M. "Not dead, but gone before." May this affliction lead us to a more implicit trust in Him whose love is constantly over all his children.

YODER.—June 18th, in Mahoning Co., O., of consumption, Sarah, daughter of Jacob and Elizabeth Yoder, aged 21 years, 4 months and 8 days. Buried at Oberholzer's, where services were held by Jacob Stauffer and Joseph Bixler. She felt the need of a Savior and was baptized several weeks before death.

RUPP.—June 1st, in Fulton Co., Ohio, of a lingering sickness, Barbara Rupp, widow of Peter Rupp deceased, aged about 70 years. On the 3rd the body was consigned to mother earth, when many persons were assembled to witness the services. Text, 2 Cor. 5.

NAFZIGER.—June 12th, in Fulton county, O., after long suffering, Magdalena, wife of Joseph Nafziger, aged 71 years, 5 months and 3 days. She was for many years a member of the Amish Mennonite church, and was a loving mother and useful neighbor. She was buried on the 14th, on which occasion words of comfort were spoken to the large congregation from John 14:13.

SHERK.—On the 5th of June, in Waterloo Co., Ont., Lea Sherk, daughter of Preacher David Sherk deceased, aged 29 years, 6 months and 7 days. Services by E. E. W. in German and by J. W. in English.

GEHMAN.—June 6th, near Middletown, Dauphin Co., Pa., Bro. Henry Gehman, on his birthday, aged 90 years. Four weeks before his death he partook of the communion. Three children—one son and two daughters—18 grandchildren, 41 great grandchildren and 5 great great grandchildren survive him. The funeral services were conducted by the Brethren John Erb, of Dauphin county, Jacob Mumaw, of Cumberland county, and Martin Rutt, of Lancaster county. English text, Gen. 47:9, and German Text, Gen. 17:1.

The *Stetson Reporter* says, "Henry Gehman was, no doubt, the best known farmer in the lower end of Dauphin county. He was born in Lancaster county and resided in Lower Swatara township, Dauphin Co., for 74 years. Bro. Gehman enjoyed the best of health dur-

ing his long life, always active in business pursuits, and up to within one year of his death had the entire management of the farm. He was a consistent member of the Mennonite Church."

This statement differs slightly from what we understood our informant and reported in the last number of the HERALD. [Ed.]

STAHL.—On the 28th of May, in Somerset Co., Pa., Emma Jane, daughter of John and Gertrude Stahl, aged 7 years, 7 months and 25 days. Buried on the 8th. Funeral services by Peter A. Blough and Cyrus Hershberger.

BOLLER.—On the 30th of May, in Noble county, Ind., George Z. Boller, aged 54 years, 5 months and 23 days. The remains were interred at the Haw Patch, on the 1st of June, followed by many assembled friends and relatives. The funeral services were held by the Brethren Isaac Snucker in German and John S. Coffman in English. Bro. Boller was about 25 years a faithful deacon in the Amish Mennonite Church. He leaves a deeply bereaved widow, one son and several grandchildren to mourn his departure. Peace to his ashes, and long live his virtues to those for whom he lived and labored.

YODER.—In Nappanee, Ind., on the 6th of June, Moses C. Yoder, aged 27 years, 4 months and 9 days. He leaves a widow and 2 children to mourn his death. Funeral services by Daniel Wyson and J. P. Smucker.

Letters Received.

WITHOUT MONEY.

D. S. Hokenam, Martha A. Wisler, O. O. Schimmel, Anna Wenger, John H. Hess, Henry Walter John H. Hess.

WITH MONEY.

A.—Mary Amstutz, John Amstutz Sr.
B.—Jos. H. Byler, C. H. Brunk, W. H. Buzzard, W. H. Reidler, Christian Brennenman, Ch. M. Bortneger, Samuel Brunk, C. H. Brunk, Jacob Baumgartner, J. J. Bortneger, John W. Baker, Peter Baumgartner, Isaac Bechler.
C.—John B. Culp, John M. Clemmer.
D.—David Betschler.
E.—J. B. Falk, Jos. Freed, J. Iris Freed, Theodore B. Forry.

G.—Isaac L. Gehman, Jacob M. Greider, John M. Grove, J. A. Gratz.
H.—Benjamin Hostetter, Jacob Hershner, Amos Hunsberger, Kate Haverstick, Leonard Hoover, Maggie Hershner, B. A. Hadsell, Samuel Hartman, J. Hostetter, Christian Harsh, Wm. Hostetter, Fred Hunsbiter, Henry Hunsbiter, James A. Heckerlman, Amos H. Herr.

K.—Lawrence C. Krehbiel, D. H. King, Samuel King, L. John L. Lee, Wm. C. Livengood, Christian F. Lee.
M.—Noah Mast, Tobias L. Miller, Eli S. Mann, Samuel Michter, Daniel D. Miller, Levi D. Miller, Wm. Michael, J. A. Miller.

N.—Jacob K. Neff, Jos. Neff, Philip Niece.
O.—Christian H. Oberholzer.
P.—A. Penner.

R.—Peter Rogier, H. H. Rutt, Barbara Rupp, C. B. Richard & Co.
S.—Daniel Sherk, Geo. W. Showalter, Arthur S. Smith, Christian Scholonek, F. Schwartz, Arthur S. Sarah Showalter, Lydia Schelbenger, Catharine Stutzman, John E. Schultz, John Schwartzentraber, Peter E. Stuckey, John D. Shantz, W. S. Shantz, David W. Schenck, Indor Snyder, H. L. Swift, Christian Schertz, Samuel L. Witmer.

T.—Abram Thut, Joseph Thomas, Jos. D. Tinsler.
U.—Heinrich Urmu.

V.—Andreas Voth.
W.—Joseph Weaver, Jacob Woolner, J. Wideman, J. J. Weaver, J. G. Wenger.

Y.—Eli Yoder, Simon Yoder, Lydia Yoder.
Z.—C. L. Zehr, Amos Zimmerman.

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Isaac L. Gehman, J. M. Greider.

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minion and creed extended, far and wide over the land, so that when he died, A. D. 632, various tribes flocked to him to do him homage, as the messenger of God and Prince of Arabia; the adherents to the Mohammedan religion number 103½ millions of souls. Truly men's influence is great.

Think of the evil influence of Paine, Voltaire and others. Thousands of people have fallen victims of infidelity in the midst of Christendom, while each one of their followers has an influence over others to lead them astray. So it will continue to the end of earthly things.

It might, however, be more profitable to notice the influence of our own lives. Is our influence directed for good or evil? Is our lamp burning steadily like a star, so that some rays may fall brightly upon some erring one? Or do we indulge in sinful pleasures, in anger, vain babblings, strife, dissensions, speaking ill of one another, in anything, that may help to lead others astray?

We fear that the evil influences arising from the many divisions and subdivisions in the Mennonite churches are not comprehended, nor can we describe them, but we know they darken the way for many a soul that desires to enter the fold, and discourage those within the fold who desire to work zealously for the good cause. Paul well knew the evil influence of these divisions. He writes to the Corinthian church, "I beseech you brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you." Paul forbids these divisions in the name of our Lord Jesus Christ; then who has given any one authority to make, or take part with, or encourage these divisions either by word or actions? If divisions are forbidden in the name of Jesus Christ, then "Satan with malicious art, Who watches each unguarded port," is the instigator of these divisions. Who is leading Israel to sin? Must we not concede that if these divisions and contentions in some of the branches of the Mennonite churches will increase for the next fifty years as they did the last half century they may be carried into captivity by him who instigates these divisions? What profit we have in these divisions we fail to see in the least. It appears to us that these divisions arise from the same selfish motives that made Jeroboam to sin and led Israel to sin; he was seeking the honor of man instead of God. He influenced his subjects to worship the golden calves instead of the living God, thereby building up a division between them and Rehoboam, but to his own destruction as well as to others. How is it with us when a division occurs? Is there not a great deal of backbiting? Do not those who are at the head of these divisions speak ill of one another, have much to say about the mistakes of others, there-

by forgetting their own faults? One says Jerusalem is the place to worship God, the other says Mount Gerizim, thereby building up lasting divisions in opposition to the admonition of Paul. We are constrained to believe that these are the fruits of a proud and selfish heart, of one who seeks the honor of man and not of God. Yet such works are entirely inconsistent with the word of God. Paul says to the Corinthians, "Let no man seek his own, but every man another's wealth." The same writes to the Philipians, "In lowliness of mind, let each esteem others better than themselves." If these admonitions were heeded we would have no divisions. These facts are very plain and will be readily admitted by all, and yet divisions increase. One division brings another, and no one is willing to accept the blame.

In view of these facts we feel constrained to believe that those who are ever ready to withdraw from other churches because they have made mistakes, or have violated the ancient practices of the church, or have fallen under some other charges of minor importance, are not altogether blameless in making these divisions. No doubt there are ministers and lay members who think they are right in doing so. It is natural to think others' faults greater than our own, when in reality they are not.

Let us suppose that this church or that church has transgressed. Paul says to the Galatians, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Should not ministers according to the teachings of Christ and his apostles be more zealous to go to such churches that in their opinion are not going astray, and preach for them, sing and pray with them out of love to God and their fellow beings? If this would be done out of a pure motive, in good faith, what should hinder a union? The Psalmist says, "Behold how good and how pleasant it is for brethren to dwell together."

We have heard some say, We have visited such churches once, or perhaps twice, but they will not heed us. Peter would not have thought of going less than seven times, but Christ would not say seven times, but seventy times seven. One trouble that admonitions are not heeded is because they are frequently not given in the spirit of meekness and lowliness of heart. There is often too much self will; thus and so you must do, or I will withdraw. We are admonished to have peace, patience, longsuffering, mercy, kindness, etc., toward our fellow men. The word peace occurs more than two hundred times in God's word, yet it is so little heeded. The Lord says, Blessed are the peacemakers, for they shall be called the children of God; but what will the peace breakers be called? It matters

but, little how much we say about peace, "God will render to every man according to his deeds." In the 3rd Epistle of John we read, "If I come, I will remember his deeds which he doeth, prating against us with malicious words."

If there was a church in existence that was altogether pure and holy, without spot or blemish, there might be some excuse for withdrawing from such that err. But such we do not find on earth. We have seen members, and even ministers, who were willing to withdraw from others for reasons of very small importance, who yet would indulge in idle conversation, vain jesting, and coarse laughing, speaking ill of one another, and would even patronize saloons, which unquestionably has the influence of leading men to ruin. Now if we, who also make mistakes, are so ready to withdraw from others, may not a just God withdraw from us? For the King shall say, "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

C. Z. YODER.

For the Herald of Truth.

LIVE TO THE HIGHEST PURPOSE.

"Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me; hear, and your soul shall live." God, in all ages of the world, has employed means by which he made known his will to mankind. In an early day he told the people, through Moses and Joshua, that they should repent and turn from their evil ways. Then he speaks again by his prophets. Isaiah says, Let the wicked forsake his way, and the unrighteous man his thoughts, and let them return unto the Lord and to our God, and he will abundantly pardon. In Malachi, the last prophet of the old testament he says, Return unto me and I will return unto you, saith the Lord of hosts. And to us He says, God, who at sundry times, and in divers manners, spake unto the fathers by the prophets, hath in these last days spoken unto us by his Son. He invites us into his kingdom, and says, Come unto me, all ye that labor and are heavy laden, and I will give you rest. If any thirst, let him come unto me and drink. And him that cometh unto me I will in no wise cast out.

Will we obey him? Will we repent of our sins and live? "See that ye refuse not him that speaketh; for if they that escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven." If we refuse to hear Je-

sus, there will be no way of escape; we must suffer the penalty and take our part with the ungodly under the doom of the second death.

"O my friend, carelessly sleep not.
Nor take in this world any share,
Till you have settled this question,
In Eternity—where?"

In Eternity where, O where?
With angels in heaven.
Or with fiends in despair?"

Time is swiftly passing, this day of grace will soon be over, the last opportunity will be gone; and then, as death leaves us, so eternity finds us. Death does not stop our existence, it only fixes our state in eternity. It is the gateway through which we pass from time into eternity. Let us be wise; if we have not yet repented of our sins, we are far away from our Father's house. O let us return and say, "Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son; make me as one of thy hired servants." When the prodigal came thus, his father saw him when he was yet a great way off, and he had compassion, and ran, and fell on his neck, and kissed him, and said, This my son was dead, and is alive again; he was lost, and is found; and they began to be merry.

O what a merciful God we have, he is not willing that any should perish but that all should come to repentance and live; for this reason he sent his Son in this world to redeem all those who would accept him as their Savior.

When Jonah preached to the people of Nineveh, Let forty days and Nineveh shall be overthrown, they repented and cried mightily unto God. We have not forty days to repent in; the Savior says, To-day if ye will hear my voice harden not your hearts. To-day is the accepted time; to-day is the day of salvation. Tomorrow death may come, to-morrow we may have to give an account of our stewardship; and then, as we have sown, so shall we also reap. If we have sown to the Spirit, we shall reap life, and joy, and peace, but if we have sown to the flesh, we shall reap corruption. Let us take heed to the words of the Savior, and be blest in time and in eternity.

ISAAC CHRISTOPHER.

For the Herald of Truth.

"THE WHOLE WORLD LIETH IN WICKEDNESS."

(1 JOHN 5:19.)

The happy state in which our first parents lived, was but of short duration. Soon their joyous condition was turned into one of sorrow and tribulation, by that enemy of all holiness and Godly love. After Satan had secured this humiliating condition of the human family, through his subtlety, man sank deeper and deeper into depravity from Adam to

Cain, the murderer, and from there on unto the time that Noah entered into the ark.

So great had grown the wickedness of man that "every imagination of the thoughts of his heart was only evil continually." For all flesh had corrupted His way upon the earth, inasmuch that it repented Him that he had made man. "And the Lord said: My Spirit shall not always strive with man, for that he also is flesh." Gen. 6:3. In all the world there were yet found eight souls that were righteous before God, who were permitted to survive the destroying element that was soon to envelop the earth, and destroy from its face all living creation, save those that reposed in the ark.

After the flood man again multiplied, and did evil in the sight of the Lord, having fallen to such a degree of depravity again at the beginning of the Christian era, that the apostle declare that "the whole world lieth in wickedness." 1 John 5:19. Though the Messiah had come to declare free salvation unto all mankind, the spirit of rebellion against the laws of God has apparently not been abating even unto this day. What crimes and deeds of darkness can the human mind conceive that are not almost a daily occurrence in some parts of this boasted free country? The Savior tells us plainly what the signs of the last times shall be; and if we judge by them it is evident that the world is fast getting ripe for the vengeance of God. Wars, famines, pestilences, murders, robberies, suicides, &c., with all the damnable amusements of our day, seem clearly to indicate the speedy approach of the great day in the which all earthly things shall come to nought. By comparing the corruption of "all flesh" at the present day with that of the ante-diluvians, as we find it in Genesis, we must conclude that its depravity well compares with it in all its enormity.

Christ and the apostles, in their day, taught that the time is near at hand, yea, that it is the last time; and, although nearly two thousand years have since elapsed, and with every succeeding year carnal pleasures and gratifications seem to increase—how much more may we expect the fulfillment of this great event at the present stage of human degradation? How deplorable to behold the pride, avarice, drunkenness and every other conceivable lust that flesh is inclined to, practiced around us, and even creeping into the churches! Cursing and swearing is also becoming such a common evil, that we hear it even in the families of some who claim to be the lowly followers of Christ. God has strictly forbidden these things, and he who tolerates them is not born of the Spirit.

Dear brethren and sisters, let us be watchful and devoted followers of Christ,

that when the dreadful judgment day shall come, we shall be prepared to stand before an Omnipotent Judge, and be received into His everlasting glory. Then,

"When we've been there ten thousand years,
Bright shining as the sun,
We've no less days to sing God's praise,
Than when we first begun."

Let us prove all things, and hold fast that which is good. This is an age of false teachers, false prophets, and anti-christs, as Christ himself has testified. Let us not lean upon an arm of flesh, but upon the strong arm of the gospel—upon Christ the Rock.

A. METZLER.

For the Herald of Truth.

LET US LABOR.

I see in the HERALD a manifest desire for more activity. Nearly every article seems to breathe that spirit. I think many would do more if they had chances or knew how. The field of usefulness is large, and we need all hands that have a mind to work. But all cannot preach; some can scarcely say a word for Jesus. Yet they love him, and would die for him; it is painful to them that they are not able to do something for him. You need not tell them that their example speaks louder than words. They do not look upon their little works to express the amazing grace they have received. They may show their love by keeping the commandments, but do not cold professors do the same? Or does that express the joy of sins forgiven, and the removal of all roots of bitterness? Does that tell how all their spiritual wants are supplied? In short, does that express all the Lord has done for the soul? Ah, no; the soul that is on fire with the love of God is anxious that others may taste of his goodness (not ours).

There is work for all. Let us begin, let us be doing. I mean to print and scatter tracts. There is certainly not a more powerful means to preach the Gospel, the pulpit not excepted. In this all can do their part. Sometimes we take a boy along to help us in our work. Brother, sister, "Scatter seed." Why not at once collect a few hundred dollars to begin with? Then those who have a mind to work should be encouraged to buy the tracts and do good with them. Such as live away from the brotherhood may by such means preach the Gospel, and get a field ready for a harvest, when a minister comes.

"He that watereth shall be watered." It will strengthen us, and inspire us more and more with a missionary spirit, or desire for saving souls. It will enlist our sympathies with the work as well as with the workers. It is especially wholesome for young converts. It keeps them from the easy chair of idleness, and turns their minds at once in the right direction. There should be a beginning. Not

long ago a minister proposed to have a Sunday School at an unpromising place. So, after preaching, he made the proposition, but no one spoke, he took a vote as to whether they would organize a school or not. A very few favored it feebly at first. Then there was a great difficulty in getting a superintendent, but undaunted the minister went on in the organization, and the prospect is for a good school. Had the minister simply spoken of the usefulness of such schools, and even urged the people to have one, he should have failed. Let us say and do. Let something be done, and out of that will come something else. As we move, the way will be opened. Let us not forget to pray much. Do nothing without prayer, but pray not without willingness to do.

J. O. SMITH.

For the Herald of Truth.

MATRIMONY.

This is a subject that does not receive the attention it should, especially in its relation to the true Church of God. Instead of divine law, to regulate it, the civil law is made the criterion by many Christian churches. It is a subject of vastly more importance, to the welfare of Christianity, than many seem to think. It is unnecessary to dwell upon the abuse and violation of this institution, under the protection of the laws of the government. This is apparent to all who observe the statistics of divorce cases applied for and granted in our courts all over the land. But since there are so many violations and disgraceful abuses of this sacred institution, and so many erroneous opinions in regard to it among those who profess Christ, I will try and direct attention to its relation to the law of God.

Matrimony was instituted in the creation; and evidently for the purpose of obviating an indiscriminate relation of the sexes, as in the lower order of creation, and for the virtue, purity and happiness of the human family. Man is blessed with such a nature that he is capable of attaining wisdom and knowledge, and exercising reason above all other created beings, and must therefore stand so much higher in relation to God and in the scale of purity, moral excellence and virtue.

God created man in his own image, the crown of all his works, and gave him dominion over all created beings. "Male and female created he them." When God presented the woman unto Adam, he accepted and acknowledged her in this manner. "This is now bone of my bones, and flesh of my flesh." We are further taught that these twain were not two, but one flesh, united in the indissoluble bonds of sanctified wedlock. And God bestowed his benediction upon them, blessed them, and bid them, "Be fruitful and

multiply." This was the order of this institution. But the enemy to all that is good, the instigator of all evil, was there too, who through his artifice brought them to their fall.

From the offspring of these twain, two classes of people sprang, the one righteous, and the other wicked. In the course of time, the righteous, the sons of God, through the wiles of this evil one, were induced to mingle with, and take wives of the unrighteous, "the daughters of men." At this God was sorely displeased. "It grieved him in his heart," and he said, "I will destroy man whom I have created, from the face of the earth." This joining of the sons of God in wedlock with the daughters of men was the main cause of the terrible destruction of all living creatures, save those in the ark. As time progressed, and people again multiplied, this same evil appeared. Abraham and Isaac were aware of its consequences, and were very zealous in guarding against it. Gen. 24 and 28.

While Moses was sojourning with Israel in the wilderness, in the plain of Moab, God warned him thus, "Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare, and thou take of their daughters unto thy sons, and their daughters go a whoring after their gods." Ex. 34. Yet in the face of this solemn warning, and the previous terrible destruction of the human race for such violations, they began to mingle with and take wives, of the daughters of Moab, for which, through the fierce anger of the Lord, twenty-four thousand of them perished; and while they were weeping and bewailing this terrible calamity, justly brought upon them for the violation of the law of God, one among them named Zimri, a prince, not one from among the common people, but a prince of a chief house of Simeon, holding a position of superior worth and excellence, brought into the camp, in the sight of Moses and all Israel, a Midianitish woman named Cozbi. Here we learn that it is not always safe to put away our wives, but in "high places" or who hold high positions among us in the Church, which is too frequently done. They should have all the honor due them, yet it is well at all times to have a jealous eye to the truth of the Scriptures, upon which their practices must ever be based. Phinehas, the grandson of Aaron, through his devotion to the law of God, and zeal to appease the divine anger, took a javelin, followed Zimri and Cozbi into their tent, and thrust them both to death. The Lord rewarded him with the covenant of an everlasting priesthood.

Where is the zeal and spirit of Phinehas to-day to censure the profanation of this sacred institution when the members of the Church of God unite in wedlock with the unbelievers of the world, through

whom they are as easily enticed into the snares and traps of spiritual whoredom and idolatry of the world, as they were under the old law? We might, with profit in connection herewith, read Ezra 9 and 10, and Nehemiah 13.

Since, then, the mingling of the righteous with the unrighteous, incurred the divine wrath, leading to such destructions from the earliest ages of the history of man down to the time of Christ, can it be pleasing to God now? Did Christ annul or change this order of things? "I am the Lord, I change not." Matt. 3:6. "The same yesterday, and to-day, and forever." Heb. 13:8.

The law governing the grosser violations and sins in their various forms and bearings, such as fornication and adultery, as given through Moses, Deut. 22, is so clearly defined and set apart, when investigated from pure, unselfish motives, that it cannot possibly be misunderstood. In Deut. 24, we have the law of divorce. The causes for which it was allowed are not clearly defined, but evidently it was not adultery, for the penalty of this was death. After the wife was divorced, and had married another man, and he also hated her and put her away, her former husband dare not again take her to wife; for this was "abomination before the Lord." There is a point in this which is sometimes sadly overlooked. The Pharisees temptingly asked Jesus, "Is it lawful for a man to put away his wife for every cause?" Matt. 19:9. This was more than the law specified. He well knew their treacherous intentions, and as was his custom in such cases, he did not give them a desired answer. After referring them to the origin of the institution, he said, "What, therefore, God has joined together, let not man put asunder." Verse 6. Failing in their object, they further said, "Why did then Moses command to give a writing of divorcement and put her away." Verse 7. "He saith unto them, Moses, because of the hardness of your hearts (that stiffnecked and rebellious people, that "always resisted the Holy Ghost") suffered you to put away your wives, but from the beginning it was not so." Please notice, "What God has joined together," &c. This must not be construed as meaning all who live in wedlock. What God joins together, is born of the Spirit, is pure and holy, and so long as they remain in this state, such bonds can not be sundered by the laws of divorcement. What is joined together aside of this, honorable as it may be, is under a different law, and is not binding under the above Scripture. This is evident from 1 Cor. 7, to which I will hereafter refer.

"And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another commiteth adultery," verse 9. Does not the law imply as much, or precisely the same

thing? It is wisely said, "Where God speaks, let man be silent." Here, as well as in many other Scripture quotations, there is sometimes more stress brought to bear to prove opinion than the sacred word will admit. In the language of these quotations, Christ did not say that it was or was not right to give a writing of divorcement, neither does he say, that by putting away their wives they commit adultery, but by putting them away for other causes than that of adultery or fornication, and marrying another, they commit that crime; for which, under the law, the penalty was death. "Stoned to death." This done, the law was vindicated.

Adultery, or a violation of the marriage relation, is defilement, abomination to God, abomination to the Christian; the guilty one is defiled, dead to all intents and purposes to the innocent one, as regards their former relation. Christ did not destroy one jot or tittle of the law, Matt. 5:17, but only censured, and corrected its abuse. But these sayings perplexed his disciples who said, "If the case of the man be so with his wife, it is not good to marry." But to them he answered, "All men can not receive this saying, save they to whom it is given;" and after telling them why, said, "He that is able to receive it, let him receive it."

Paul, in answer to a request from the Corinthian Church, 1 Cor. 7, in regard to some perplexities, arising among them, concerning this matter, incident to the change from the old, to the new, or spiritual order of things, says, concerning their inquiry, "Unto the married I command, yet not I, but the Lord, let not the wife depart from her husband. But and if she depart, let her remain unmarried, or be reconciled to her husband; and let not the husband put away his wife." Here he alludes to cases where both were members of the Church. From these instructions it is clear that separation for other than the one cause were allowed, undoubtedly for the reason that either one may, and frequently does fall into sin, become dead to the church, and leads a life that does not only justify, but requires the other upon Christian principles, to withdraw or depart, for reasons so well known that they need not be mentioned here, yet are not sufficient to sever the bonds of their marriage vows. They must remain unmarried, or be again reconciled. In verse 12 he says, "But to the rest speak I," &c. To the rest; notice that here is a different circumstance, one in which the man or the wife only had been converted to the doctrines of Christ. The believing one was not to leave the unbelieving companion, but if the unbelieving one departed, he says, "Let him depart." "A brother or sister is not under bondage in such cases." Not under bondage of the word, "What

God has joined together." Under such circumstances, from this ruling of Christian law, they are free of their marriage vows. But in verse 39, as in Rom. 7:23, the apostle again refers to man and wife as being members of the Church. Here he says, "The wife is bound by the law as long as the husband liveth." This is, by some, understood as binding for life under all circumstances, but it does not strictly teach so, and is in full harmony with Matt. 19:9. "But if her husband be dead, she is at liberty to be married to whom she will, only in the Lord." Please observe this last clause, this is the foundation and principle upon which this whole system of Christian wedlock is grounded.

Think of it, dear readers, who contemplate entering matrimony. If you have renounced Satan and the world, with all its evils, and solemnly vowed to serve God, become a saint, and espoused as a "chaste virgin," the "bride of the Lamb." Can you yoke yourself with the infidel, the sinner, the unrighteous, unbelieving worldling, and at the same time obey your God? Think of it, two extremely opposite spirits dwelling together in concord; two persons, each one possessed with one of these antagonistic spirits, one serving God, and the other Satan, plighted in conjugal affiance! Aside of such sinful relations, the heartaches, and sorrows they must often bring about, can best be related by those who have had the sad experience. The result of such unions as the records show, has in all ages had a tendency to lead astray, and incurred the divine displeasure, except in cases of divine appointment for divine purposes, as in Judges 14:3, 4, and some others; and who can say that the same evil does not manifest itself to-day? Is it not apparent to all around you, that the influence of the unbelieving one, with but few exceptions, is the victor? And yet, it is a prevailing custom with many Christian ministers, without scruples or hesitation, to solemnize such marriages.

A. K. ZOOK.

For the Herald of Truth.

"SO RUN THAT YE MAY OBTAIN."

Grace and peace from God our Father. The apostle Paul compares the Christian life to a race, also to a fight. "I have fought a good fight, I have finished my course, I have kept the faith," henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge shall give me at that day; and not to me only, but unto all them also that love his appearing."

"Know ye not that they which run in a race run all, but one receiveth the prize?" In running the natural race there is but one that obtains the prize, and they

run for a corruptible treasure;" but we as Christians should run for an incorruptible crown, which fadeth not away.

"Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." In running the Christian race we must have patience. Patience bringeth experience, and experience hope, and hope maketh not ashamed; for the love of God is shed abroad in our hearts. We look unto Jesus the author and finisher of our faith. Jesus invites us to come unto him, and learn of him, and then we shall find rest for our souls.

Now let us so run that we may obtain rest for our souls. This is the one important work in which we should be engaged in this world. We must work while it is called to-day; we have no promise of to-morrow. Boast not thyself of to-morrow, for thou knowest not what a day may bring forth.

Be ye also ready, for in such an hour as ye think not the Son of man cometh. Jesus says, "Wide is the gate, and broad is the way, that leadeth to destruction, and many there be that go in thereat, because strait is the gate, and narrow is the way that leadeth unto life, and few there be that find it."

The whole human family is running on one or the other of these two ways, and at the end of these ways is the prize that we shall obtain. Let us run that we may obtain the crown of life. God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Everlasting life is the prize that we shall obtain if we hold out faithful to the end. The crown is not in the beginning, but whosoever endureth to the end, the same shall be saved. Those who are running on the broad road will in the end be rewarded with death, everlasting destruction.

Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil, praying always with all prayer and supplication, in the spirit, and watching thereunto with all perseverance and supplication for all saints.

H. SHAMUN.

For the Herald of Truth.

DO ALL TO THE GLORY OF GOD.

Since I have been reflecting on the time I have spent in living after the vain, idle things of the world, such an impression has been made on my mind that I feel it my duty to write something on the subject, hoping our heavenly Father will assist me. Let us examine ourselves to see if we are living to the glory of

God, or spending our time to the glory of self.

We are here as God's stewards; all that we have in possession is the Lord's, even our lives belong to him. "The earth is the Lord's and the fullness thereof." We are weak creatures in the hands of God. Then let us do all to his glory. "The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other." Gal. 5: 17. "And they that are Christ's have crucified the flesh with the affections and lusts." Verse 24. If then these are crucified and dead, what hinders us from living to the Spirit, and doing good, as we have opportunity, unto all men, especially to those of the household of faith? All the time, money, and thoughts we spend in idleness and vanity; things which are not of the Father, but of the world, should be spent in doing good. Could not each one of us in this way be a much greater blessing to our fellow creatures, and at the same time a higher glory to God than we have in the past?

There are many ways in which we could do good to our fellow creatures to the glory of God, not only in spiritual things, but in temporal things. When we see that something is needed for the comfort of others, I am afraid we too often think we have little or nothing to spare. Others have more than we have, let them give in the language of the heart. When the judgment calls us to give an account of our stewardship, shall we see that life has been spent to the glory of God, or shall we then see more clearly than we now can that the Lord's money has been wasted to the glory of self?

Many times some dear friend will tell us that this or that is no harm, but their opinion is not so good a test as the question whether doing so, or having this will be to the glory of God. If anything will not bear this test, it must be for self.

Let us watch and pray, there are foes on every side. Let us rigidly examine ourselves, lest we be of the number that seek to enter in, and shall not be able.

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves." 2 Tim. 3: 1, 2. "Having a form of godliness, but denying the power thereof: from such turn away." Verse 5. "But evil men and seducers shall wax worse and worse, deceiving and being deceived." Verse 13. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Tim. 4: 1. When we see what the world is doing with Christianity at the present time are we not reminded of the words of the

apostle concerning the perilous times which shall come in the last days.

If men shall give an account of every idle word that they speak, how much will this evil generation have to account for? I must confess that the recollection of many an idle word and vain thought rises up to make me feel condemned, since I have been awakened to see their evil.

Dear young friends, let us try from henceforth to live unto God and not for self. Let the world despise us if it will, it will only bring us nearer to God. "He that soweth to the Spirit shall of the Spirit reap life everlasting." Gal. 6: 8. How sad to think of one soul being lost, yet there are thousands walking on the broad road. Is it not worth our time and means to be engaged in gathering with the Savior? He says, He that gathereth not with me scattereth abroad. If we spend our lives to His honor and glory we certainly will not scatter abroad.

A YOUNG SISTER.

For the Herald of Truth.

OUR GOD "AS THE SHADOW OF A GREAT ROCK IN A WEA- RY LAND."

This world is a weary land, a desert land, for the soul. Without God and Christ there is no refuge to be found, nothing to comfort and to pacify the soul. If we could enjoy all the pleasures of the vain world, and have all our carnal desires gratified, there yet would be no perfect peace, no rest for the soul. This world is no satisfying portion, our spiritual natures, our souls, can not feast upon earthly things. We must all be made to drink of that Spiritual rock, which is Christ, in order to find rest for our souls, to be heirs of salvation, in order to hide under the shadow of this great rock, our God. This will be an everlasting comfort to us in the trials of life while pilgrims in this weary land.

We are all subjects to afflictions and troubles in this world. The Psalmist says, "Many are the afflictions of the righteous, but the Lord delivers them out of them all." Oh what a consolation for the righteous, who, when afflicted are not alone; for our God is a very present help in time of trouble, the shadow of a great rock, in a weary land, as a hiding place from the wind, a covert from the tempest. Truly, as the apostle says, "If God be for us who can be against us?" He is our refuge and our defense, and our delight is in his law. Can we thus use the expression of the Psalmist, "as for me I will behold thy face righteousness; I shall be satisfied when I awake with thy likeness?"

Oh what misery it would bring upon us, were we to abandon our sweet peace, and forsake the refuge we have found

under the shadow of this great Rock, and live again upon the barren fields of sin and folly, to bear all our troubles alone without a single hope of heaven! Truly "Godliness is profitable unto all things, having the promise of the life which is to come." If only the world knew what a Friend we have in Jesus, who can all our sorrows share, I think they would no longer withstand God's word and rebel against his gracious invitation to come to him, which is yet so lovingly extended to all. E. M. H.

For the Herald of Truth.

PRaise YE THE LORD.

How often the Psalmist repeats the words, "Praise ye the Lord!" They are encouraging words. Oh how we should daily praise the Lord for his goodness. If we look over the beautiful green fields we cannot help but praise the Lord in our hearts for his wonderful gifts, which he bestows unto us poor mortals. Do we deserve it? No; we are too richly blessed with every thing. We are living in a time of danger, as the Israelites often did. When everything went well, or according to their carnal nature, they forgot the Lord, their God, and like Pharaoh's eunuchs, forgot their deliverance.

When Joseph had interpreted his dream he said, when it went well with him, he should not forget him; but he forgot this humble Joseph for quite a while. God was with Joseph, and at last brought him out of that prison. The Lord reminded the eunuchs of his neglect through a dream that Pharaoh had. How wondrous are the ways and means the Lord uses to convict us of our evil doings, although they may pass for a long time. He is not a forgetful hearer, as we poor mortals often are.

Everything is uncovered before his eyes. The Revelator says, "His eyes are like a flaming fire;" the Psalmist says in the 139th Psalm, "If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand hold me." Thus the Lord has through the Psalmist written beautiful and instructive passages to comfort us in our greatest tribulation, showing that we may praise Him in time of sorrow as well as in time of pleasure.

It is easy enough to praise the Lord, if everything goes according to our nature, but, as an example of patience in tribulation, let us turn to the Lord's servant Job. When all his earthly possessions seemed to flee from his presence, he still maintained his integrity. In his sorest affliction his own dear wife tried to persuade him to curse God, but Job remained unmoved; he said, "Shall we

receive good at the hand of God, and shall we not receive evil?" O, let us always say with Job, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Let us remember that everything that we have is a gift from God. Millions of dollars will not save us when we come to die; every thing must then be left behind, and the spirit returns to God from whence it came. May the Lord help us to praise him for the blood of Jesus which is our atonement. Let us pray for strength to submit ourselves fully to his will, that if any evil remains within us, it may be fully overcome by the spirit which striveth against the flesh. "Take heed therefore, watch and pray that ye enter not into temptation." No matter where we are or what we are doing, we are liable to temptations; and the more we yield to temptations, the more they will crowd upon us. A poet says:

Yield not to temptation,
For yielding is sin;
Each victory will help you
Some others to win.

How often have I been encouraged and strengthened, by praises to God, especially in singing that old favorite hymn, "Praise God, from whom all blessings flow," J. K. LANDIS.

For the Herald of Truth.

TRUSTING GOD'S PROMISES TO HEAL THE SICK.

Much have we read and heard about the sick being healed in answer to prayer; but how hard it seems for us to comprehend how willing Christ is to heal all who ask him if they only believe. In Hebrews 11: 6, we read that "without faith it is impossible to please him: for he that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him." We must cast away all doubt, and believe that he means just what he has promised in James 5: 14, 15; also in the 103rd psalm. Why need we doubt about it, being his will to heal us, when he has so plainly promised if we ask in faith? Long had I prayed to be healed but did not receive the blessing. I think now that it was because I did not trust as I should; but O, the wonderful mercy of God, he does not reward us according to our iniquities! I thought I had faith, but he showed me that it was doubt. I had been waiting to see or feel before I fully believed, that it was his will to heal me.

I have been an invalid for more than six years, the last four and a half years notable to walk, except at one time when I had recovered so that I could walk a little with assistance. Often, during these years, I was brought as it seemed, to the brink of the grave; then I would recover so as to be able to sit up part of the time. My disease was spinal weak-

ness, accompanied with other troubles, suffering much from biliousness. I had been under the treatment of several eminent physicians, who faithfully attended me without accomplishing the desired effect. During all these years the Lord has been very gracious to me, often relieving my suffering in answer to prayer when all other means had failed.

Hearing of Dr. Cullis, last spring, and of the wonderful cures, wrought in answer to prayer, I immediately concluded to write to him. Preacher J. Yoder wrote for me. I was suffering very much and looked forward to that hour for immediate relief. I was not permitted to receive the blessing at that time; but, instead, I had a severe attack of bilious fever. I became sick apparently unto death, but was again restored, so as to be able to sit and move about in a folding wheel chair part of the time. I could not give up the hope of being yet fully restored.

The last month my mind was almost entirely given up to the subject of faith healing. I sent to the office of "Words of Faith" for tracts, also for a book, entitled "If it be Thy will," which showed me plainly that it is his will to heal the sick when they ask him if they only believe. In the mean while Bro. J. Yoder wrote again to Dr. Cullis. On the evening of June 13th, after a day of meditation and prayer, I was led to fully believe that I was being healed. My spine seemed to be strengthened, also felt a strange sensation through my limbs. Near midnight I fell asleep, fully trusting that I could walk the next morning. When I awoke in the morning, I did not feel much stronger than usual, but asking God to help me, I arose and walked into the next room and back to bed again. After a few minutes I got up again and with a little help, I dressed and walked to the kitchen for breakfast, the first time for nearly five years. I still felt pain, but I had asked to be healed, and dared not give up. I thought of the man whom Christ told to rise up and walk when before he was not able to take a step. I had to believe that I had what I asked for, and to show that I was trusting him. Then I gained strength.

The next day I went to church riding on a mile and gained strength by going. I sprained my ankles going down the steps, which has caused me much pain, and prevents me from walking much. But I think this a test of my faith, and when I trust him to help me walk or whatever I undertake, O, it is wonderful how I am helped! I am sure the Lord has begun the work of restoration, and I trust him for a perfect cure.

On Sunday the 24th, I was taken to Bro. J. Yoder's in the forenoon, and in the afternoon to Sabbath school, where I had not been for nearly five years. O, words fail to express what I felt. What a change! Where are those I used to be

in company with? They are nearly all gone, some to their long eternal home. All praise and honor to God for his help thus far. Brethren, pray that my faith may not waver. God bless each one who has sustained me by your prayers, is the prayer of your sister in Christ.

ANNA J. YODER.

For the Herald of Truth.

BE NOT ASHAMED.

"For whosoever shall be ashamed of me and of my words, of him shall the Son of Man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels." Luke 9: 26.

Not long since it was my privilege to hear four of our oldest ministers speak at Breneman's Church, two of whom have passed their fourscore years. They all expressed their fears that the church was too much inclined to wander from the "old paths." They think that if our brethren that died fifty or sixty years ago could come back to us they would be ashamed of us. I have been afraid that some of our brethren, who are here now, beseeching us in Christ's stead to be reconciled to God, have reason to be ashamed of us. It seems that too many are not willing to follow their pious example. For my part, I feel to say,

"Ye are traveling home to God,
In the path your fathers trod;
They are happy now, and, ye,
Soon their happiness shall see."

Let us not be ashamed of our Redeemer.

"Ashamed of Jesus! just as soon
Let midnight be ashamed of noon."
HENRIETTA HEATWOLE.

THE THREE WISHES.

I asked a student what three things he most desired. He said: "Give me books, health, and quiet, and I care for nothing more."

I asked a miser and he cried, "Money, money, money."

I asked a pauper, and he faintly said, "Bread, bread, bread."

I asked a drunkard, and he loudly called for strong drink.

I asked the multitude around me and they lifted up a confused cry in which I heard the words, "Wealth, fame and pleasure."

I asked a poor man who had long borne the character of an experienced Christian. He replied that all his wants could be met in Christ. He spoke seriously and I asked him to explain. He said:

"I greatly desire these three things: First, that I may be found in Christ; secondly, that I may be like Christ; thirdly, that I may be with Christ." I have thought much of his answer; and the more I think of it the wiser it seems to be.—Sel.

HERALD OF TRUTH.

July 15, 1883.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

THOSE of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

Entered at the Post Office at Elkhart, as second class mail matter.

SUNDAY SCHOOL QUESTION BOOK.—Our Sunday School Question Books are now used in many of the Sunday Schools throughout our church and are giving good satisfaction.

We recommend them to all those interested in the Sunday School cause, as an excellent help to the work of the teacher and superintendent. We invite those interested to send for copies for examination. The books will be sent by mail post paid as follows:

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THE BIBLE SCHOOL HYMNS AND SACRED SONGS for Sunday Schools and other religious services, by C. H. Brunk. The above is the title of our new hymn and tune book for Sunday Schools. The book is now ready for delivery and a number of orders for it are already filled. The work is well gotten up, on good paper, and well bound, and the contents are well adapted for the purpose designed. We ask our friends to send for a copy for examination. The price is 25 cents per single copy or \$2.75 a dozen postage prepaid. By Express, express charges to be paid by the purchaser \$2.50 a dozen. Address

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NO NAME.—A Subscriber from Smithville, Ohio, writes us in reference to an error in his credits, but forgets to sign his name. Please send your name and it will be properly arranged.

TO THOSE IN ARREARS.—There are quite a number of subscribers on our list again who are in debt to us for the subscription to the paper. We need money; and we kindly ask all who know themselves to be in arrears, to send the amount soon. The sum you owe may seem small but it is from these small sums the larger are made up. We have compositors and materials to pay for, and these small amounts that are due us, will enable us to meet these.

THE AID PLAN.—The Aid Plan adopted by our last Conference was also accepted by the Conference of Illinois. This Plan is not, properly speaking an Insurance Company, though some would construe it in that way. It is simply an arrangement by which we make the collections, to aid those who sustain losses by fire, lightning and storm, in a systematic way, so that we may be able more fully to carry out the apostle's admonition to “bear one another's burdens.” In this manner the necessity of brethren insuring their property in insurance companies is done away, seeing that according to the teachings of the apostles, each brother who is willing to give his aid to others, and do to others as he would have others do to him, will receive from the brotherhood the aid he needs.

The arrangement is, in our view, entirely Scriptural, and we recommend it as such to all the brotherhood. It is indeed not any more than what the apostles did, when they saw that their complaints that their widows were neglected in the daily ministrations, and they told the church to find men to attend to this duty. Here was a work to supply the temporal wants of a certain class, and they made an arrangement by which this could be systematically carried out. Paul admonished the brethren to lay by in store

as the Lord had prospered them for the aid of those in need. Now the church seeing a want here to be supplied in regard to those losses by fire and other causes, adopt a plan to supply it in an entire Scriptural manner, according to the example and teaching of the apostolic church.

We have written the above because we learn that there are many who do not seem to understand fully what it is, and others have received a wrong impression. All those who wish to investigate the plan more fully, we advise to send for a pamphlet containing a full account of it. Let the brotherhood feel that it is a duty to help one another when losses are met with.

THE RESCUE, is the name of a new Paper published in the interest of anti-secrecy by the Rescue Publishing Company, Goshen, Indiana, and edited by Joel H. Austin, the popular champion of anti-secrecy. The paper is well printed and outspoken in its sentiments. The subscription price is \$1.00 a year.

CONSOLIDATION.—The *Primitive Christian*, published at Huntingdon Pa., and the *Brethren at Work*, published at Mt. Morris, Ill., have been consolidated under the name of *The Gospel Messenger* with the well known name of James Quinter, who has already served 27 years in the editorial capacity, at the head of its editorial staff, and J. H. Moore and H. B. Brumbaugh as aids. The paper is a 16 page monthly and the consolidation gives the new paper a largely increased circulation. We trust the change may increase its usefulness throughout.

DEATH OF BISH. McMULLEN.—Bishop John McMullen, of the Catholic church, bishop of the diocese of Davenport (Iowa), died last week. He was a very hard worker, laboring indefatigably in his calling as bishop, traveling over his district, and working up the interests of the church among his people, and it was from over work, it is said, that he brought on the disease which terminated his life. He was about fifty years of age. He was a fine scholar and educated thoroughly in the Catholic faith; he was a Catholic, heart and soul, and consequently was true to her best interests. He had spent two years in

Rome, studying and preparing himself for any important position the church might in time call him to, and if we remember rightly, he also brought away with him from there a piece of the supposed original cross in which the Savior was crucified*. He occupied the position of president of the University of Chicago for a number of years after his return from Rome, and was afterwards appointed Bishop of the diocese of Davenport, which office he held at the time of his death. The appointments for bishops and other places of responsibility in the Catholic church are all made direct from Rome.

The Editor while residing in Chicago was connected in business with a brother of Bishop (then Dr. McMullen), and in this relation enjoyed an intimate personal acquaintance with him. In the beginning of the war, in 1861, when the country was flooded with unreliable currency of every description, bad bills, were often dropped even into the contribution box in church. At this time Dr. McMullen came to the Editor one morning with a considerable roll of bills which he had received from a collection taken in church the previous Sunday, desiring that we should separate the good from the bad, as he was unable to distinguish the one from the other. After the examination was carefully made, we found some twenty dollars (among which was one ten dollar bill), that was worthless. He took the portion of money that was good, remarking that we might “keep the rest,” and hastily departed.

We have many pleasant recollections of Bish. McMullen, and whatever wrong views he may have held, and taught, and however antagonistic our views and our doctrines may be as compared with his, and those of his church, we have deemed it not improper, on the score of personal acquaintance and friendship, to write this notice of his life and character. He held in his own mind, a glorious ideal of the future of the Catholic church, and we suppose every zealous devotee of that church holds a similar ideal, yet like a receding star the glory of Rome has been waning for nearly a half a century, and under the very shadow

* The pieces of this supposed genuine cross thus given away, are very small indeed, they consist of a mere shaving enclosed in a tiny medallion.

of St. Peter, and in some of the very buildings, formerly devoted to the propagation of Catholic views and literature, the Bible is now printed and circulated among the common people.

Let the good work go on; let the Bible be circulated; let the common people read, for according to the words of our Savior, “the poor have the gospel preached to them.”

THE BIBLE.—If any of our works do not stand the test of the Bible let them perish. If any institution of man cannot bear the gospel light let it go down. The Bible is the touchstone whereby all must be tested; if Universalism, or Spiritualism, or Catholicism, or any other ism cannot bear the light of the gospel, forsake it; hold to the Bible in preference to every thing else. Let the grandest and the noblest thoughts of men fade out into nothing; his highest ambition, and his most cherished accomplishments all be as nothing, if they cannot be sustained, supported and justified by the word of truth. Let us all try to make ours fully and altogether a grand reflection of the teachings of our Savior as set forth in his unchangeable word.

QUESTIONS TO THINK OF.—A sister from Canada meets us with several very pointed questions. We occasionally meet with some of our brethren who are very much opposed to the taking of interest for money loaned. She asks the Question, If it is wrong to take interest on money, then can it be right to take rent for a farm? If it is wrong to take interest on money, is it right for the rich brother to take the money of the poor man, or perchance of the widow and the orphan, and use it and profit thereby, and never pay any thing for the use of it? Would the wrong not be just as great on the one side as on the other? We admit that much wrong is done with usury or interest, and many rich men impose upon the poor and oppress them with great injustice, but this does not prove that a reasonable rate of interest is wrong. A man may buy a house, land, a horse a lot of cattle, or anything else and if he manages to double his money no one has any objections. If the poor man has fifty or 100 dollars to lend and he lend it to the rich brother, and he makes gain, and enriches him-

self therewith, and does not pay over to the poor brother a reasonable use of his money; is it right? By no means.

Let us, then look at this question in the light of reason; deal kindly with our poorer brethren. When you borrow money from them pay them, a reasonable interest; when they borrow from you, let them go without taking interest. Use them kindly in every way. Kindness to the poor is always pleasing to God. Ye have the poor always with you and ye can do them good if ye will.

SINGING.—A Correspondent asks us the question: “Why cannot we as well as others of the so-called Amish Church, use more than one part in our church singing?” This question is readily answered. The reason is that these brethren do not consider it right to use a complicated form of singing to worship God. They hold fast to the old-time simplicity. We have in our Old Mennonite churches also those who hold to the same belief and among whom in singing, in their public services, only one part is made use of. We do not make any issue with them on this account, if they only sing according to the words of Paul, sing “with the Spirit also.” Yet in our churches in general, the different parts are sung, and we believe that all our churches should make greater effort to perfect their members in the art of singing. That is, so far as they use the art of singing to the worship of God, they should seek to use it well.

Poor execution in singing adds nothing to simplicity, nor to its acceptability with God, and detracts a great deal from the good effect which it should have on the audience. Even where a congregation sings only in one voice, they should possess such a familiarity with their times that they could sing them well. There is a great deal too much neglect of this art and on account of this the singing is often done so poorly that it is painful to hear, even for one who has so little of the art of music as the writer of these lines; and this is the case as frequently with those who make use of the several parts of music, as with those who use but one part.

LIFE'S JOURNEY.—We are all travelers. We travel from the cradle to the grave. Millions who have preceded us were travelers on the same journey.

CHURCH NEWS.

FROM VIRGINIA.—On Sunday, July 1st, four young men were baptized at Trissel's Church, in Rockingham county, Va.

A LARGE SUNDAY SCHOOL.—The Amish Mennonite Brethren near Smithville Station, Wayne Co., Ohio, have a very large and prosperous Sunday School. A few Sundays ago their were present 279 persons, including the teachers and a few spectators.

FROM KEOKUK CO., IOWA.—A correspondent from South English, Keokuk Co., Iowa, writes as follows: "We were recently visited by Bro. J. S. Good, of Page Co., Iowa, who held Communion services with us. Many thanks to our dear old brother for his pleasant call and the wholesome doctrine, he proclaimed to us. It is encouraging to those who have not the privilege of attending the church of their choice, to be visited by brethren, especially by ministers and enjoy a season of this kind." W.

SUNDAY SCHOOLS IN ELKHART CO., IND.—The Sunday Schools in this county are prospering. Special interest seems to manifest itself in the school at Shamm's Church. Yellow Creek Church also has a good school. The school at Schwobeland's Schoolhouse, at the Clinton Church, and at Forest Grove are all so many helpers to spread the truth and plant the pure principles of the gospel into the hearts of the young. Let the people everywhere labor to make known among all classes the precious truths of the Scriptures, so that all may learn to know the Master's will, and the earth be filled with the knowledge of the Lord.

FROM EAST LEWISTOWN, O.—A correspondent of the HERALD writes, "Our Singing School closed on Monday evening (June 25th), and the next morning Bro. Brunk started for his home in Dale Enterprise, Rockingham Co., Virginia, where he will remain until Sept. 1st, after which he intends to go to Elkhart Co., Ind., and organize several classes there. His labors here have been very successful and he has accomplished a great improvement in singing, in which direction our Church has long felt a great want."

His new "Bible Hymns" was used to some extent, in connection with the Harmonia Sacra, at the one place, and the Philharmonia at the other. We trust the brethren in Elkhart will take sufficient interest in the matter to give Bro. Brunk employment when he comes, as he is a very efficient teacher.

FROM NORTHERN MICHIGAN.—I left home on the 30th of May. I arrived at Manclona on the same evening. On Friday, June 1st, I left Manclona and went to Emmet county, where I remained

until Monday holding, in the meantime, two meetings, which were well attended and much interest was manifested. Some, I believe, know their duty, but like many others, they are not willing to give up all for Christ.

On Monday I again returned to Manclona, in Antrim Co., and remained with my son-in-law, A. Shrock and the brethren, till the 12th. During this time we had six meetings in which much interest was manifested.

On Sunday two persons, not willing to defer the important work any longer, were received into the church by baptism. Oh how encouraging it is when we hear anxious souls say, "The Savior says, 'Today,' and we are determined, by the help of God to be faithful to the end." We know that there are many more who feel it their duty to do likewise, but are not yet willing to take up the cross.

It is the desire of the brethren and sisters to be visited as often as may be. I returned home on the 14th and found my family all well. Thanks to God and the brethren for the favors and manifestations of love which I enjoyed during my trip. J. J. WEAVER.

ON THURSDAY, JUNE 21st, we were favored with a visit from the Brethren, Geo. Brenneman, of Ohio, and John Kenagy and J. J. Weaver, of Indiana. Services were held in the School House on Barker Street. Introduction was made by John Kenagy, Bro. Brenneman then preached a very able and interesting sermon, to a full house and an attentive audience. We were also gently admonished by Bro. Weaver. The brethren also held services in the evening in the School House near Bro. H. Garber's, about 1½ miles south of Vistula, Ind., and there also had a full house. May the Lord bless their labors. The brethren appear to see the necessity of building up churches in the weak places. An invalid sister who had not been able to attend church for over four years was present, which caused much rejoicing by her many friends. The brethren have made an appointment here for Sunday July 8th.* It is hoped the dear brethren will continue and have their regular appointments hereafter.

TWO NEW SUNDAY SCHOOLS have been organized in Lancaster Co., Pa., this spring; one at Kraybill's Meeting-house, in East Donegal township, and the other at Bassler's Meeting-house, in West Donegal township. The former is under the superintendency of Pre. Ephraim N. Nisley, and the latter of Pre. Martin Rutt. On Sunday, June 24th, Pre. Amos Herr, from Pequea, visited both schools. He was at Bassler's in the afternoon, where many children, young people, and

*The appointment for July 8th has been filled and another appointment made for August 5th, for one of the brethren from Elkhart county.

brethren and sisters were present. The services were very interesting and encouraging to both young and old.

In order that Bro. Herr might be able to visit both schools, the brethren at Kraybill's opened their school at six o'clock in the evening, where there was also a large number of children and visitors present, and the occasion was one which will long be remembered. Quite a number of the young people have joined the Bible classes in both schools, and at the close of the evening services, the beautiful hymn, "Oh, think of the home over there," was sung. Oh that many more might see the great good that can be done in the Sunday School room, where parents and children meet in the name of the Lord.

The brethren and sisters at both places take a good interest in the work, and lend a helping hand to the ministers who have the schools in charge.

REMARKS.—We are indeed glad to hear that our brethren in Lancaster Co., and other parts of the east, are taking hold of the Sunday School work with such good earnest. We can assure them that if they press forward in their efforts in this direction, it will not be long before they will see a marked interest growing up in the churches, which will cause many hearts to rejoice. We are glad to see that our old friend and fellow laborer, Bro. Herr, is not ceasing in his labors, but seeking, by the grace of God, to help in this great work for the children. A minister who does not interest himself in the welfare and spiritual growth of the children and young people of the church, loses one of the happiest experiences of the minister's work. Every minister should not only, frequently speak a few words in his sermon for the special benefit of the young, but he should seek constantly to cultivate an intimate personal acquaintance with them, and let them learn that he feels an interest for them, and desires to do them good. Just think with what pleasant feelings we remember the minister who spoke words of kindness and admonition to us when we were children. Now let us all endeavor by acts of kindness and words of love, to write the history of our lives, into the hearts of those for whom God has called us to labor, in such a manner that our works may follow us long years after we have ended the weary pilgrimage of the present time and gone to rest from our labors.

EXTRACT FROM A LETTER.

This is an extract from a letter written, June 25th, 1883, by one who only begun the all-important work a little over a year ago. We publish it, not to parade any one's experience before the public, but in the hope that some dear reader that is standing just outside the gate

may receive a lesson of instruction and encouragement that will help him to decide to live for the Lord. [Ed.]

With all the pleasures of a Christian life, we must still endure some sorrow. I have spent hours of sadness, and expect, too, that if I am spared, I shall be permitted to pass through trials and cares now unknown and unfeared; perhaps afflictions that will cost many a tear and a sad, wounded heart. Since I see this, how can I expect to pass happily through it all without the help of my dear Savior? I do not look forward to a life of misery and misfortune, because "I know that my Redeemer liveth."

"I know that the Lord has been very merciful to me in rescuing me from the awful pit of destruction, and I know that he will 'carry me through' if I trust him."

It makes me tremble to think back to a certain period of my life. Indeed I was already floating far "down the rapids" unconcerned, at times, of sin and its awful end. But then the love, the boundless love of a merciful Father could not see me go over the awful precipice and perish forever. He lovingly opened my blinded eyes, and then heard my cries of "help or I perish," and gently led me to the peaceful waters of life. O the anguish of soul that I felt in the hour I fully beheld my lost condition, can never be told. I saw that all my life had been spent for nothing, serving the one whose reward is poverty, dishonor, and death, with the forfeit of that blessed eternal life. I then sought for rest, and sang from the depths of my soul, "O, where shall rest be found?" etc., and thought of the promise which is only to them that believe. I could not help thinking, too, of the horrors of the second death, and the awful sentence, "Depart from me." Now I could come in a child-like spirit and beg for an inheritance in the kingdom of God.

Then all my worldly aspirations flew away like chaff in the storm, and in their place came a strong desire to be an earnest, sincere, faithful, humble child of God. One of the children of Zion, pressing on as a pilgrim through suffering and temptations that the world cannot bear, and through tribulation enter the heavenly Jerusalem, that house not made with hands, eternal in the heavens.

May the Lord bless me with an obedient spirit, to live as an example and a light to others, and at last be found worthy to meet with all the redeemed in heaven.

THE "NO HARMS."

It was my privilege a short time since to be one of a large congregation who listened to a brother who related to us

with great simplicity and deep feeling his personal religious experience. He said he was converted at eighteen. For a short time he enjoyed much and was active. But he soon became a backslider, and continued thus for twenty-two years. Among the causes that led me to backslide and go farther from Christ and duty, he gave prominence to what he called the "No Harms," and he uttered solemn warnings to all persons to beware of these "No Harms." He was once a total abstainer, but he was once induced to take a little domestic wine, being assured it was some which his friends themselves made out of their own grapes. There was no harm in taking a glass of that.

The result was, he soon became a confirmed drinker. He was invited to join in a game of cards. There was no money stakes. It was simply an amusement; no harm in that. The result was, he became a skilled and constant gambler. He was invited to join in a simple parlor dance to the music of a piano. There was no harm in that. But he soon became an attendant and dancer at balls. Invited to the theatre, he declined. But being assured that the play was a perfectly moral and proper one, and that there was no harm in it, he yielded. It was not long before he became a frequenter of the theatre, and preferred it to the prayer-meeting. Thus was he led down, lower and yet lower, by these "No Harms," till all trace of Christian living was gone.

Significantly he asked who ever thought, in offering a cup of water to a friend, of assuring him there was no harm in it. I believe the brother was right. These "No Harms" are perilous. They are working mischief and ruin in hundreds of characters. Any act or course of action that needs such an apology as that is probably wrong. Better avoid it. There is no sin in letting it alone.

I see a poor fellow who is the merest wreck of what I once knew him to be. What ruined him? Years ago, by the assurance that there was no harm in it, he took a glass of wine. It was easier to take the second, and thus on. The habit was formed. Then followed drunkenness and ruin. No harm in that first glass! There was misery, ruin, death, in it.

The solemn warning from all this is to avoid the "No Harms." They are never safe.—The Watchman.

SALVATION OF SIN.

HOLINESS THE PRINCIPAL OBJECT OF THE ATONEMENT.

"Leaving the principles of the doctrine of Christ, let us go on unto perfection;" Heb. 9: 1.

"This is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners."

From what does he propose to save them? A few plain texts of Scripture will answer this question.

On the first page of the New Testament it is written. "She [Mary] shall bring forth a son, and thou shalt call his name Jesus [Savior] for he shall save his people from their sins." Matt. 1: 21.

"What the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us." Rom. 8: 3.

"Christ loved the church, and gave himself for it, that he might sanctify and cleanse it." Eph. 5: 25, 26.

"You, that were some time alienated, and enemies in your mind by wicked works, yet now hath he reconciled, in the body of his flesh, through death, to present you holy, and unblemished, and unprovable in his sight." Col. 1: 21, 22.

"Who gave himself for us, that he might redeem us from all iniquity." Titus 2: 14.

These texts explicitly declare the object of the mission and sacrifice of Christ to be the salvation of his people, not merely or primarily from the consequences of their sins, but from their sins themselves.

Dividing salvation into two great parts, viz., forgiveness of past sins and purification from present sin, it is plainly implied in nearly all the declarations of the Bible touching the subject, that the latter part is the primary, and the former secondary object of the work of Christ.

This appears in the above quotation. Purification was so much more prominent than forgiveness in the minds of the New Testament writers, that their language in these passages, and many others would lead to the conclusion that it was the only object of the atonement.

The promises of the new covenant, as quoted by Paul in Heb. 10: 16, 17, exhibits both parts of salvation, in their proper order of importance.

"This is the covenant that I will make with them after those days, saith the Lord; I will put my laws into their hearts and in their minds will I write them; [this is purification] and their sins and iniquities will I remember no more." [this is forgiveness.]

It is true that forgiveness, in the order of time, necessarily precedes purification.

The past must be forgiven, before men can be saved from the present and future power of sin. Hence we find salvation set forth in the following manner:

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1: 9.

Here the order of the actual process of salvation is exhibited: 1st, confession, 2nd, forgiveness; 3rd, purification. But it is obvious that forgiveness, instead of taking precedence of purification in importance, only bears the relation to it of means to an end. God pardons us that he may cleanse us. Forgiveness is the foundation of purification; but purification, is that, without which forgiveness would be worthless, as a foundation would be worthless without a superstructure. When therefore, Christ is called the "Lamb of God, that taketh away the sin of the world," we understand the language as meaning more than by the atonement he has provided for the forgiveness of mankind, and so has taken away the legal consequences of sin. The "taking away of sins" is spoken of in Heb. 10: 4, as equivalent to a cleansing, by which the conscience is purged from sin, and by which "the corner thereto is made perfect." The apostle says that the sacrifices of the law could not effect this cleansing, but he holds up the sacrifice of the Lamb of God as able thus to "take away sins. His language is: "By the which will (the will of God executed by Christ on the cross, which will is given to believers by the Holy spirit,) we are sanctified through the offering of the body of Jesus Christ once for all." Ver. 10.

And again, "By one offering he hath forever perfected them that are sanctified." Ver. 14.

This language certainly ascribes a purifying power to the atonement, and, indeed in such a way as to wholly eclipse its purchase of forgiveness,

It is said in 1 John 3: 5, that Christ was "manifested to take away our sins;" and the meaning of the expression is clearly determined by what immediately follows: "Whosoever abideth in him SINNETH NOT; whosoever sinneth hath not seen him, neither known him."

He "takes away sin" in such a way, that they who avail themselves of his sacrifices do not commit sin.

This view of the object for which Jesus Christ came into the world and laid down his life, and this view alone, justifies us in calling the message which came by him, "the glorious gospel of the blessed God." A "gospel is good news." "Glad tidings of great joy." Luke 2: 10. But Jesus Christ brought no news to the world, if his message was merely or chiefly a proclamation of pardon.

Forgiveness had been promised to the penitent from the beginning of the world.

God had proclaimed himself to Moses and the children of Israel, "merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression and sin." Ex. 34: 6, 7.

The "glad tidings of great joy" which the angels represented as coming with

the birth of Christ, were in fact tidings of things well known to the prophets and patriarchs, if they related only to the pardoning mercy of God. But if Jesus Christ came proclaiming not only the mercy of God in pardoning sins, but also his power to preserve and cleanse from sin; if in addition to the forgiveness which was given to the patriarchs and prophets, he proposed to clothe believers with the robe of righteousness; in a word, if it was, as we have shown, his peculiar office to "save his people from their sins," then truly he brought "good news" to the world—his message is worthy to be called "the glorious gospel."—*Selected.*

STRONG MEN.

Strength of character consists of two things: Power of will and power of self-restraint. It requires two things therefore, for its existence, and a strong command over them. Now, we all very often mistake strong feeling for strong character. A man who bears all before him, before whose wild bursts of fury the children of the household quake—because he has his own way in all things,—we call him a strong man. The truth is, he is a weak man; it is his passions that are strong; he, mastered by them, is weak.

You must measure the strength of a man by the power of the feelings he subdues, not by the power of those that subdue him. And hence, composure is often the highest result of success. Did we ever see a man receive a flagrant injury and then reply calmly? That man is morally strong. Or, did we ever see a man in anguish stand as if carved out of solid rock, mastering himself? Or, one bearing a hopeless daily trial, remain silent, and never tell the world what cankered his home? This is strength. He who, with strong passions, remains chaste; he who, with indignation within him, can be provoked and yet restrain himself and forgive—those are the strong men, the moral heroes.—*Musical Million.*

"I WAS GOING TO."—Children are very fond of saying, "I was going to." The boy lets the rats catch the chickens. He was going to fill up the hole with glass, and to set traps for the rats; but he did not do it in time, and the chickens were eaten. He consoles himself for the loss and excuses his carelessness by saying, "I was going to attend to that." A horse falls through a broken plank in the stable and breaks his leg, and is killed to put him out of his suffering. The owner was going to fix that weak plank, and so excuses himself. A boy wets his feet and sits for hours without changing his shoes, catches a severe cold, and is obliged to have the doctor for a week. His mother told him to change his wet

shoes when he came in, and he was going to do it, but did not. A girl tears her new dress so badly that all her mending can not make it look well again. There was a little rent before, and she was to mend it, but she forgot. And so we might go on giving instance after instance, such as happens in every home with almost every man and woman, boy and girl. "Procrastination is" not only "the thief of time," but it is the worker of vast mischiefs. If "I-was-going-to" lives in your house, just give him warning to leave. He is a loner and a nuisance. He never did any good. He has wrought unnumbered mischiefs. The girl or boy who begins to live with him will have a very unhappy time of it, and life will not be successful. Put "I-was-going-to" out of your house, and keep him out. Always do things which you are going to do.—*Youth's World.*

Miscellany.

MARRIAGE WITH A DECEASED WIFE'S SISTER.—The General Assembly of Presbyterians South decided, by a large vote, that marriage with a deceased wife's sister is not unscriptural, as the cases forbidden in the law of Moses do not include that degree of relationship.

NOBLE county, Ohio, with a population of 20,000 people is well worthy of the name it bears. There is not a saloon in the whole county, there is not a case on the criminal docket, and not a person has been arrested for a whole year on a criminal charge. There were only five lawsuits last year, and if it hadn't been for a meddling lawyer, three of these would not have been recorded.

IN SHETLAND all animals are pets. The pony walks to the fireside and eats bread and potatoes from the children's hands. The lambs sleep under the beds, and the calf is a household favorite. The Shetlanders say that their own people very seldom abuse any animal.

SENSATIONAL LITERATURE.—The papers have told us of frequent arrests of young boys on their way West, bold and bloody deeds in their fancy, and a walking arsenal without, the end of their journey being the extermination of Indians, robbing of trains, and a freeboot life in general. Without an exception, their inspiration for such a life was the cheap, trashy boys' weekly papers. The life of the James brothers, or such vile stuff. These cases are arousing some attention from the teachers and guardians of children. At Cleveland the managers of the public library have banished the novels of Evans, Southworth and Holmes; and it will be a reason of rejoicing when similar institutions throughout the country follow this lead, and clean their shelves of all such sensational stuff, which

is ruin to mind and soul of every young person who becomes absorbed in them.—*Cynosure.*

REFORM ON RAILROADS.—The good English reformers are not alone in their efforts at railway temperance work. The tide has risen in our own country to the altitude of highly prohibitive measures, on the part of railway officials, regarding the use of intoxicating liquors. And quite the latest bit of good news comes from two great Western roads, one of which, the Chicago, Burlington & Quincy, one of the longest lines in the country, has rented pews in the leading churches in Des Moines, Council Bluffs, Burlington, Omaha, and other points where railroad divisions terminate, for their employes in Sunday services. Still another, the Louisville & New Albany road, has issued an order declaring that hereafter no freight, passenger or excursion trains shall be run on Sundays. When it is remembered that this road is famous for its excursions to prominent fishing and hunting grounds, it will be seen that this order is a great sacrifice of money considerations to the interests of Sunday order and observance. It gives us great pleasure to chronicle all such "new departures" by our great "trunk lines." As they rule so will go the lesser lights of railroading, and the country is the gainer of these two substantial advances.—*Union Signal.*

Died.

Please send marriage and death notices for insertion soon after their occurrence. Always give the name, age, and date of death.

MARTIN.—On the 12th of June, in Washington Tp., Gratiot County Michigan, of inflammation of the lungs, Nancy Martin, at the early age of 20 years, 5 months and 6 days. She was born in Woolwich Tp., Waterloo Co., Ontario, and was a daughter of Henry S. Reist. She was married to Edward Martin Feb. 24th 1883, and was buried on the 14th of June, in the presence of many friends. She had been sick only six days and leaves a husband, father, two sisters, and a brother to mourn their loss.

"O what are all my sufferings here,
If Lord thou count me meet,
With that enraptured host I appear,
And worship at thy feet!
Give joy or grief, give ease or pain,
Take life or friends away;
But let me find them all again
In that eternal day."

BRENNEMAN.—July 5th 1883, near Holton, Jackson Co., Kan., Henry Brenneman, Sr., aged 68 years, 6 months and 2 days. Buried at Bill Creek Cemetery, where many friends were assembled to pay their respects to the memory of the deceased. Services by P. Jones.

NETTZLER.—On the 5th of July, in Springfield township, Mahoning Co., Ohio, Nettie,

daughter of Joel and Mary Metzler, aged 6 years, 2 months and 12 days. She was buried at Metzler's graveyard, where services were held by Joseph Bixler, Jacob Stauffer and Peter Biesinger.

Darling Nettie, mild and lovely.
We do miss thee here below
But with this our hearts we comfort
That thou didst to Jesus go.

GROVE.—On the 1st of June, in Adams Co., Pa., of Cramp Colic, Martin Grove, aged 52 years. He was a member of the old Mennonite Church. Services were held by Martin Whisler, and Daniel Shenk from Matt. 24: 44. "Therefore be ye also ready."

MILLER.—On the 19th of June, in Adams Co., Pa., Sister Miller, aged 80 years and 8 months. She desired for some time to go home and be with Jesus. Peace to her ashes. Services by Martin Whisler and D. Shenk from 2 Tim. 4: 7, 8.

PATTERSON.—May 14th, in Elkhart, Ind., Elizabeth, wife of David Patterson, aged 66 years and 8 days. She was born in Juniata Co., Pa., and moved to Elkhart in 1870. She became a member of the United Brethren Church in 1860. Her Christian life was fraught with faithfulness, devotion and piety. About a year ago she became the subject of much suffering. She bore it all with Christian resignation, and expressed a confident hope in Christ. She was the mother of five children, all of whom preceded her to that better land. A husband and granddaughter, with other friends, are left to mourn, but not without hope.

STOLTZBUS.—On the 21st of June, in Union county, Pa., of heart disease, Samuel Stoltzbus, aged 67 years, 5 months and 27 days. He had fallen down a flight of stairs a couple of weeks previously, which we think hastened his end. He was a faithful member of the Amish Church. Funeral services were held by J. P. Mast, of Lancaster county.

MILLER.—On the 19th of June, in Lagrange Co., Ind.,—wife of John Miller, aged 54 years, 1 month and 8 days. She leaves a sorrowing husband and one child. She had a desire to depart and be with Christ, and to this she had a good hope. She was a faithful member of the Amish Church. Funeral services by John Yoder and Manasseh Miller, from John 25: 28. Many friends and relatives followed her to the grave.

BURKEY.—On the 4th of July, in Cass Co., Mo., of typhoid fever, Bro. Jacob Burkey, aged 60 years. He leaves a wife and 6 children. But they need not mourn as those who have no hope. He was a faithful brother in the Amish Church. We trust he has entered the rest that remaineth for the children of God. Peace to his ashes. Funeral services by John Hertzler and Jacob C. Kenagy.

MITCHELL.—In Bucks county, Pa., Elizabeth (Dieutznau) wife of Nathaniel Mitchell, aged 86 years, 9 months and 5 days. Services were held at Friend's Meeting-house, by John Gross and Samuel Gotschalk. She was buried at the Deep Run burying ground.

WALKER.—On the 12 of June, in Somerset Co., Pa., Mary, wife of D. Walker, aged 33 years and 6 days. She was a faithful member of the Dunkard Church and was buried at Schroek's burying ground. She was followed to her last resting place by many friends and relatives, who gathered there to pay the last tribute of respect to the memory of the departed. Services by Samuel Raman and George Schroek.

OESCH.—On the 25th of June, in Hickory county, Mo., Sister Catharine (Hostetter),

wife of Joseph Oesch. She leaves a bereaved husband and six children to mourn their loss. The youngest being less than three weeks old. This is a severe affliction for the bereaved husband—may the Lord comfort him. They need not mourn however as those having no hope; for we have the assurance that she has been received into a better home. Her age was 27 years 1 month and 3 days. Services by Jacob Yoder, from John 5: 24—29, and P. S. Lehman from Rev. 22: 12.

YODER.—On the 28th of June, near Berlin, Holmes county, Ohio, Jonas M. Yoder, aged 48 years, 7 months and 24 days. Bro. O. der was a member of the Amish Church, and remained faithful in his belief to his end. Services were held by David Gnagy and Abraham Mast from Eph. 5: 2—5, and Joshua Hostetter from John 5: 24: 1—.

YODER.—On the 25th of June, in McPherson county, Kan., of consumption, Sarah Yoder, aged 24 years, 9 months and 4 days. She suffered greatly, but endured it all with patience. She remained steadfast in the faith and we trust, received the crown of life. She selected two hymns to be sung at her funeral, one "Gute nacht ihr Heiden, mein," and the other, "Weep not for me, my parents, dear." On the 27th she was buried. Her aged parents and many friends followed her to the grave. She was a faithful sister in the Amish Church and beloved by all who knew her. Services by Bro. Brundage in German and J. Holde-man in English from John 5: 24, 25.

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He is supplying a long felt want in the plain churches, and they are encouraging him to push the work, and promise to stand by him with their patronage. His clothing is made as good or better, and fits just as well or better than custom-made clothing. He sells it cheaper than stylish factory made clothing and almost as cheap as the poorest shoddy goods, so no one can object to his clothing in cut, price, make or quality. In order to accomplish this, he has procured the services of the best, practical tailor in Chicago, with an experience of 30 years, to oversee the cutting department, and

has placed himself at the head of the clothing market, where he can compete with the world in price and quality. In order to do this, he manufactures on a large scale, pays cash and figures close. In sending to individuals, he ships goods C. O. D., and when he sells to merchants, he sells for cash on the arrival of the goods, 30 days being the limit. He figures so close to merchants that he cannot allow any discount. He sells only to men of cash, so none need to assist in paying the debts of others. He has the best merchants in the country handling his goods, which shows he means business.

His brothers, N. D. Hadsell and Myron Hadsell, are assisting him in the enterprise. As the demand for the goods is great, be sure and send in your orders early. Give your name, post office, county, state, and nearest express office plainly.

Dear friend, it is not necessary to describe the effect that fashionable dressing has upon our Christian churches, because we can see all around us that it is running away with Christianity, and that if a reformation does not soon take place their will be no distinction between the church and the world.

How to check such an evil and downfall upon our churches is a matter of vital importance, and should interest every Christian; for we are strictly commanded to adorn ourselves in modest apparel, and to come out and be separate people, and to keep ourselves unspotted from the world. All will admit that fashionable dressing is wrong, but how to close the floodgate of pride and fashion has been the study of many Christians, and various ways have been tried to accomplish the end desired; among others was one to have all the members get their clothing made plain and of a uniform pattern, but the remedy is but little better than the cause, for the tailors charge so much that it makes it costly array; he has therefore adopted a different plan, and find it just what is wanted. As our people do not wish to be constantly changing with the fashions of the world, he has decided on a plain and modest apparel, which they consider is consistent with our profession and the Gospel.

He makes them all plain and of a uniform pattern, and in such

large quantities that he can compete with the world in price and quality. His pants are all full lined, which is not the case with any other firm. His coats are all made to fit, and not hang on, like many ready made coats do; they all have standing collars, which is by far the neatest coat ever made, and has no superfluities attached. Pants with broadfalls unless otherwise mentioned. Vests with standing collar unless otherwise mentioned.

The coat sleeves and pants legs are made so they can easily be let out or taken up to suit. He will sell a part or all of the suit as desired.

For measuring, give the number of inches around the chest outside of vest under the arms; this gives the No. of coat and vest. For pants, give number of inches around the waist outside of pants on the band; also number of inches of the inside seam of leg.

He has also got up a stiff, black, fur hat, with 3, 3½, 3¾ or 3½ inch brim; with satin lining, superior to all others, because it is lighter, easier on the head, is more durable and neater than any other hat made, and is therefore the most consistent hat because it is the most durable. In ordering a hat say which of the above widths of brim you want. Price \$2.75 for single hat, or \$2.50 without lining. He also handles the best grade of broad brimmed soft fur hats, lined or unlined. Address all orders and communications to

B. A. HADSELL.
No. 164 & 166 Market St.,
Chicago, Ill.

Miscellany.

INDEPENDENTLY of its inhumanity, atrocity, and contrariety to Christianity, there is an absurdity in war as an arbiter of national disputes which is a disgrace to beings endowed with rational faculties. —Thomas Dick.

A LIE IS FOREVER.—A little girl came in her night-clothes very early to her mother one morning, saying, "Which is the worst, mamma, to tell a lie or steal?" The mother replied that both were so bad she could not tell which was worse. "Well," said the little one, "I've been thinking a good deal about it, and I've concluded it's worse to lie than to steal. If you steal anything you can take it back, 'less you've eaten it; and if you've eaten it you can pay for it. But"—and there was a look of awe in the little one's face—"a lie is forever."

Herald of Truth.

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ONLY WAIT.

When the spirit, worn and weary,
'Neath its daily load of care,
Finds the pathway long and dreary,
And the burden hard to bear,
Tired with hoping, faint with fearing,
Sighs to reach the golden gate,
Then in accents soft and cheering,
Patience whispers, "only wait."
For a brighter day is dawning,
Joy awaits us in the morning—
In the beauty of the morning—
"Only wait."

O sad hearts, whose soundless sorrow
Dares not let a murmur fall,
Only wait and trust the morrow—
God's great love is over all.
Only wait, O wounded spirit,
By the cross of life weighed down;
Thou shalt surely earth inherit—
Bear the cross and win the crown.
For a brighter day is dawning,
Joy awaits us in the morning—
In the beauty of the morning—
"Only wait."

For the Herald of Truth.

THE WITNESS OF THE SPIRIT.

In Romans 8:16 we read, "The Spirit itself beareth witness with our spirit, that we are the children of God." It is generally considered a great honor to be the child of a temporal king, whose crown, wealth, and honor will soon pass away with all other perishable things of earth. But to be a child of God is of infinitely greater importance, as he is King of kings and Lord of lords. His throne is forever and ever. A sceptre of righteousness is the sceptre of his kingdom. I can think of nothing in all this wide world that is in the least degree worthy to be compared with that of being a child of God. "For, if children, then heirs: heirs of God, and joint heirs with Christ." "Whom he hath made heir of all things."

It is certain that we are either the children of God or the children of the world. If we live and die the children of God, we shall be heirs of immortal joys, while on the other hand, "indignation and wrath, tribulation and anguish will be upon every soul of man that doeth evil." It is then a matter of the greatest importance for us to know to whom we belong; especially since Christ teaches us, that many who expect to become heirs of

heaven will hear the awful sentence, "Depart from me, I never knew you." It is the work of Satan to deceive, and it is when he comes as an angel of light "with feigned words and fair speeches," that he is most successful in his hypocritical work. Hence the frequent admonition to "prove" and "examine" ourselves to see whether we "be in the faith."

Nearly all denominations consider it of vital importance to know that we are the children of God, but alas for many! when it comes to examining this important question that Satan is accepted as a "witness"—a false spirit. We are warned in God's word not to believe every spirit, but to try the spirits whether they be of God. The great question then comes up, How shall we distinguish between true and false spirits? The spirit of God, which is the true spirit, leads to the word of God to "hear and do" the "sayings" of Jesus. It leads us to the whole truth, and nothing but the truth as it is in Jesus Christ, while the false spirit comes with the word of God and the wisdom of this world mingled together.

Every person is, I believe, led by some spirit; which spirit causes us to act as we do. It is our privilege to be led by which ever spirit we choose. No spirit, however, speaks to us audibly; it is only by comparing the word of God the actions, desires, and feelings which the spirit that dwells in us leads to and creates, that we can know by what spirit we are influenced. To depend upon our feelings for the witness that we are the children of God is extremely dangerous, and is a prevailing error among Christian professors. This gives Satan a chance to deceive.

Take, for example, the Christian professor who frequents the opera, the circus, and almost all places of worldly pleasure, say to him, Are you a Christian? Most likely he will answer "Yes; the Spirit bears witness with my spirit that I am a child of God." Surely it cannot be the true Spirit that gives this witness, but the "prince of the power of the air, the Spirit" that now worketh in the children of disobedience. "For this cause God shall send them strong delusions, that they shall believe a lie: that they might all be damned who believe not the truth, but take pleasure in unrighteousness."

Again, ask that professor which takes extreme delight in "outward adorning." Are you a Christian? The answer will doubtless be, "Yes; I know that if my earthly house of this tabernacle were dissolved, I have a building of God, &c. I belong to Church, and I know by the way I feel that I am a child of God." But why then do you not adorn yourself in "modest apparel?" "I have learned to know that if only the heart is right, all is right." ("But Christ says, Ye are my friends if ye do whatsoever I have commanded you.")

Ask the Christian professor in arms, going forth to resist and slay his fellow-man, whether he is a child of God, he will tell you he is, and he has been prompted by the good Spirit to fight for his country and his rights. But it is not possible that the good Spirit conflicts with the Word of God.

Let us hear what the Word says, "But I say unto you that ye resist not evil." "Of him that taketh away thy goods, ask them not again." "If they persecute you in one city, flee to another." "Love ye your enemies and do good, and lend, hoping for nothing again, and your reward shall be great; and ye shall be the children of the highest." From these and other like passages it is plainly to be seen that a spirit which leads to "destroy men's lives" is not "of God."

Thus we can see that it is unsafe to take the witness of any spirit until we have tried the spirit whether it is of God. If there is a flame of sacred love glowing and burning in our hearts, creating in us a desire to know and do God's Holy will; if there is trembling in our breast that love for the souls of the children of men, even though they be our enemies, which Jesus manifested for us when we were his enemies; then have we the witness of the Holy Spirit that we are the children of God. "For as many as are led by the Spirit of God they are the children (Ger.) of God." But "if any man have not the spirit of Christ, he is none of his."

Whenever we are prompted to anything let us first carefully try the Spirit by comparing with the Word of God that to which the Spirit will lead us. If it corresponds with the Word, then obey its promptings; if not, be sure it is a "false spirit."

J. SHENK.

For the Herald of Truth.

THE GREAT SALVATION.

"How shall we escape, if we neglect so great salvation." Heb 2:3.

This is the language of the inspired apostle to the Hebrews, who had become lukewarm and indifferent concerning the salvation of their souls. Why does he call it *great salvation*? First, because of its great value to the human family at large; and secondly, because of the great power that attended it wherever persons believed it the world over. All who come to God through Christ—this great salvation—can testify of the life giving power in Him, and understand the scripture which says, "I am the way, the truth, and the life, and no man cometh to the Father but by me."

The apostle Jude calls this great salvation "a common salvation." It is offered to all nations free, without money and without price. There is nothing with which to purchase it, yet it must be received on conditions. It can only be obtained through repentance of sins, and the exercise of a living faith in Jesus Christ.

This great salvation all hinges on Christ. He has all power to save, and is not willing that any perish in their sins. He desires that all come to repentance and live, that he may come for them and take them to the place he prepared for his disciples. "There is none other name given under heaven, among men, whereby we must be saved." Then we see that all must be cast at the feet of Jesus, and we can only ask God to accept us for the sake of Jesus.

This is a great salvation because of its great cost. It cost God more to complete the plan of salvation than it did to create the whole world. He merely spake the world into existence, but in the redemption of man he gave his Son to die for the world's sin.

Adam and Eve sinned against the purity and the holiness in which God had created them, and their "sin, when it was finished, brought forth death." The Son of God came to die instead of man, the innocent for the guilty, man need not die if he believes that Christ died for him, hence this great salvation. A deliverer has come for poor, fallen, sinful humanity. Man is again in favor with God.

This salvation is great because it is wonderful. Hundreds of years before his birth the prophets foretold of his birth, life and death, and wonderful as it seems he was born at Bethlehem according to the words of the prophets. They spake as they were moved by the Holy Ghost, which exists from all eternity. He lived through all the four thousand years that it took to complete this great salvation. A course of events all combined and wrought together to complete the great work. Had not Christ died upon the cross this great work would still

be incomplete. Had he not been buried, rose triumphant, and sent the Holy Spirit the work would not yet be perfect. There would still be no great salvation.

"But now is Christ risen from the dead," life and immortality are brought to light through the gospel, a perfect reconciliation is made with God. Sinful, ruined man is redeemed, saved.

Now, how shall we escape if we neglect so great salvation? The way is prepared, God is satisfied, all is done, even the invitation to accept Christ is pressed upon the sinner. If he neglects this how can he hope to escape?

Let all out of Christ turn speedily to God through Christ, and cast their lot with the people of God. Make your salvation sure before it is forever too late. Come, sinner, "the oxen and fatlings are killed, and all things are now ready." Come to the marriage supper, for yet there is room.

I commend you to God and the word of his grace, which is able to make you wise unto salvation. HENRY WALTER.

For the Herald of Truth.

THE FOURTH OF JULY.

While engaged at my usual morning's work I saw numbers passing by on their way to a gathering, as was said, to celebrate the fourth of July. The question arose, Is this a gathering to the glory of God, and only innocent pleasure engaged in, or is it made an abomination to God by the indulgence of sensual pleasures that holiness, purity, the word of God and even morality forbid? I felt like writing a few words of warning rather than going with the gay crowds to spend the day as the fourth is usually spent at such gatherings. I once witnessed one of these celebrations, and had to conclude that certainly no good was done by the foolishness that was carried on. There was no fear of God manifested, and there was certainly no place for those who "are living epistles, known and read of all men."

Let us pray that our hearts may be so cleansed from the love of the world and sin that no more desire is found for indulgence in the things which God does not love. That which loves God cannot love vanity.

Jesus said, "Let your light so shine before men that they may see your good works." How can we let our lights shine when we take part in all the worldly pleasures that come within our reach? We younger brethren and sisters are too apt to be drawn into these things before we consider well what we are doing. "Let not sin therefore reign in your mortal bodies, that ye should obey it in the lusts thereof." Rom. 6:12. Let us obey God's word and live wholly to his glory, that we may be well pleasing in God's sight." ROSANNA L. GARNER.

For the Herald of Truth.

GOD ACCEPTS YOU.

We read in the Scriptures of a certain man who made a supper, and bade many. He sent his servants out at supper time to call them that were bidden, saying, Come, for all things are now ready. They all began with one consent to make excuses; and the servants told the lord these things. The master of the house being angry, told them to go into the streets and lanes of the city, and bring hither the poor, the maimed, the halt, and the blind. The servants did as they were bidden, and still there was room. Then the lord said, Go into the highways and hedges, and compel them to come, so my house may be filled.

We can see by these words that all are invited without exception. What a glorious promise that all may have eternal life if they choose. The Lord says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "I am the way, and the truth, and the life: no man cometh unto the Father, but by me." He is the loving Father which made the birds that sing about our doors, and the flowers that adorn our pathway. So kind and merciful is he that he has preserved our lives and is ever willing to receive us into his fold which is prepared for all who take the cross and follow him.

Be not deceived as the foolish virgins were who went out to meet the bridegroom. Their lamps went out, and the door was closed. So it will be with those who refuse the Savior, who will ever gladly receive you.

The Lord has promised to be with you through all your trials and temptations. If we come out of the world, and touch not the unclean things, he adds the precious promise, I will be a Father unto you, and you shall be my sons and daughters. He knows your difficulties and provides for them. He knows that you often feel as though you could not live up to the gospel but he will do the work for you.

"Take up thy cross and follow me;
So saith the Lamb of Calvary;
And if thy burden press thee sore,
Think how I bore it all before.
Fear not its pain, for I, thy King,
Was perfected through suffering;
And they who love my holy name,
Must bear my cross and share my shame."

MAGGIE HAUN.

THE BIBLE MODE OF BAPTISM.

The doctrines of the Bible are the revealed word of God to man; and all that is necessary for us to know in regard to our salvation is clearly revealed. If more were needed He would have revealed it. Much has been, and much more may be said, on the mode of Christian baptism. Our best scholars say that baptism is an

equivocal word, *i. e.* it has more than one meaning. *Spring* is an equivocal word. If I tell you I bought a farm with a good spring on it, you do not understand me to mean the spring of a watch, or the spring of the year, but a running fountain. Words that precede or follow an equivocal word, give the meaning to it. Baptism is an equivocal word, hence it means to die, to stain, to color, to bedew, to wash, to dip. In all the acts mention is made of the thing done, without saying *how* it is done. John said, "I baptize you with water." He said Christ would baptize with the Holy Ghost. With expresses *mode*. Peter said on the day of Pentecost, the baptismal element was poured out, shed forth, and fell upon the people. If immersion were the mode he would have said, "I baptize you in water." You shall be baptized in the Holy Ghost." But some will say they both went into the water and both came up out of the water; but neither the act of going in or coming out was baptism. When the Eunuch was baptized, they both went in and both came out, yet both were not baptized. When our Savior was baptized it does not say in this connection how it was done. This we learn from other portions of the Scriptures, which I shall hereafter present. The inspired writer says when Jesus began to be about thirty years of age, the proper age according to the law of Moses, to enter the Priest's office, he came to John's baptism, and why? Because John was the son of Zacharias, the High Priest, who doubtless had been set apart for the ministry, by his father, and being six months older than Christ, had been that time engaged in baptizing the Jews. Christ came to his baptism—John said "I have need to be baptized of Thee, and comest Thou to me?" Christ said, "Suffer it to be so now, for thus it becometh us [*i. e.* John and me] to fulfill all righteousness." Now, generally in Scripture, *fulfill* means to *obey*. Hence James says, "If ye fulfill the royal law ye do well," meaning, if ye obey the royal law, ye do well. Paul says, "Bear each other's burdens, and so fulfill the law of Christ," fulfill then means to obey. Now, Christ and John are about to obey the law by fulfilling it. That is, Christ is to be set apart for the ministry according to the law of Moses. Now, how does the law read? Turn to Numbers 8:7. "Thou shalt sprinkle water of purifying upon them." Whom? Those that are about to enter the Priest's office. Paul said Christ was a Priest, or a "Minister of the Circumcision," or in other words, of the Old Dispensation. And such Priests were set apart by sprinkling water upon them. Would it not be exceedingly strange if Christ would say it becometh us to fulfill the law, and the next step be immersed, contrary to the law, and thus break instead of fulfilling it? Men who can believe

that can not only believe without evidence, but believe against evidence.

What testimony does Jesus himself bear on the subject? Immediately after His baptism He went into the wilderness, and was there tempted forty days, and after His temptations were ended, He entered the temple and commenced His ministerial labors. Then the Priests arose and said, "Who gave thee this authority?" Or, in plain English, "who made thee a Priest or a minister?" He replied, "The baptism of John; was it from Heaven, or of men?" *i. e.* "was John authorized to set me apart for the ministry, or was his only a human invention?" And they were silent. They knew that what John did to Christ in Jordan gave him a right to teach in the Temple, and they had not a word to say. If He had been immersed, contrary to their law, they would have said, "Sir, you were immersed contrary to our law; our law reads, 'Thou shalt thou do to cleanse them: thou shalt sprinkle water upon them.'" They saw His right to teach was given Him legally, and they had not a word to say.

John was bound by a law that required sprinkling; he had faithfully done his duty. It being done according to divine authority, was from heaven; if Jesus had been immersed it would have been of man, for God has nowhere enjoined it. Thus, you see, the law was fulfilled, and He said, not one jot or tittle should pass till all be fulfilled.

The Jews expected Christ to sprinkle, from what Isaiah and others had said: Isa. 3:14, "So shall he (Christ) sprinkle many nations." And seeing John administering the ordinance of baptism, they did not know but he was Christ. Hence the question, "Who art thou?" John administered baptism under the Jewish law, was born, lived and died under a law that required sprinkling. No prophet of God ever foretold that under the Old or New Dispensation, baptism by immersion, dipping, or plunging, would be introduced. We cannot, therefore, suppose that John, who Jesus said was the greatest of all Prophets, would act in utter disregard, and in open violation of a law that requires sprinkling; neither did anyone accuse him of immersion, and therefore we are quite sure he did not immerse. John very well knew that Moses by a special command sprinkled all the people: Heb. 9:19. John baptized in Jordan, in Enon, in the Wilderness, in Bethabara, and where Christ abode, *i. e.* beyond Jordan: John 10:40. In all these places sprinkling could have been practiced, but it is exceedingly doubtful whether immersion could have been practiced in more than one, *i. e.* Jordan.

And as in Jordan does not always mean the waters of Jordan: Joshua 3:3, therefore it is extremely doubtful whether they were in the water at all; especially

when we read: John 10:40, where "Jesus went beyond Jordan, where John at first baptized and there abode." One of the two grounds must be taken by immersionists: that John baptized on dry land, or that Christ stood in the water waist deep to rest himself, for He abode where John baptized. Which is most likely? That John baptized out of the water or that Christ abode in the water? Or could he be beyond and in Jordan at the same time? As already stated, the Jewish people expected Christ to sprinkle the nations. Did they think John was Christ because he was plunging them under? No, but for the reason that he was doing what they expected Christ to do. "Moses sprinkled all the people." "Thou shalt sprinkle water upon them." "I will sprinkle you with clean water, and you shall be clean." "So shall He [Christ] sprinkle many nations." Isa. 52:15. From reading such emphatic declarations, they expected Christ to baptize, but not one word is said about immersion in the entire Bible where baptism is spoken of. Immersion is a Latin word, and means to sink or overwhelm. If immersionists wish to use it in reference to baptism they must use two Latin phrases—immerse, to put in; and emerge, to raise out of. Some will say Christ was baptized to set us an example, hence they say, we should follow him down into the watery grave. If example was His object, why did He not say so when He came to John's baptism? He could have said, "It becometh us to set an example." Instead of that he said, "It becometh us to fulfill all righteousness." No one thinks he was baptized unto repentance, or for the remission of sins, for He had no sins to remit. If He aims at example, then we must not be baptized until thirty years of age. Ask an immersionist why Christ was not baptized until thirty years of age. The true answer will explode his system. No intelligent man will say Christ was baptized in His own name, yet if we are not baptized in the name of Christ, it will not be Christian baptism; and therefore not valid. If He had aimed at example, He would have been the first one, and would have shown John how it was done. He would have said to John, this is the way, John, you baptize in that way and all will be well. Instead of that He was among the last ones to be baptized.

We now come to the *only* baptism ever administered out of doors, since the introduction of Christian baptism, so far as the Scriptures inform us. Nor do the Scriptures teach that in *any other* case they went *one step* from the place of worship toward water for the purpose of baptism. In this case they were on a journey. The Ethiopian had been up to Jerusalem to worship, and on his return was reading from Isaiah. Luke says, "The place of the Scripture" he was reading from was in Isaiah. Now, by

turning to Isaiah 52:13, you will see where the Prophet commenced speaking concerning Christ. Luke says he preached unto him Jesus from the same Scripture, *i. e.* he showed that this prophecy related to Jesus; that he had come into the world to set up His kingdom, died for the people, "was bruised for our iniquity," and instituted the ordinances of his church. At 52:15, you have the ordinance of baptism, "So shall he sprinkle many nations." Jesus said to his disciples, "Go teach all nations, baptizing them," etc. By the time they came to where the water was, he was convinced he should be baptized, or sprinkled, as his text reads; he could not preach immersion from the text, "Sprinkle many nations." If Philip had undertaken to immerse him, contrary to the text, he no doubt would have objected; saying, your text does not so read, it says "sprinkle." I once heard an immersionist, when preaching upon this subject, say he could not see what put it into the mind of the Eunuch to desire baptism, and on the supposition that he was immersed, *it is unaccountable*. That he was sprinkled, it is plain. Many persons have been misled by the words, "They both went into the water." I have often asked immersionists why they believed in immersion. They nearly always say, Because they both went into the water. I then ask, was that baptism? No, but they both came out of the water. Was that baptism? No. How was it administered then? "Well, I suppose they were immersed." There the doctrine rests on supposition. We have the divine authority given in Philip's text. Going in and coming out was no part of baptism; one took place before, and the other after baptism. Philip's text tells us how it was done. Going in and coming out was the act of both Philip and the Eunuch; the act of baptism was Philip's act only. If they went into the water at all, and if the fact of being under the water constitutes baptism, then the Eunuch did half the work himself, and if he could baptize one half, why not the other? For, it is certain Philip could not put under that which the Eunuch had already put under. Going in is not going under. We do not go under water every time we go into it, nor do we go under a house or a field every time we go into them. The Bible nowhere says that the water at the place was six inches deep. If men will not believe after all this array of divine authority, Paul says of such, "If any man will be ignorant, let him be ignorant."

"Therefore we are buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so also we should walk in newness of life." Rom. 6:4. We find in this Scripture, and its parallel passage, Col. 3:2, five figurative expressions: death, burial, resurrection,

planting, and crucifixion. All those expressions must harmonize; there must be no clashing. No divine doctrine can clash. If, then, we can understand the death and resurrection of which the Apostle speaks, we can understand what he means by the burial. The death evidently is spiritual death; if so, the resurrection must be a resurrection to a new spiritual life. Now, if the death and resurrection be spiritual, must not the burial be equally so, or would you make the divine record teach that this is a spiritual resurrection, and then the burial a physical plunging under water? The true meaning is, our corrupt nature [called "the old man"] is dead, and buried, and the new man [renewed life] is risen to new life. If the burial is a plunging into water, what must the planting mean? Some think planting means an entire covering up. What is the Bible view? The righteous shall be like a tree planted by a river. Nothing but the roots are covered, and then they are left there. In immersion they are snatched out as quickly as possible. But if both buried and planted express the mode of baptism, what mode is indicated by crucifixion, which we find used in the same connection, to express the same idea? But Paul says we are buried, *i. e.* he and all his brethren at Rome were in a buried condition at the time he wrote. And if the burial was under water, how could they live in that state? That is not all, we are covered in whatever we are buried; if we are buried in water, we are covered with water; if buried in earth we are covered with earth; if buried in death we are covered with death; hence "ye are dead and your life is hid with Christ in God." If the burial is by baptism into water, by what power are they raised up? Immersionists must say by the arm of the administrator. Our text says, "Like as Christ was raised up from the dead, by the glory of the Father, even so we should walk in newness of life." That is we are raised up by the same power that raised Him, that we might walk in newness of life. Finally, the only case of baptism administered by the hand of God, himself, was at the passage of the Red Sea. How was this administered? The Psalmist says: "The clouds poured out water upon them." Paul says, "They were all baptized unto Moses in the cloud and in the sea." Mr. A. Campbell says that sprinkling and pouring is so nearly of the same meaning that they in Scripture are used interchangeably. Dr. Carson, a Baptist minister, says, "If the Israelites were immersed it was a dry dip."

The real facts in the case are: The Israelites were baptized, but not immersed. The Egyptians were immersed, but not baptized. * * * Remember the above baptism was administered by the hand of God Himself. Thus from the beginning

of this tract you have the divine authority of Scripture vindicated.—*Geo. Sinsbaugh.* Sel. by H. W. KRAYBILL.

For the Herald of Truth.
TIME.

"Time is winging us away
To our eternal home;
Life is but a winter's day,
A journey to the tomb."

Youth and beauty soon will flee,
Blooming beauty lose its charms;
All that's mortal soon shall be
Inclosed in death's cold arms."

What a power is this that snatches from us the little portion of our lives that remains! What an argument we see in quickly flying time to urge us to improve the few remaining months of life to the best advantage, to give to God and a be-seeing world the existence which is so soon to end.

On every side we are surrounded with teachers and monitors. The countless living and innumerable dead warn us. The animate and the inanimate admonish us. Each has a thunder's tongue and a trumpet voice. They all say, "Time is short." It is no matter of surprise that Paul should earnestly exhort sinners to redeem whatever might remain of a wasted, misspent life, and give it to a holy work; rescue it from complete loss, and apply it to the purpose for which it was intended.

Yet, since time is so short, it seems impossible for some to forsake the world and take up the cross. How many of those who started in the service of the Lord one year ago have gone back with the world, and think the cross is too hard to bear. As followers of Jesus, do we let our light so shine before men that they may see our good works, and glorify our Father which is in heaven, or do we follow the world in everything except it be our mode of dress?

Dear young friends out of Christ, will you put it off till your dying hour, when likely you can only look back to your misspent past, the neglected present, and an unknown future? The same sentence which led me to my Savior is ringing in my ears yet to-day. "What will it profit a man if he should gain the whole world and lose his own soul?" I would not stand in sin where I have stood for ten thousand worlds like this. If you were to live threescore years and ten, it would not be one moment compared to the future. Do you not see your life step by step going down the broad road to ruin?

Jesus tells us to seek first the kingdom of God and his righteousness, and all other necessary things shall be added unto us. We are commanded not to love the world, neither the things of the world. The world passeth away, and the lust thereof, but he that doeth the will of God abideth forever.

Dear young brethren and sisters, do you pray in your closets, that sweetest place of all; in your family, where the outward influence is most to be sought; in the social meeting, where others unite with you; in the house of God, where another leads in petitions to God? If you do not pray, you deprive yourself of one of the sweetest pleasures of the Christian life; you shut against yourself one of the golden gates of hope; you quench over your own head one of the stars of faith; you blot one of the most precious promises from the book of life. But if there be no love, there can be no prayer. There would be no joy, no worship in heaven, if love did not prevail. Love inspires our prayers, raises our hearts to God, and spreads out the arms of Jesus to embrace a dying world.

CYRUS S. WERT.

ONE HUNDRED YEARS FROM NOW.

We will all be calmly sleeping
Underneath the earth we tread,
None above us shall be weeping
All who knew us will be dead:
Other hands shall strive for gainings,
Others then shall knit the brow,
We shall sleep on all forgotten,
Just one hundred years from now.

We may hoard the golden treasure,
As we journey on through life,
Making that our brightest treasure,
Long and bitter be our strife;
Yet we shall not long enjoy it,
Those who care not why, or how
It was gotten, shall possess it,
Just one hundred years from now.

Others then shall fill our places
Some may bear the same old name;
Will they resemble us in faces,
Will they be just quite the same?
No, indeed! they still may be troubled
O'er the scythe, or o'er the plow,
Yet they then will be so different,
Just one hundred years from now.

Will their thoughts be any better,
Will the mind have higher grown?
Will they think of us as "fogies,"
As we think of those who "re gone"?
Will they then be any wiser,
Will they be too proud to bow
To the God that reigns above them,
Just one hundred years from now?
Will the days seem more enlightened,
Heaven then be dimmer grown?
And will the earth still be shrouded
With the mysteries we have known?
Will the cross have grown still lighter,
Sorrow visit less the brow?
Will the world be "topsy turvey,"
Just one hundred years from now?
—Rhoda Simpson.

For the Herald of Truth.

THEN FACE TO FACE.

"For now we see through a glass,
darkly; but then face to face: now I know in part; but then shall I know even as I am also known." 1 Cor. 13:12.

The apostle Paul, though he was a truly converted man, had to confess that we

live in faith and walk not by sight. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." What joy, what rapture, will that be to behold Christ face to face as he is, and to be like him in glory? What happiness to die if we have believed in Christ and have continued faithful in the contest with sin. It is so delightful, it is such a glorious work to stand against the world in the strength of God, suffering with the pious. Oh that this may encourage each Christian soldier to persevere in his faith, and not grow weary in contending earnestly for the faith, and striving to enter in at the strait gate in this day of salvation!

Beyond this battle ground there awaits us a glorious crown, an unfading, incorruptible, and glorious inheritance, that eye hath not seen, nor ear heard, neither has it entered into man's heart what God has prepared for those that love him. This is alone for the obedient; for Christ says, "Many shall strive to enter in, but shall not be able." He also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. NANCY HOOVER.

For the Herald of Truth.

SPEAK A WORD FOR JESUS.

"For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch." Mark 13:34.

Every Christian has a work to do, and no one else can do it for him. If he does not do that work he must answer for it at the judgment. If we are only faithful with the talent God has given us we will be accounted faithful. If we have but one talent, God will not require of us the work that he does of those that have ten talents.

Let us bring all the souls to Christ we can. The trouble too often is that we are afraid to speak to the poor sinner. We ought to ask God for grace to overcome this fear. People too often think if they go to church, that is enough. They are all the time receiving the good news, but never give any out. That is the reason so many of us Christians are lukewarm if we are not altogether cold. We ought to go and tell it to those who never go to church.

Look at the great work Andrew did when he brought Peter to Christ. O what joy must have filled his heart when he saw three thousand brought to Christ at the preaching of Peter. Who can tell the result of bringing some poor, perishing soul to Christ? May be that soul will turn thousands to the Lord. We

can all bring some poor sinner to God if God has given us but one talent.

Many a time do we read of the Lord speaking to some poor, lost soul; if he had heart and time, cannot we do the same?

We ought to get in sympathy with sinners, and imagine ourselves in their place, and then speak kindly to them, letting them know that we love them. How easy it might be to bring some to Christ that we now think beyond our reach? If we could only realize it, the bringing of sinners to Christ is certainly the greatest joy upon earth.

Let us take our friends and neighbors along to church. A kind invitation to go to the house of God has in many cases led to a conversion. May the prayer of faith often go up from our hearts and lips, O God, save my unconverted friends, They may not have faith, but the Lord can honor our faith, and save them. God can save the greatest sinner if we only have faith.

Many persons would be willing to speak to thousands, but to sit down and declare the finished work of Christ to one individual would seem too small a work. O how easily we can lose a jewel from our crown.

"Do not then stand idly waiting for some noble work to do,
Fortune is a lazy goddess, she will never come to you;
Go and toil in any vineyard, do not fear to over-dare,
If you want a field of labor, you can find it anywhere."

Many Christians would not have courage to speak to his or her associates if with them every day. Must we not be afraid many a soul will be witness against us instead of for us at that great day? We would all like to shine a little, but those who will shine for time and eternity are they that win souls to Christ.

If we help others, our own burden will soon be gone. A certain Christian said, the more he worked for the Lord the more peace and joy he had. A kind word will sometimes do more good than a hundred sermons. Why are we in this world of sickness and sorrow if not to work for the Lord? It is the worst selfishness to be brought safe ashore from the wreck, and then sit down and see others drowning when we have hands to help. Words dropped by the way side are never lost. God's seed will come to God's harvest.

"Tis sweet to work for Jesus,

In this life's little day,

To spread abroad the joyful sound,

As those forgiven may;

To tell his loving kindness,

His promises so true,

To urge the young that they may come,

And trust this Savior too."

ELLEN PLANK.

For the Herald of Truth.
THE PLEADING VOICE.

"It is the voice of my beloved that knocketh, saying, Open to me." Cant. 5:3.

"I've often heard a pleading voice,
My inmost soul within;
It bade me make my God my choice,
And flee the ways of sin.

Alas! I often closed my ear,
And steeled my stubborn heart;
The tender voice I would not hear,
Nor from my sins depart.

My outward life seemed glad and gay,
But still I had no rest;
The slighted Savior still would say,
'In God thou mayst be blest.'

At length I yielded and found peace,
And God forgave my sin;
And now soft whispers never cease,
Of peace and joy within."

Oh, how often have we heard that pleading voice, saying within our hearts, "Come unto me, all ye that labor, and are heavy laden, and I will give you rest."

What a grand invitation the Lord has given us, and in how many different ways he has called us. The Lord has called us by sermons, books, conversions, conscience, and many other solemn warnings. We are startled for awhile, but if we do not heed that pleading voice, it will startle us less to-morrow, till at length we will not be startled at all. Oh, how many who once felt deeply about religion, now feel nothing, and are quietly and quickly traveling down to destruction. Alas! how often have I closed my ears and would not listen to that tender, loving voice, that is ever ready and willing, to bless us in our trials and temptations, if we take them to the Lord in prayer. But if we reject his call day by day, the time will come when it will be too late forever.

Oh! how sad it would be if when we should call, all hopeless and unforgiven, the angel that stands at the beautiful gate should answer, "No room in heaven."

"My outward life seemed glad and gay, but still I had no rest." We become weary of such a life, and yet we are not willing to make God our choice. He who is the author and finisher of our faith; but with all that we can still hear that tender voice, like a whisper, say, "In God thou mayst be blest." "At length I yielded and found peace, and God forgave my sin." Oh, what soul cheering words in a believer's ears. Soft whispers never cease to tell of peace and joy within. How blessed it would be if all would hearken to that ever pleading voice, which gives us that blessed invitation!

"Come unto me whoever is thirsty.
Come without money, come ye and drink;
Jesus invites you, why do you tarry,
'Tis but a step from you to the brink."

MARTHA A. WILKES,
Lancaster Co., Penna.

For the Herald of Truth.
SOWING AND REAPING.

"And he said, so is the kingdom of God, as if a man should cast seed into the ground; and should sleep and rise night and day, and the seed should spring and grow up, he knoweth not how; for the earth bringeth forth fruit of herself: first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come." Mark 4:26-30.

This parable was spoken by our Savior, he being in a ship, and the multitude on the land. He spake many things in parables. "A parable," says Webster, "is a fable or allegorical relation or representation of something real in life or nature, from which a moral is drawn for instruction."

The above parable is given alone by Mark, and is so beautiful and instructive that I was prompted to make a few remarks in connection with it.

The "kingdom of God," or, as it is at other places called, "kingdom of heaven," signifies God's church or God's people on earth and in heaven. As long as they live on earth they are called the church militant, but after death, when in eternal glory, they form the church triumphant. In this parable the Savior compares the church with husbandry, of which, I suppose, most of the readers of the HERALD have some knowledge. In this as in all other parables the Savior took something natural, with which the people were acquainted, in order to teach them something scriptural, which was dark to them and harder to be understood.

It is now nearly a year ago since we as farmers were making preparations to sow wheat. No labor was spared in fertilizing, plowing, and cultivating, getting the ground in a fit condition to receive the seed. After it was properly drilled or harrowed in it was left to nature, because the all-wise Creator has given the earth power to bring forth fruit of herself. After it was sown, we could do nothing more, and consequently we would lie down and sleep through the night, and rise up in the morning to attend to other business. Little by little nature did the work. God caused his sun to shine, and gave the early and the latter rain, and the grain came up, a small blade. In this condition it remained during the cold winter months while in places the ground was frozen solid and covered with a mantle of snow. When in the spring the sun shone again with more power, snow and ice vanished, the earth was warmed again, and the blade began to grow. Soon the heads, or ears as the text has it, were formed, then they were filled with the beautiful, rich grain, which soon matured, and now it is ready to put in the sickle, because the harvest is come.

It is wonderful to see how busily people are engaged in gathering their crops. The season in this part of country has been very wet, so that the people could not do their work on their farms as they would have preferred to do. This last week many have commenced to cut their grass for hay, and on account of cloudy and rainy weather they could not cure and gather it. To-day, Sunday July 1st, was fine and sunshiny. At the meeting I spoke from the above text; and in my remarks said that I believed some people would not keep from gathering in their hay. Sure enough, on my way home, I passed a place where they were out with the team and hands raking and hauling hay, thus desecrating the day of rest, transgressing the fourth commandment where God says, "Remember the Sabbath day to keep it holy." I then asked myself, Is that hay safe now, even when it is taken into the barn, contrary to God's will? Will God suffer himself to be mocked? Can not he who walketh upon the wings of the wind, and maketh the clouds his chariots, hurl the thunder bolt and destroy both barn and contents as he did Sodom and Gomorrah? But leaving this in the hands of a merciful God, my prayer is that he may forgive them and lead them to repentance.

This is now the harvest of the husbandman we see that God has given abundant increase. This natural increase represents the manner in which the kingdom of God gains increase in the world. His faithful servants or ministers by preaching are sowing the seed, and God giving the increase. When this seed, the word of God, falls on well prepared ground, it yields fruit. Sinners are convicted - the blade springs up, and they are converted to God by the increase he gives. This is the harvest of the minister when sinners are brought from darkness to light, and from the power of Satan to God into the kingdom or church of God.

There is another harvest to come, which is the end of the world, when the earth will be ripe for destruction, and the sickle-bearing angel will be sent to reap the righteous that are ripe for eternal glory, and the impenitent, obnoxious sinners that are ripe for eternal punishment.

DAVID BURKHOLDER.

A REAL BOY.

A real, true, hearty, happy boy is about the best thing we know of, unless it is a real girl, and there is not much to choose between them. A real boy may be a sincere lover of the Lord Jesus Christ, even if he cannot be a church officer or a preacher, he can be a godly boy, in a boy's way and place. He is apt to be noisy and full of fun, and there is nothing wrong about that. He ought not to

be too solemn or too quiet for a boy. He need not cease to be a boy because he is a Christian. He ought to run, jump, play, climb and shout like a real boy. But in all he ought to show the spirit of Christ. He ought to be free from vulgarity and profanity. No real, true boy chews, or uses tobacco in any form, and he has a horror of intoxicating drinks. The only way he treats tobacco is like the boy who was jeered and laughed at by some older ones because he could not chew. His reply was:

"I can do more than that; I can eschew it."

And so he did all his life. A real boy is also peaceable, gentle, merciful, generous. He takes the part of small boys against large boys. He discourages fighting. He refuses to be a party in mischief, persecution and deceit. And above all things he is never afraid to show his colors. He need not always be interrupting, but he ought not to be ashamed to say that he refuses to do anything because it is wrong and wicked, or because he fears God or is a Christian. A real boy never takes part in the ridicule of sacred things, but meets the ridicule of others with a bold statement that for all things of God he feels the deepest reverence. And a real boy is not ashamed to say "father" or "mother" will not like it if I do so and so. It is only your sham, milk-and-water, half-and-half boys that are afraid to do right. Everybody respects the real boy, and every one despises the coward, who is afraid to do right for fear of a little ridicule.—Early Dev.

FATHER O'CONNOR REVIEWS HIS
SEPARATION FROM THE RO-
MAN CHURCH.

The Rev. Father James A. O'Connor, of the independent catholic church, of Chicago, Ill., gave his reasons for leaving the Roman church, at the Lake Bluff tabernacle yesterday, (July 22d.) His address created a profound impression on the large audience in attendance. He said that he was born and received his first education near the sweet lakes of Killarney, and finished his training for the priesthood, at the celebrated seminary of St. Sulpice, Paris. He was ordained deacon at Baltimore and priest in Chicago. He wrestling with the confessional and the mass for four years before he was forced to abandon the Roman church.

In illustrating the effect of the confessional on the mind of the penitent he related an incident that occurred at St. Bridget's church, on Archer avenue. He happened to go into the church late one afternoon, and found there two ladies and two gentlemen, who, he soon learned

were protestants, looking at the pictures. One of the ladies begged of him to explain to her the confessional. He politely undertook to do so, and led her to the box in which confessions were heard. He induced her to enter at one side and he entered the other. He then moved the slide, and left nothing between his mouth and her ear except the wooden grating, and said to her solemnly, as he was accustomed to say to penitents: "Now, tell me all your sins."

At that the lady gave a terrific shriek and bounded out of the cabinet. Her friends were greatly alarmed, and he was more so, but succeeded in convincing the party that there was a wooden partition between him and the lady, and that he had done her no harm. The lady herself, as soon as she had recovered her composure, explained that the gloom of the church, and the solemnity of the act had operated upon her mind something like drowning, and brought every sin of her whole life to her memory, and that when he said "Tell me all your sins," she was absolutely terrified.

He made great use of the incident to show the vast utility of the confessional, but afterwards he lost all faith in himself. This was not because those who confessed to him were not seriously penitent, for they were. But out of the 50,000 confessions which he heard during his priesthood he never heard one which showed that the person who made it had made any progress in holiness. He became accustomed to their voices so that he knew without seeing them, who they were, and he heard the same confession from the same person over and over for years, except that there was a slight addition, showing that they were growing worse. This pained him for a long time, and he ultimately overthrew his faith in the institution.

His distrust of the doctrine of transubstantiation began by his reading a story about a Spanish priest named Blanco White. This priest was saying mass in the cathedral at Seville when a mouse darted from a crevice in the altar, picked up one-half of a consecrated wafer, and darted back with it before the outstretched arm of the priest could arrest him. White gnished the mass as soon as possible, and then gathered a posse to hunt for and kill the mouse. In this they succeeded, but on dissecting it were grieved to find that the wafer had been digested. This set White to thinking. He could scarcely credit the thought that the mouse had eaten the Son of God. In the end it led to White renouncing Roman catholicism, and reading about it led Father O'Connor to do the same.

He gave a thrilling account of the interview and altercation he had with Bishop Foley at the time he abandoned the priesthood. The bishop told him to

accept the teachings of the church without question; called him a fool, and said he was 'crazy, but offered to send him abroad for a year to rest. Father O'Connor said he was converted a year after this in New York, at the corner of 42d street and 6th avenue, under the elevated railroad station, while conversing with a Methodist lay preacher, at 10 o'clock at night.—Daily News.

EXTRACT FROM A LETTER
FROM PA.

It is pleasant to think of our friends as faithful energetic laborers in the cause of Christ for the welfare of souls. If we as followers of Christ have found redemption in his atoning blood, we should be zealously working and praying that others, too, might become possessors in the priceless riches in Christ Jesus.

O how heavily these thoughts sometimes weigh upon me, and leave me to fear that duty is too much neglected. Perhaps, too, our light shines too dimly, or courage fails us in doing all that we should. Perhaps if we were more ardent in the work as instruments in His hands more of the dear souls around us might be rescued and saved.

I feel myself so very weak, and cannot see that much could be accomplished by my feeble efforts, but I will endeavor to "go on in the strength of the Lord Almighty," knowing that "His strength is made perfect in weakness." If but one soul could be saved by us being instruments in His hands our life would not be vainly spent. One soul is worth more than the whole world, and there is nothing to give in exchange for it, yet so many risk the whole worth of their souls for the enjoyment of a little worldly pleasure. It seems to me that it cannot be possible that not more become willing to forsake the world and unite with God's children in their happy journey to Zion. How much happier they might be if living in favor with God!

I shall ever remember how plainly it was shown us at a certain time that the Christian is not the slave, but the sinner. O how true; for it is not of mere compulsion that we live so separated from the world, but of love to God, and pleasure in obeying his will. This is the only way we can be really happy. If we were compelled to live the life of the worldling, it would but make us miserable.

If even we have some trials and temptations, we are but reminded that through tribulations we must enter the kingdom of heaven. Our Savior has told us to be of good cheer. If we have the Holy Spirit to comfort us, we will glory not only in seasons of joy, but we "glory in tribulation also."

Sincerely yours in Christ. E. M. H.

HERALD OF TRUTH.

August 1, 1883.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

TREASURES OF OUR SUBSCRIBERS who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

If you wish your papers changed from one Post Office to another, please always give the Office where you now receive it, as well as the office to which you wish it sent.

THE DATE ON the label of your paper gives the time to which your paper is paid. If it is "dec. 31," it is paid to that time. If "dec. 31," it is only paid to that date, and so of any other date. By this you can always tell if your paper is paid up, or is in arrears. The X on a label shows that your paper is ordered to be stopped at the date on it.

Entered at the Post Office at Elkhart, as second class matter.

SUNDAY SCHOOL QUESTION BOOK.—Our Sunday School Question Books are now used in many of the Sunday Schools throughout our church and are giving good satisfaction.

We recommend them to all those interested in the Sunday School cause, as an excellent help to the work of the teacher and superintendent. We invite those interested to send for copies for examination. The books will be sent by mail post paid as follows:

Infant Lesson Book, Single Copy	.08
" " " Per Dozen	.70
Primary Question Book, Single Copy	.10
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THE BIBLE SCHOOL HYMNS AND SACRED SONGS for Sunday Schools and other religious services, by C. H. Brunk. The above is the title of our new hymn and tune book for Sunday Schools. The book is now ready for delivery and a number of orders for it are already filled. The work is well gotten up, on good paper, and well bound, and the contents are well adapted for the purpose designed. We ask our friends to send for a copy

for examination. The price is 25 cents per single copy or \$2.75 a dozen postage prepaid. By Express, express charges to be paid by the purchaser \$2.50 a dozen. Address

MENTONITE PUBLISHING CO.
Elkhart, Ind.

BRO. D. P. GUENGERICH and wife, of Amish, Johnson Co., Iowa, are at present (July 26), staying at the Mineral Springs at Three Rivers, Mich., seeking the benefit of that place for the improvement of their health.

THE VINDICATOR.—Since the death of Samuel Kinsey, the editorial responsibility of the *Vindicator* of the Old Order Brethren (Dunkards) has been placed in the hands of Joseph J. Cover, Covington, Miami county, Ohio.

ERRORS.—Several errors occurred in Bro. C. Z. Yoder's article "Man's Influence" in the July 15 No. of the *HERALD*. On the 1st page, second column, third paragraph read, Devised a way to prevent this, instead of present this. On the next page, second column, third paragraph, read, Churches in their opinion are going astray, instead of not going astray.

INFORMATION WANTED.—Joseph Charles, Mountville, Lancaster county, Pa., would thankfully receive any information concerning Christiana Thomas, maiden name Stauff. She had been living with her son-in-law Bloodhart, in Ohio, until a few years ago, when the family moved to Indiana, since which nothing has been heard from her.

BRO. JOHN F. HARMS, Editor of the 'RUNDSCHAU', with his family, spent Sunday July 15th with the family of Bro. John Fast, in Goshen, Ind., and visited several days also with the brethren in Elkhart. On the 18th he returned again to his home in Naperville, Illinois. He, as it appears, enjoyed his visit.

MISSION FUND.—There are still some who have home mission work sufficiently at heart that they are willing to manifest their interest in a practical way. Before us lies the second letter from the same person, both containing money for the same purpose, and received only a short time apart. It reads thus:—"Enclosed find \$1—, which you will credit to the

'Mission Fund.' It is accompanied with a sincere wish that it may be the means of doing at least something toward bringing some lost one to the Savior."

Funds thus sent are placed in the hands of Joseph Summers, the General Treasurer, subject to the order of the Committee appointed in the Elkhart Church. This Committee is expected to have such oversight of the work as will cause these funds to be used only where they are most needed and will do the most good.

Much more money than has yet come into the treasury will be needed to send ministers, who are in limited circumstances, on evangelizing tours. Any one that the Lord has blessed with means that he feels like consecrating to His service by making them instrumental in sending the gospel to the scattered of the flock, and to such that have never heard the Word from our people, are hereby reminded that we will thankfully receive them and use them in that way.

THE STRIKE.—On the 19th of July, a general strike of the telegraph operators commenced, and after ten days there is no adjustment of the differences between the employers and the strikers. The operators ask that the wages of all operators be increased fifteen per cent. and the number of working hours reduced from nine hours in the day to eight, and from eight in the night to seven. It is stated that these conditions, if accepted, would cost the Western Union Company alone, one and a half million dollars a year. The result has been a heavy loss to business men, and caused a general depression. The sympathies of the people seem to be divided between the companies and the operators.

The faithful laborers in the cause of Christ have no reason to complain of the reward they are receiving. They universally confess that they get more than they deserve. There is no need of rebellion against the terms on which they have been received into service, neither is there want of confidence in their employer. But many Christian professors do resemble these strikers in this that they appear willing to do as little as possible, and labor for the Lord the shortest possible time and still expect the highest possible reward.

CALAMITY TO A BALTIMORE PLEASURE EXCURSION.—To the long list of accidents and calamities accompanied with frightful loss of life in this eventful year, is added another, which occurred on the 25th of July, at North Point, Tioli, a pleasure resort sixteen miles down the river from Baltimore. About two hundred people had gathered out near the end of the long pier for the purpose of getting on the excursion barge to return to the city, when the wharf broke and over one hundred of them were precipitated into the water, sixty-three of whom were drowned. The lifeless bodies of men, women, and children were heaped in a mass beneath the broken wharf. After a day of pleasure in the cool shade of the grove, night having thrown its dark mantle over them, all anxious to return to their homes in the city, unexpectedly and suddenly three score souls were plunged into the water to see their earthly home no more.

That persons are not thinking of danger is no evidence of safety; how often the greatest calamities occur when danger is least thought of. The Christian should never forget that he may very suddenly have his soul exposed to unexpected trials or temptations, even when he feels so near to Jesus that he thinks danger impossible. But it is blessed to know that to those who fully trust, there is an ever-present, strong arm extended to which they may cling in every danger and be saved, even if the body should sink beneath the waters to rise no more.

ONE CHURCH PAPER ENOUGH.—The *Dunkards' New paper*, as noticed in the last number of the *HERALD*, the result of the consolidation of the two papers of the Conservative party, comes to our table with the second number with the following:

"From present indications we have reason to believe that the consolidation of our papers will meet with a very general acceptance throughout the Brotherhood. Had the wisdom of such a course been acted upon years ago, we would have been, to day a more united people. That our papers have moulded opinions, it is a fact that none can deny, as the divisions that we have among us are largely the mouldings of our former recognized papers. It is true, if all the papers had advocated the same principles such results would not have followed,

but in that case there would have been no use for such papers, as the patronage of the whole church is not large enough to give one paper a respectable support. It now remains to be seen whether the church will be disposed to stand by our work of consolidation, or whether it will again assist in duplicating our past follies."

From this it is plainly to be seen that the "Brethren" consider the circulation of more than one church paper in the same brotherhood detrimental to the peace and unity of the church. Notice particularly one sentence in the above editorial. "That our papers have moulded opinions, is a fact that none can deny, as the divisions that we have among us are largely the moulding of our former recognized papers." Editors may be ever so sincere, and their intentions of the highest purity, yet they may unconsciously be moulding the minds of their readers into opinions that will ultimately bring division, sorrow, and ruin. This is true of all as well as of any one in particular. The recent course of the Brethren might prove a valuable lesson to us who have had much less experience in this direction. C.

CHURCH NEWS.

A LARGE NUMBER OF APPLICANTS.—A correspondent writes under date of July 17th, stating that there are 26 applicants for church membership at Weaverland, Lancaster Co, Pa., nearly all young, unmarried people.

PRE. JACOB HERSHEY, of Lancaster Co, Pa., died at his residence, near Leaman Place, on Thursday July 19th, in the 81st year of his age, leaving four sons and four daughters to mourn his death. He was well known and highly esteemed. He served in the ministry of his Church for a number of years.

BRO. ARM. BLOSSER, of Virginia, Editor of "Watchful Pilgrim," who has been visiting among the brethren in Bucks and Lancaster counties, Pa., in Canada, and Elkhart Co, Ind., made the *HERALD* office a short visit on the 28th of July. He intends to stop also in several places in Ohio. We wish him a pleasant journey.

PRE. HENRY NICE, of Franconia, Montgomery Co, Pa., and his wife are both in feeble health. The old brother is suffering from kidney disease. May the Lord give this aged couple strength to bear the trials of old age, and enjoy a bright hope of the future knowing that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." 2 Cor. 4:17.

MARTIN L. NISLEY, one of the oldest and most respected citizens of Dauphin Co., Pa., met with a fatal accident on Wednesday, July 18th, at Derry church. While engaged in picking cherries he fell from the tree and was instantly killed. The deceased had rounded the seventy-first year of his age, and was in the enjoyment of excellent health, which adds to the sadness of the painful occurrence. The funeral was held on last Sunday morning. It is only some twelve months ago, that his brother John fell off a hay mow and injured himself so severely that he died in a few days.—*Mt. Joy Herald*.

FROM MARYLAND.—Bro. Josiah Brewer, of Clear Spring, Md., writes as follows: "Dear friends, To-day we had Sunday School before church. At the appointed time meeting was opened, and Bro. Roth spoke from the 4th chapter of John. He admonished all to engage in the spiritual harvest and gather fruit unto life eternal. An appointment was made for a harvest meeting, in four weeks, (Aug. 4th), on Saturday afternoon at 2 o'clock, to render praise and thanksgiving to our heavenly Father for the bountiful harvest which he has again given us. We are a people blest. Last year we had the largest crop of grain ever harvested in this country, and this year's wheat crop is abundant.

This year the heaviest grass crop was raised that was ever known, and the corn is doing splendidly. The health of our country is good. In view of these blessings there should be a universal feeling of thankfulness, and a desire upon the part of every one to testify their gratitude towards the Giver of every good and perfect gift.

FATAL ACCIDENT.—Pre. Jacob Gehman, of Hatfield tp., Montgomery county, Pa., minister in the Line Lexington Mennonite Church, while engaged in picking cherries on the 9th of July, fell from the tree and died in about four hours. He was subject to paralysis and had previously been slightly affected in this way. While in the tree he said to his son, that the limbs of the tree were all going round. His son told him he should get down from the tree. He had scarcely said it when the aged father fell. It is supposed he was taken with a stroke of paralysis, which caused him to fall. His family was deeply affected by the unexpected death of the aged father and husband. He was buried at the Lexington burying-ground on the 13th of July. His funeral was largely attended. Services were conducted at the house by Abn. Moyer, John Hunsberry, and Abel Horning, and at the meeting house by Isaac Oberholtzer and Josiah Clemmer. His age was 51 years, 2 months and 16 days. He leaves a deeply afflicted wife and two children, to mourn his sudden death. May the Lord comfort them, and also supply again the vacant place in the Church with a faithful laborer.

For the Herald of Truth.

THE PRESENT NEED.

Readers of the HERALD, I suppose you wish to feel the need of a closer communion with God, more fellowship of the Spirit, and with each other, and more earnestness for the cause of God generally. It has of late been a question with us how we may promote this. May I make some suggestions to the brethren here and to as many as are interested in the cause of God?

It is evident to every Bible reader that every good gift cometh from God, and that prayer or asking is the only means given to us to obtain what we desire and need. Yes, every good gift is promised to us merely for the asking. That is very simple indeed.

Then first of all let there be much secret prayer. Not so much for the heathen or those in authority over us, but each individual for himself or herself, and that for one thing only, that is, "the promise of the Father," the "Holy Ghost." This is the executive power of God upon earth. Let this be without ceasing.

When we meet together let our conversation be of spiritual things instead of worldly matters. Let us admonish each other, and above all pray with one accord to God for the so much needed power. Is it not true that worldly conversation brings leanness to the soul? Why not spend the time in prayer and supplication to God? He has promised to be with us, but not in our worldly conversation. Do you know a better way to promote spirituality? It is often a trial to introduce a spiritual conversation in the presence of brethren who are not so inclined; indeed our words seem to die upon our lips because there is no Christian fellowship there. They seem to chill our devotion. We are not united in spirit as we should be to ask for the one thing. If we want the work revived let us be honest about it, and willingly deny ourselves and our worldly conversation. "From the abundance of the heart the mouth speaketh." "By thy words thou art condemned." By our worldly conversation we advertise that we are of the world and earthly; shall I add "sensual," "devilish"? Surely it cannot be otherwise. It is true a hypocrite may talk about religion, but his conversation cannot be religious. It is not in him, nor is this a good excuse for our worldliness. We profess non-conformity to the world, and yet have our conversation in the world as other men. Which is worse, to have our hearts, minds, and tongues, or our hands engaged in worldly permits? Surely the former, at least before God; the latter may do with a spiritual mind but not the former.

Brethren, do we want improvement and will we pray for it? Will we order our conversation so as not to grieve the Spirit? We can have it if we will. Let us not

forget this. I feel the need of Christian fellowship and prayers.

These suggestions may seem a heavy cross, but a touch of His garment will make a great change. Let us try it.

J. O. SMITH.

A GOSPEL TO DIE BY.

While engaged in mission work in a thickly-peopled part of Chicago I was sent for to visit a dying boy. The little girl who brought the message, said simply, "My brother wants you to come and tell him how to die." The home was on Canal street, a wretched house, in the doorway of which the mother, hard-faced and worn, stood awaiting me. She was much concerned lest I should scare the lad. I went into the sick-chamber alone. The boy, marked with death's seal, stretched out a thin hand and turned upon me the most appealing eyes I have ever seen. I said, "My boy, you are going soon, are you afraid?"

"Yes, I'm afraid," he answered simply. On a chair by his side lay a Bible which his little sister had brought from school. He could scarcely read, being able only to pick out the words, letter by letter. He showed me where he had been reading, wanting to find out how to die. He had begun at Genesis and spelled his way over to the genealogies. I asked him what he knew about Jesus. Nothing, absolutely nothing. He was sixteen years old, and had never heard the old story! I told him as simply as I could. Opening the book at Isaiah 53, I read a few verses; then the story of the crucifixion in the 23rd of John; and then a part of the 8th of Romans, beginning with the triumphant words "No condemnation" and closing with the vow of fealty to the love of God in Christ Jesus." In the course of this reading I made as simple as I could the fact that Jesus coming to our rescue when we are under sentence of death, and borne our sins—guilt, penalty, shame, and all—in his body on the tree; and that, if we were willing, God would set those sufferings of his to our credit and so deliver us from death. "But what must I do for this?" he asked eagerly. "What must I do?"

"Nothing but believe; only accept. Over and over again I had to repeat that "only believe," until at last the truth seemed to dawn upon him. He suddenly laid his thin hand on my arm, saying, "Don't say any thing more or you'll mix me up; I think it's just what I want." Then I left him. Early the next morning I came again. In the door stood his mother, wringing her hands. The lad had died in the night. I asked if he seemed afraid. "Oh, no. He died clapping his hands and calling out 'Jesus, Jesus!'" Bless God for the simplicity of the gospel, a Gospel to live by and to die by.—*Am. Mess.*

WHAT A FALL.

A minister of the Gospel told me one of the most thrilling incidents I have heard in my life. A member of his congregation came home for the first time in his life intoxicated, and his boy met him on the door step, clapping his hands, exclaiming: "Papa's come home!" He seized that boy by the shoulder, swung him around, staggered and fell in the hall. That minister said to me, I could give you his name, if necessary. I spent the night in that house. I went out, bared my brow that the night air might fall upon it and cool it; I walked out, and down the hill. There was his child—dead! There was his wife in strong convulsions, and he asleep! A man but thirty years of age asleep, with a dead child in the house, having a blue mark upon the temple where the marble steps had come in contact with his head as he swung him around, and a wife upon the brink of the grave! "Mr. Gough," said my friend, "I cursed the drink. He had told me I must remain till he awoke and I did. When he awoke he passed his hand over his face, and exclaimed: 'What is the matter? Where am I? Where is my boy?' 'You cannot see him.' Stand out of the way. I will see my boy.' To prevent confusion, I took him to the child's bed, and as I turned down the sheet, and showed him the corpse, he uttered a wild shriek: 'Ah my child!'" That minister said further to me: "One year after that he was brought from the lunatic asylum to lie side by side with his wife in one grave, and I attended the funeral." The minister of the gospel who told me that fact, is to day a drunken hostler in a stable in Boston! Now tell me what rum will do! It will debase, degrade, imbricate, and damn everything that is noble, bright, glorious, and God-like in a human being. There is nothing that drink will not do that is vile, dastardly, cowardly sneaking, or hellish. We are united, brethren, ought we not, to fight till the day of our death?—*J. B. Gough.*

A PROTEST.

The house of prayer is a poor place to exhibit beads, ribbons, ruffles, gewgaws, and trinkets. The evils of such vanity and extravagances, are many. It keeps people from meeting, when they have not apparel as gorgeous as their neighbors. It loads the poor with burdens too heavy to be borne, to procure fashionable clothing. It leads many into temptation, debt, dishonesty and sin. It causes many a poor shop-girl to work nearly all of Saturday night, that some customer's fine clothes may be ready for the Sunday show. It keeps people at home in cloudy or stormy weather when if they wore plain clothing they could defy clouds and

storms. It consumes the hours in dressing, crimping and fussing, keeping people from worship, and wasting time, hindering the reading of the Scripture, and making the Sabbath a day of folly. It makes the poor emulous, malicious, and envious, and many a bitter thought in the minds of children and others, when they see their neighbors decked in finery,—often unpaid for, and feel that people are respected, not for the integrity of character, but for the vanity of their clothes. It causes many a frivolous, trifling mind to forget God, and Christ and the gospel, and spend the hour appointed for religious service in comparing garments, studying fashions, and arranging their own gay attire. It causes vanity in the rich, and murmuring in the poor. It wastes the Lord's money, that is needed for more noble and important purposes. It leads the young in the path of pride, gratifying the lusts of the eye, justifying the vilest women in all their flaunting attire, and seducing to the paths of shame and ruin, many a girl who might have lived an honored and virtuous life, had she never desired more finery than she could honestly earn, nor deck herself out in such a way that would attract the attention of libertines and seducers. *It's forbidden in God's word.* And yet we seldom find a minister that dare open his mouth against this fashionable sin. God help us! Let us dress plainly before the Lord, for example's sake, at home and abroad for decency's sake, and for the sake of Christ.—*F. M. R.—Vanguard.*

OUR AIM IN LIFE.

Most men and women have a single aim in life, an object around which their thoughts cluster, and upon which their hopes center. With some it is wealth, with others position, and with still others fame; and they are very likely to obtain the object at which they aim. We can find no fault with any one selecting a single object to pursue. The Apostle Paul did so; hence his declaration: "This one thing I do." But we do object to the selection of unworthy objects. Wealth, position and fame, are objects unworthy the choice of the immortal soul. Unworthy because they can do nothing to restore the soul from its lost estate to the favor of God. Unworthy because they can do nothing to fit the soul for the enjoyments of heaven when its time on earth is ended.

Paul's "one thing" was to "obtain the prize of the high calling of God in Christ Jesus."

The Savior had "one thing" also before him. It was not to obtain fitness for heaven, for that was always in his possession, and in this he was unlike all the sons of men. It was not to ob-

tain the favor of God, for that he had never lost, but it was to do the will of Him that sent him, and to finish his work.

Reader, what is the one thing that you are pursuing? If a sinner, let Paul's object be yours. If a saint, then follow closely in the footsteps of Christ, and seek to do the will of your heavenly Father. Selected by

CHRISTIANA F. CHARLES.

WAKE UP AND WORK NOW.

A LETTER.

Beloved in Christ—May the choicest blessings of heaven rest upon you.

Recently a letter was read to me, and while I heard the truths contained therein, I could say with the Old man in the Model Church, "My spirit caught the fire." I was made to rejoice to hear that the writer's zeal for advancing the cause of Christ, was still so great. I am glad too to state that he is by no means alone in seeing the importance of spreading our non resistant doctrine. The same spirit is manifesting itself in our ministers as well as among many of the lay members in this vicinity. We have, of late, had some powerful sermons on Home Missions, and we hear expressions like these:—"Brethren, now is the time for us to work; for the differences between us as a church and the majority of the professors of religion, has become so plain that if we only exert ourselves and bring the truth to light before the world, as it really is in Christ Jesus it cannot be otherwise than that every impartial man and woman will see that we have the word of God to sustain us." The result of faithful, determined efforts would no doubt be glorious. O! if every minister in the church could but see the necessity of putting forth more earnest efforts to win souls to Christ, how much good could be done.

I agree with the writer that we need more ministers that are neither afraid nor ashamed to defend the cause of Christ in its simplicity. If ever there was a time when such men were especially needed it is now. In the days of Menno Simon and the martyrs, Satan went about as a roaring lion, but in the present time he comes as an angel of light. Strange to say it seems he has succeeded in deceiving the great majority of christian professors.

There are ministers all around us that make a great profession, even claiming to be entirely sanctified, yet they approve of war and the taking of oaths; they attend the theater, the circus, and almost any other place of amusement, and then claim to have a clear conscience and a clean heart. Is not this a delusion of Satan? This is hard language, yet I fear it is too true. I believe that every true

christian is made to shudder when he thinks of the many thousands who are thus led by the enemy of all good. Let us spare neither means nor pains to bring the truth to light.

July 18th, 1883.

MARRIAGE OF THE DIVORCED.

"The Congregational ministers of Chicago have unanimously decided not to solemnize marriage where either party has procured a divorce on other than scriptural grounds." Not only Congregational, but all ministers everywhere ought to occupy the same ground. In fact the writer doubts the propriety of the re-marriage of those who have been divorced on any grounds, but there is a difference of opinion upon this point. The above, however, is ground upon which all agree, and all who claim to be Christian ministers ought to take a firm stand thereon. The looseness with which the marriage tie binds in this day, and the readiness with which men and women can be absolved from marital bonds and the obligations thereof, through the agency of divorce courts, is becoming alarming. The home with all its sacred and restraining influences is being undermined thereby. The Christian ministry ought to use all its influence through every channel to stem this tide of evil which is setting in upon us. The statistics of the divorce courts is positively alarming as well as disgraceful. And, of the vast number of divorces granted, the larger number are on grounds not warranted by the New Testament. Let every preacher of the Gospel see to it that he does not lend his sanction to these violations of God's law, by taking through the mockery of a marriage ceremony those who have been unscripturally divorced from former partners.—*Atlantic Missionary.*

THAT AWFUL DAY!

That awful day will surely come,
The appointed hour makes haste,
When I must stand before my Judge,
And pass the solemn test.

Jesus, Thou source of all my joys,
Thou ruler of my heart,
How could I bear to hear Thy voice
Pronounce the word—Depart!

The thunder of that awful word,
Would so torment my ear
"I would tear my soul sunder, Lord,
With most tormenting fear.

What, to be banished from my Lord,
And yet forbid to die;
To linger in eternal pain,
And death forever fly?

O wretched state of deep despair.
To see my God remove
And fix my doubtful station where
I cannot taste his love!

Selected by I. LEHMAN.

NOT FIT TO COME.

The awakened sinner who has a knowledge of the gospel, knows that Christ only can save him. He knows that he cannot atone for his past sins, nor work out for himself a righteousness for the future. He knows that he must receive pardon and salvation, at the hands of Christ.

When Christ invites him to come and receive pardon, he is not ready to go. Ask him why he does not at once go as a lost, helpless sinner, to receive pardon and eternal life, and he says he has not feeling enough. He feels anxious and desires pardon, but he does not feel that sharp distress bordering on frenzy, which he thinks is necessary to repentance and preparation for pardon. He confounds penitence with distress of mind. He is waiting for more feeling. That, he thinks, though he does not say so, will recommend him to the mercy of Christ.

Another does not go to Christ and receive pardon, because he is such a great sinner. He is not mistaken in regard to the fact that he is a great sinner. No sinner ever over-estimated his sinfulness. All men are greater sinners than they think they are.

But Christ's offer of pardon is not limited to moderate sinners. He has saved, and is willing to save the chief of sinners. No man who comes to him as a small sinner will be saved. No man who comes to him with an atonement for a part of his sins will be saved. He who comes to him as a penitent sinner, however great his sins, will be saved. Though his sins be as scarlet, they shall be white as snow.

Another does not go to Christ, because he has not broken off from his sins. He has refrained from some open transgressions, and has tried to lead a better life; but he finds that his sins remain. He thinks he must not go to Christ till he has made himself better. Hence his delay.

Thus sinners do not go to Christ, because they are not fit to go. Those who persevere in their purpose of becoming fit, never go. Those who become convinced of their folly and sin in making terms which Christ has not made, and who see that they must go to him just as they are, and rely upon his

promise for pardon and deliverance from sin, will be saved, or rather are saved.

"Just as I am, without one plea,
But that thy blood was shed for me,
And that thou didst die for me to free
O Lamb of God, I come!"

DR. JOSEPH ALDEN.

DELAYED ANSWERS.

We should wait upon God for the answer to our prayers. This is where many dear children of God fail and lose the blessing. They pray awhile, and because their prayers are not answered they write bitter things against themselves, and then say that their prayers are not answered because they are so unworthy. None are worthy. Only Christ is worthy. The answer is delayed for other reasons. The promise does not say at what time or in what manner our prayers will be answered.

Our requests may be for such things that will injure us; or God delays the answer in order to strengthen our faith. If all our prayers were answered immediately, our faith would not have the exercise that would be necessary to strengthen it, and it would remain as at first. God is well pleased to have his children offer the prayer of Peter, "Lord, increase our faith." And this delay is one of the means he uses to answer that prayer. If the answer is delayed our patience is increased.

By delaying the answer God prepares us for receiving the blessing. I myself have had thirty thousand answers to prayer immediately, or in the same day and hour that the prayer was offered. Sometimes I have had four or five answers in one day. At other times I have been obliged to wait months and years,—sometimes many, many years, before an answer was obtained. One request was repeated at least twenty thousand times before the answer came.

While a student in the university, the Lord showed me my sinful condition and brought me to Christ. Soon afterward two of my university friends with whom I had been intimate, living a life after the code of the world, came to me, and I told them what the Lord had done for me, a poor sinner. I exhorted them to repent of their sins, and ask God to have mercy on them. They replied that they did not feel they were sinners. I fell on my knees and prayed the Lord to show them that they were sinners and needed a Savior. After praying I arose from my knees, left them in my sitting-room, went into my bedroom, and there prayed for them again. At length I returned to my sitting-room, a d found them both in tears. While I had been praying for them the Holy Spirit had convicted them of sin, and they found a Savior. One has since died after laboring many years

in the ministry in Germany. The other is still preaching in Berlin. Thus, when just converted, the Lord answered my prayer immediately, while in other instances I have waited years for the answer.

It is thirty-six years and two months since I first began to pray for the conversion of five persons who seemed to be placed on my heart. The request was according to the mind of God. I continually offered the prayer in the name and for the sake of Jesus. I believed that God was able and willing to answer. I thanked God many times that he was going to answer the prayer. I prayed for this every day, sick or well, on land or on sea. I prayed eighteen months, and one was converted. I thanked the Lord for the conversion of this one, and continued to pray for the other four. I prayed five years, and another one was converted. I thanked the Lord for the conversion of these two, and continued to pray for the other three. I prayed for twelve years, and another one was converted. I thanked the Lord for the conversion of these three, and continued to pray for the other two. I prayed fifteen years, twenty years, five-and-twenty years, thirty years, until now thirty-six years have passed, and two remain unconverted, I am still praying for them.

George Mueller.

Miscellany.

A SWEET TEMPER.—No trait of character is more valuable in a wife than the possession of a sweet temper. Home can never be made happy without it. It is like the flowers that spring up in our pathway, reviving and cheering us. Let a man go home at night, wearied and worn out by the toils of the day, and how sweet is a word dictated by a sweet disposition! It is sunshine falling on his heart. He is happy and the cares of life are forgotten. A sweet temper has a soothing influence over the mind of the whole family. When it is found in the wife and mother, you observe kindness and love predominating over the natural feelings of a bad heart. Smiles and kind words and looks characterize the children, and peace and love have their dwelling there. Study, then, to acquire and retain a sweet temper.

A WESTERN holiness paper says:—There has been far too much of this soaring, treecot, and cloudland sort of religion, that never gets near enough to every day life to pay honest debts and dress according to the word of God."

HOWARD CROSBY, at the Presbyterian General Assembly, held at Saratoga Springs, last month, moved that all superfluous titles, such as "D. D.," "Reverend," "L. L. D.," etc., be omitted from the Assembly's Minutes.

Please send marriage and death notices for insertion soon after their occurrence. Always give the name, age, and date of death.

Married.

OSCH—TAYLOR.—On the 24th of July, by Charles Schatz, Jacob M. Osch and Anna Taylor, all of Adams township, Cumberland Co., Pa.

Died.

RUTT.—On the 9th of July, near Sterling, Whiteside Co., Ill., of consumption, Bro. Michael Rutt, aged 66 years, 8 months, and 15 days. Buried on the 11th, followed by many friends and relatives. Funeral services by C. Snavely and H. Nice in German and E. Schellenberger in English. We hope that our loss will be his eternal gain.

MILLER.—June 28th, near Goshen, Ind., after long and intense suffering, Anna, wife of David Miller, aged 41 years, 2 months and 26 days. Sister Miller was for many years a member of the Amish Mennonite Church, and died with a fervent trust in Jesus and a glorious hope of everlasting life. In all her long siege of suffering, even when the pains were so severe as to be almost unendurable, she never murmured, but still thanked the Lord and smiled because of his goodness, in sending Jesus to redeem the soul. A sorrow-stricken family deeply mourn because of their separation from a loving mother and companion, who they have every reason to believe has gone to be happy with Jesus. Funeral services by Joseph Troyer, Benjamin Shrock and J. S. Coffman.

KEAGY.—July 15th, in Goshen, Indiana, of consumption, Marinda P., wife of Rudolph Keagy, aged 42 years and 23 days. Marinda Keagy was born in Harrison county, West Virginia, and lived for some years after her marriage in Augusta county, Va., from where the family moved to Elkhart county, Ind. She leaves a deeply bereaved husband and a large family of children. She was an earnest, devoted Christian, and it is believed did her duty in the family and the church as faithfully as she could in the circumstances surrounding her life. Buried at Shalom's church, where services were held by S. Lambert and J. S. Coffman.

YODER.—July 10th, on Elkhart Prairie, of bronchial consumption, Samuel S. Yoder, aged 36 years, 8 months and 24 days. In his early years the Lord called him to be his child and live for heaven. Ere the flush of youth had left his cheek, disease was permitted to find its fair victim, and soon he crossed the chilly waters. Brother Yoder was a faithful member of the Amish Mennonite church, beloved by all, with a full consecration, perfect resignation, and victory through Jesus, he willingly left this world of suffering without a desire to remain any longer. He was a teacher in the public schools, and taught singing schools for a number of years. He will be much missed in the neighborhood and in his church, especially by his numerous young friends. Brother Yoder went to California nearly two years ago with a hope to ward off the disease which he felt stealing upon him, but returned to his friends to linger ten weeks amid their sympathies and expressions of love, and died. He gave instructions with regard to his funeral, stating that he wished to have pious plain bearers, a plain coffin, a plain hearse, and no flowers. Let this be a lasting rebuke to

the pomp we are sometimes pained to see at the funerals of even some of our own plain people. May he rest in peace, and long live his pious example and teachings. Funeral services by Eli Miller, Benjamin Shrock and J. S. Coffman.

YODER.—July 2nd, near Benton, Holmes county, Ohio, of disease of the heart, caused by rheumatism, Hannah J. Yoder, daughter of Joseph D. Yoder, aged 28 years, 3 months and 12 days. The deceased suffered about ten years. Buried on the 4th. Funeral services by Levi D. Miller and John K. Yoder.

BOYER.—On the 14th of July, near Millersville, Lancaster county, Pa., Sister Lizzie Boyer, aged 79 years and 8 months. Nearly two years ago she had a stroke of palsy while attending a preparatory meeting at Rohrerstown, since which time she has been unable to do much work, but she has been a faithful, encouraging Christian. She selected the hymns to be sung at her funeral, "Christ is my life, and death my gain." Buried at Millersville. Services by Benj. Hartzler, Amos Shenk and John Brubaker. Text, Phil. 1: 21. Rest in peace.

HERR.—June 29th, near Lancaster, Lancaster county, Pa., Bro. Christian Herr, aged 75 years, 7 months and 4 days. Services and burial on July 1st, at Stone House of Pequea, by John Harnish, Abraham Herr and Amos Shank. Text, Rev. 14: 13; Heb. 4: 9 "He has crossed the dark river and left us mourning here." "We shall go to him, but he shall not return to us."

SKIRNER.—On the 9th of July, in Adams township, Cumberland county, Pa., of dropsy, Daniel Young, aged 72 years. Services from Job 14: 14, 15.

MUSSER.—On the 9th of July, in Upper Lencock township, Lancaster county, Pa., Bro. John Musser, aged 76 years, 2 months and 9 days. Funeral services were held by Isaac Eby. Text, Rev. 22: 14. Interred at Grovesdale.

BRACKBILL.—On the 9th of July, in Paradise township, Lancaster county, Pa., Sister Maria Brackbill, aged 77 years, 7 months and 23 days. Services by Isaac Eby. Text, 2d Peter, 1: 11.

HERSHEY.—On the 12th of July, in Paradise township, Lancaster county, Pa., Bro. Jacob Hershey, aged 80 years, 4 months and 3 days. Services were held at the house by Bishop Benjamin Herr and David Buckwalter in German, Amos Herr and John K. Brubaker in English. Text, 2d Timothy, 4: 4-8. Bro. Hershey leaves seven children and an afflicted companion who has been confined to her bed four months. Thirty-four grandchildren and thirteen great-grandchildren. He was not able to attend to his ministerial duties for the last two years, although when health permitted, he filled his place and bore testimony to what had been said.

BENIGER.—On the 28th of June, in Norristown, Montgomery Co., Pa., of old age and weakness, Abraham Berge, aged 76 years, 10 months and 4 days. His burial took place on the 3rd of July at the Mennonite Church in Worcester Township. Services were held at the house by Christian B. Allebach, and at the meeting house by John B. Hunsberry and J. B. Mensch.

KOLB.—On the 8th of July, near Skippack, Montgomery Co., Pa., of old age and weakness, Mollie Kolb, widow of Isaac Kolb de-

ceased, aged 82 years. Buried at the Mennonite Church at Skippack.

BETSCH.—On the 22nd of July, in Fulton Co., Ohio, Peter Betsch, aged 61 years, and 19 days. Buried on the 23rd. Bro. Betsch came from Canton Berne Switzerland, to Ohio in 1848, where he lived till the Lord called him to another world. He leaves a widow and seven children. Appropriate funeral remarks were made by J. Wyss and C. S. Stuckey from Heb. 4.

WANNER.—July 13th in Weaverland, La., Co., Pa. Sister Lydia Wanner, daughter of Pro. Tobias Wanner, aged 49 years and 26 days. She had been an invalid for the last 28 years, and often expressed a desire to depart. She died in the hope of the promised rest. Buried the 16th. Services by Jonas Martin and John Landis from Rev. 21: 4, 6, and Isaac Baby from Phil. 1: 21.

NISSELY.—On the 23rd of July, in the asylum in Columbus, Ohio, of catarrh in the head and consumption, Catharine, wife of Joseph Nissley, and daughter of Moses Stutzman of Fulton Co., Ohio, aged 33 years, 8 months and 24 days. She was a quiet and faithful sister in the Amish Mennonite Church, but through misfortune and trouble lost the right use of her mind, and was taken by her father to the asylum over four years ago. The body was sent to Archbold on the 24th, and was buried the same evening. She leaves a husband and four children. The funeral services were held the next day. Text, 2 Peter 8.

Letters Received.

WITHOUT MONEY.

Joseph Brewer, D. Shenk, Martha A. Wikers, M. D. Eash.

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A—John L. Anstutz, Joseph Albrecht.
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E—Matthew Eckley, Mrs. Mary East, Barbara Eschelman, Jacob Enns.
F—George Funk, J. Friesen, David Fessman, Cornelius Friesen, J. Friesen No. 6.
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J—Geo. N. Johnson.
K—Philip Karr, C. Kaufman, Catharine Kropp, John Koeh, Levi J. Kaufman, Jos. Krobb, Joseph Klopfenstein.
L—Martha Long, Wm. Loewen, C. B. Lankhof, B. Lehnman, Joseph Litwiler, Martin Leatherman, Amos Leaman, John Lantz.
M—N. R. Metzler, Lizzie Miller, Isaac Meyers, Daniel D. Miller, John A. Martin.
N—Henry Neff, Ephraim H. Nissley, Ida B. Newcomer, Christian Nissenmaker.
O—Abm. G. Oberholzer.
P—Ellen Plank, John Petersheim, John Penner, C. J. Plank.
R—Almond Ruggles, Lizzie Ropp, Joseph Rupp.
S—S. Smucker, David S. Schaefer, Amos Shank, Jos. Stuckey, Ephraim H. Strickler.
T—David Toews.
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Z—Rachel Zook, Emma R. Zook.

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ing it; and if it was to be in answer to, or in harmony with, the baptism they had already received we know how the water was used.

A. BAER.

For the Herald of Truth.

ENCOURAGEMENT TO THE YOUNG.

I wish to write a few words of encouragement to those of my young friends, especially to those who have enlisted under the blood-stained banner of King Emmanuel. It is rejoicing to learn that so many of our young friends have been coming into the fold of Christ within the past few years. Many with whom we once associated, and are near and dear to us by the ties of nature, have turned their backs to the world, some quite recently. O how we rejoice at such news, especially do we rejoice when members of the same family come into the church and vow to live for Christ. It makes us feel that our prayers have not been in vain.

Dear young brethren and sisters, we earnestly entreat you to press forward in the cause you have espoused, and turn not back again to the world. You will find the Christian life much the more pleasant. If we trust in God he will deliver us in our troubles; for he has promised to deliver us in six troubles, and in the seventh he will not forsake us. You can expect to have trials, temptations, and perhaps suffer some persecutions, but you need not fear if you take Christ as your leader. "If God be for us, who can be against us." Remember the crown is not in the beginning, but unto him who endureth to the end. We trust and pray that you may be a light to the world, and a blessing to the church, that others may be led to believe and accept Christ.

We are separated in body by many miles, mountains rise and rivers roll between us, yet I hope we are one in spirit, and that we will be permitted to meet again, if not in this world, beyond the chilly waters of death. Though we do not enjoy church privileges as most of you do, yet we are trying to live a Christian life.

To you, my friends, who have not yet made this wise choice, I would say, There is yet room for you, and we would be as glad to hear of you turning to the testimonies of the Lord as we were for those who have come to Jesus. Not only does this cause joy among earthly friends, but there is joy in heaven when sinners come flocking home to God. Let us all try so to live that if we are spared to old age we may look back over a life well spent, spent in the service of God. Then we may expect to gain an inheritance that fadeeth not away, reserved in heaven for us.

If we are separated from each other's presence, let us be joined in the bonds of

Christian love, and sing as we have often sang together:

"Hail! sweetest, dearest tie that binds
Our glowing hearts in one;
Hail! sacred hope that tunes our minds
To harmony divine.

What though the northern wintry blast
Shall howl around thy cot!
What though beneath an eastern sun,
Be cast our distant lot!

Yet still we share the blissful hope
Which Jesus' grace has given,
The hope when days and years are pass'd,
We all shall meet in heaven."

S. B. WENGER.

For the Herald of Truth.

"LOVE NOT THE WORLD."

"Love not the world, neither the things that are in the world." 1 John 2:15.

"If any man love the world, the love of the Father is not in him." How many of us can say that we do not love the world nor the things that are in the world? If we do not love the things that are in the world, we have no desire to possess more than we can use to the glory of God. "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life is not of the Father, but is of the world," verse 16.

I must often wonder how Christian professors can follow all the fashions of the world, and live in all the pride of life, and amuse themselves with the vain and idle pleasures of this world, which, we are told so plainly are the lust of the flesh, the lust of the eyes, and the pride of life; and are not of the Father, but of the world. How can we be true followers of Christ if we follow the things that are not of the Father? "The world passeth away, and the lust thereof: but he that doeth the will of God abideth forever."

"God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting all your care upon him; for he careth for you. Be sober, be vigilant; because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour." 1 Peter 5:5-8.

Let us, therefore, be on our guard, that we may not be led astray, nor become lukewarm. Oh that the Lord may give us strength and courage, that we may be steadfast, and be shining lights in the world; so the sinner may see our good works and repent and be saved.

F. M. WENGER.

For the Herald of Truth.

NO PERFECT LOVE ACCORDING TO NATURE.

We ask what the law of God requires of us. If we read Matt. 22:37-40, we

find that Christ teaches us briefly that we should love the Lord our God with our hearts, souls, minds, and strength; this is the first and great commandment. The second is like unto this. We shall love our neighbor as ourselves. We find this recorded also in Mark and Luke.

This divine law requires of us a perfect love; first toward God, and secondly toward our neighbors. This perfect love, I fear, is not in our hearts as it should be, for we are ever ready to see our neighbor's faults, and not willing to confess our own. Let us ask, Can we keep all these things in absolute perfection? No; for we are prone by nature to disregard God and hate our neighbors. This is the direct opposite of the command that we shall love God and our neighbors. Our love is not perfect in the highest sense. We may live peacefully with our fellowmen, and yet lack perfect love. We have sufficient proof of what we are by nature in Jer. 13:23, "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." Rom. 3:12; John 1:9, 10, and many other Scriptures show that according to nature our love is not perfect. The Scriptures also tell us that we are hateful, hating one another. This is our natural disposition; hence we see that man has become so corrupted, poisoned and perverted through the sin of our first parents that perfect love has been destroyed, and sin and death have been reigning in the world.

S. LEHMAN.

For the Herald of Truth.

THE INWARD WORK PREPARES US FOR HEAVEN.

How often we hear the expression, "I wish I was dead and in heaven," by unthinking people, when they have trials or troubles? They do not know the worth of Christ, nor the great gulf that is between them and heaven. Heaven is a happy place to dwell in, there are no trials, trouble, or sorrow there, and all would like to dwell there. But who can dwell there? Nothing unholty or unclean can enter there, for all is pure in heaven. As long as our hearts are not changed, cleansed, and purified from all sin, and we do not delight in heavenly things, and never experience that Christ dwells in our hearts, we cannot enjoy heaven.

Jesus said, Where are hearts are there are our treasures. If our treasures are in the world, how could we enjoy heaven where we have no treasures, even if we could enter? The Word says, They shall in no wise enter anything that is filthy.

In blessed and holy is he that has part in the first resurrection: on such the second death hath no power." "But the

fearful, and unbelieving, * * * shall have their part in the lake which burneth with fire and brimstone: which is the second death." Let us watch and pray with fear and trembling, seek holiness of heart, and loathe sin more than anything else. Let us put our trust in Jesus, and ask him to direct all our thoughts and ways.

If the righteousness of Christ is not appreciated and realized in this life, it will not save us in death. Jesus said, Except your righteousness exceed that of the Pharisees ye shall in no wise enter the kingdom of heaven. The Pharisees were very religious within themselves, and were zealous in working out their salvation in their own way. They did not seek righteousness through faith in Jesus Christ. But that is the only way we can be saved. If we desire to serve the Lord, we must seek him in our own hearts. Religion of the heart will be shown in our outward walk and conversation, and outward good works will not be acceptable to God if they are not wrought by faith.

Let us prove ourselves, and see why we profess to be followers of Jesus. Is it because we love him above all things, and hope through him to gain eternal life? Jesus said, "I am the bread of life." Some who had professed to be disciples of Jesus when they beheld the miracles he performed, and heard him preach the delightful word, showed their devotion to him by following after him; but when he showed them that he was the spiritual meat and drink of all the godly, they became offended, and said, It was a hard saying. Peter said, There are some that speak evil of the things that they understand not. Let us not become offended and deny some of the teachings of Christ, even if we see that some refuse to accept all his teachings.

Let us crucify carnal nature, take up the cross, and follow Jesus, and not be dreaming of heaven till our lamps go out and the door is shut. A truly humble Christian, who has received the anointing with the oil of gladness, can have a foretaste of heaven, and give God the glory even if he feels himself unworthy of a high place in heaven. He knows that God is true, and all will be rewarded according to their deeds.

"O let us fly—to Jesus fly,

Whose powerful arm can save;
Then shall our hopes ascend on high,
And triumph o'er the grave.

Great God! thy sovereign grace impart,
With cleansing, healing power;
This only can prepare the heart
For Death's surprising hour."

SISTER A. M. C.

For the Herald of Truth.

THE COMFORTER.

Christ promised his disciples to send them the Comforter, and He should lead

them into all truth. The Spirit of God is all love and peace, and if we examine ourselves we may readily discover what spirit is leading us and ruling in our hearts. If the Spirit is in full possession of our hearts we will love God above all things, and our neighbors as ourselves. This is the first and greatest commandment and will surely be obeyed when the Spirit rules within us. If we love God we will keep His commandments. If our enemy hungers we will feed him, if he thirst we will give him drink. The Spirit within us will shine out in our works and we will be as the Savior said on the mount, as a light on a candlestick and a city on a hill. But if we only carry the lamp and have no oil—the profession and not the Spirit—how will it show to the world the way of life. If we are carrying a dark lantern and meet one of our fellowmen in the dark, how can we help him on the way to life? We may both fall into the ditch.

"If ye love me keep my commandments," is what Christ said to His disciples in John 14:15, and in the next verse He follows with the promise that He will give another Comforter that He may abide with them forever. Do we walk by faith, and not by sight, trusting the Spirit to guide us into all truth? If we are faithfully keeping the commandments according to His word it is at least one evidence that the Spirit dwells within us.

MICHAEL KILMER.

For the Herald of Truth.

A LETTER TO THE READERS.

Unworthily as I feel, it is my desire to write a few words for the consideration of many friends, scattered over the country, some of them at great distances from each other, and all the readers of the HERALD.

We read in nearly every number of the paper of some of our ministers traveling over the country visiting many of the churches, and holding meetings with them. It is a cause of much rejoicing that their labors are followed by such good results. We have reason to thank the Lord as we read of so many converts being received into the church at different places.

If I ask a few questions as I write, shall we see some answers to them through the HERALD? What is the reason that the ministering brethren usually visit the larger and most prosperous churches, where there are plenty of ministers and deacons to carry on the work? Why do you not come and help us a little and encourage the little flocks? O how it grieves us when we hear of ministers traveling and passing within a few miles of us without stopping with us. It would be very pleasant and encouraging to us if some would come and stay with us a few weeks. Come, brethren, we need you;

we are somewhat discouraged here. Our little church has one minister, who is left alone in the work, as our deacon moved west not long since. Ministering brethren, is there not a way to feed the hungry souls crying for bread? May God enlighten us to see a plan to strengthen the weak churches.

Is there not one of our ministers who would leave his present home, where the church is abundantly supplied with ministers, and make his home with the church in Fairfield Co., Ohio, near Bremen? There are homes for sale here that would suit poor or rich brethren. We need help here as much as any church; come and see for yourself.

A word to you, my dear young brethren and sisters. Watch and pray, that you may not fall into the hands of the deceiver of souls. Accept Jesus as your present helper, He will guide you safely through the wilderness to your happy home in Heaven. Be faithful to your vow; remember what you promised before God and men when you united with the church. Be obedient to the teachings of the Bible and the rules of the church, and keep yourself unspotted from the world. Do not allow the pride of the world to take possession of your hearts, and manifest itself in your life. Be frank and truthful, and do not attempt to deceive any one. Live your profession boldly before all men. Be true to your parents, the church, and to strangers. Appear just what you are everywhere. Read Acts 5, and see how God looks upon deceivers. If we try to deceive God we will deceive ourselves. May we all meet in the home of the blessed in Heaven.

MAZVILLE, OHIO.

For the Herald of Truth.

PASSING AWAY.

Our friends are passing away to return no more to earth and soon we shall follow. How many a family circle has in the last year been broken by one or more being called from time to eternity. All that have died in the Lord are now blessed, resting from their labors.

Who will be the next to pass away from earth? Are we ready? If we are followers of Jesus, and hold out faithful, we need not fear death. Jesus will carry us safely over, and we can enter in through the gates into the city. But the sinner cannot find a place in that home which has been prepared only for the people of God. How sorry I often feel that so many of my young friends have not yet become willing to serve the Lord. I hope and pray that many may yet be called from darkness to light. O that wonderful light, JESUS! The sinner's friend! The only refuge for the weary soul. How He loved us, bled and died for us. "O Lamb of God, was ever pain, was ever love-like thine."

Is it possible, that poor, dying mortals are not willing to come to Christ and be saved? Come to Jesus now, you will never have a more convenient season to make your peace with God. He is ready and willing to save you. Your time is passing away, your opportunities are passing away. Make haste and be prepared to meet the loved ones that have passed from earth and gone to that home, "sweet home."

MARTHA L.

For the Herald of Truth.

"BE NOT DECEIVED."

These words are given by inspiration to the apostle Paul, and he teaches them to his Galatian brethren. They are intended for our instruction and edification, and I wish to take a full lesson from them for my own benefit.

Paul must have seen that there was danger of some of his brethren deceiving themselves, and holding to a false hope. We are told of such that "their hope will perish."

"God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting." The harvest depends on what we are sowing.

A test is given by which we shall know the disciples of Jesus. "Wherefore by their fruits ye shall know them." The works of the flesh are also manifest, among which the apostle names adultery, uncleanness, idolatry, hatred, variance, emulations, wrath, strife, envyings, revelings, and such like. The works of the flesh seem almost endless. There is a wonderful contrast between the works of the flesh and the fruits of the spirit. Eternal life does not depend on the fruits of the spirit, but alone on the merits of Christ, but the fruits are certain to be manifested by those who have accepted the merits of Christ for their salvation.

The first of the fruits of the spirit mentioned by Paul, Gal. 5:21, is love; many follow, all of which spring from love. In verse 24 is another sure mark by which to distinguish the children of God. "They that are Christ's have (not going to) crucified the flesh with the affections and lusts." If we live in the spirit, let us walk in the spirit.

These remarks were suggested by the manner in which I have seen the works of the flesh manifested alike by professors and non-professors. When we see this so plainly, I think it is time to sound the alarm. My mind was greatly exercised not long since as I was on the train for Harrisburg, and saw the acts and appearance and heard the conversation of the passengers. There was great array of fantastic dress—costly garments, showy ornament, display of gold among those who are members of the churches.

We can, of course, expect nothing else of those who make no profession, but it should certainly be different with those who profess to obey the Scriptures.

It is to be feared that even among those who conform to a scripture mode of dress some may be deceiving themselves. Sometimes dealings with such will reveal that not all is purity that has the appearance of piety. Let every one that has named the name of Christ look well to the actual condition of his soul that he be not deceived.

L. F. H.

For the Herald of Truth.

WEEDS.

Have you taken those weeds out of your hearts yet? I am afraid we are not making effort enough to keep the weeds down. We must remove them and stir the soil again and again, or we will certainly not succeed. I was out in the field pulling up weeds, and I was reminded of the evil growth that is choking the good seed out of the hearts of many.

The wild carrot is a bad weed here, and it takes earnest effort to keep it down. Some persons let this weed have its course, and the result is that their fields are almost covered with wild carrots. As a brother mentioned in the HERALD, some think this little thing can make but little difference and will not hinder his Christian life; but those little things are like the weeds. It is but a single stalk at first, hardly to be noticed, but it bears seeds, and many others follow in a season, and soon this one little weed has multiplied into a host that can hardly be subdued.

Sometimes a little ill feeling between people will sow their whole hearts with such a crop of evil seeds that it is almost impossible to kill out the evils that are sure to follow. Hatred between neighbors will increase wonderfully if the bad weed is not removed. And it is not so difficult if the proper way is taken. In removing weeds they should be taken out by the roots lest they suddenly grow out by again. So with troubles between neighbors if the proper course is taken it can be removed entire. An illustration of this is given in the story of the Quaker, who gave good advice to an accusing neighbor.

One neighbor did all the evil he could to the other. The Quaker stopping with the misused one, asked, "How are you getting along, and all your neighbors?" He replied that he and his family were well, and his neighbors were also well as far as he knew, but that he had a very bad neighbor that did him all the evil he could. The Quaker said he should kill the bad neighbor. The man said he could not do that, as that would not be right. The Quaker then said, "Do all the good for your neighbor that you possibly can." He took the good advice; and the many

kindnesses which came at such unlooked-for times. And from one of whom he expected only evil so changed him that he became one of the best of neighbors. In course of time the Quaker stopped again with this neighbor. He asked the same question he had asked when he was there before. He was told the same, only instead of complaining, he said he had killed that bad neighbor. He had killed the evil with good. He took the noxious weed out by the roots.

JOHN N. LONG.

For the Herald of Truth.

HARVEST MEETINGS.

At this season of the year many of our churches are holding Harvest Meetings, or services in which it is the purpose to give thanks to God, and especially for the harvest and the fruits of the earth which we need for our temporal subsistence. Some churches have already held their harvest meetings, and a number have reported appointments for services in the near future.

This is a beautiful practice. It is certainly well pleasing to our heavenly Father when his children appreciate temporal blessings sufficiently to leave their labors for a day and consecrate the time wholly to Him in meditation, thanksgiving and praises. Not only is it well pleasing to God, who is not at all benefited by our devotions, but it brings blessings to those who engage in this worship in the true spirit. By letting the mind dwell for a day upon the truth, that every blessing comes from God, temporal as well as spiritual, and that our thanks are due him for them all, a feeling of dependence in God for subsistence, and gratitude for what he in mercy gives us, is cultivated; and the feeling lingers with a blessed satisfaction pervading the days of toil that follow.

We need sometimes to stop in the busy whirl of life and consider from whence that which we have comes, for "what hast thou, O man, that was not given thee?" and how we are using it: "If ye have not been faithful in the unrighteous mammon, who will commit to you your trust the true riches?"

It is to be feared that the custom of holding harvest meetings is not as common as it should be. Many of our churches do not hold such services, and numbers of our members have never been at one. Brethren, especially ministers, why do you not appoint a day for harvest meeting? I know that you have an excuse in your minds, but it seems to me it will be hard for you to find a reason that is satisfactory to your conscience. Has it been only neglect? If so, neglect it no longer. Don't put it off till next year, you may not be thinking of it then any more than you did this

year; and you may not be living next year. Resolve while you are reading this that you will spend a day in thanksgiving *this year*, it is not too late yet, and make the appointment the first time you have your congregation before you.

Some congregations ease their consciences by having a thanksgiving service on Sunday at the regular meeting time. This is right enough, but are you so bound to your daily labors that you cannot spend one laboring day in thanks to God after the busy harvest season is over? If you are not, it is your duty to manifest it by actually spending a day thus.

Some brother who reads this may think of his guilty neighbors and feel with great satisfaction to himself, "Well, I have attended the harvest meeting." But, Brother, how did you keep the day? Was the harvest meeting attended in the way that far too many of the week day meetings are? That is, father and mother go to meeting because they have time, and the boys and girls stay at home and work because there is so much to do, and you give to the Lord that only which costs you nothing.

Would it not prove a blessing to the cause of Christ in general, and to us as a people especially, if we should every summer spend a day of rest when the harvest labors are over, and at the same time make it a day of holy thanksgiving to the Lord?

It is the custom of many societies and churches to spend a day or a number of days during the summer season in attending pleasure parties. Arrangements are made with the railroad officials for an excursion, a picnic, and low rates to some pleasure resort are announced, and everybody is invited to go. Or a report is circulated that on a certain day there will be a great crowd at a certain watering place or some other popular resort, and many make long drives to get there, much more to their own delight than the comfort of the horses they drive. How these days are spent can best be told by those who seldom miss an opportunity to be with these parties; but almost any Christian will confess that the time might be better spent. These picnic parties have become especially popular in towns and cities, and of late years many of the country people have fallen in with the town people, and even our people are not entirely clear of attending them. It is claimed that there is need of rest and recreation, and with this argument in their favor nearly all can spare one day away from their regular labors if they have a proper place to go to, and the right kind of company to mingle with. If people can find time for pleasure, why cannot they find time for thanksgiving to the Lord?

My own ideal of a harvest home meeting or harvest thanksgiving, is to make a day set apart for the spiritual benefit

of all. It should be a day that the children will be happy to hail, and which they shall look back upon with pleasure after they have taken upon themselves the responsibilities of life. It should be a day that no one thinks of using to any other purpose than rest in a religious service. Let father and mother, the girls and boys, the little children, and the hired hands all go to the meeting.

Possibly in this way our neighbors would be influenced to go, and even extend the same privileges to their laborers. By this men might "see our good works, and glorify our Father which is in heaven." By making the harvest meeting day a day of general cessation from labor, much of present evil might be displaced by profitable God-service. Does not many a heart respond "amen" to this? Will you then lose no time in helping to make the harvest thanksgiving what it should be? Alas! I shall probably die without ever realizing my ideal.

J. S. COFFMAN.

CHRISTENDOM'S CURSES.

The following article recently appeared in the *Safeguard*, one of the ablest temperance papers published in America, and is here given that the readers of the HERALD may be reminded of the enormity of evil attending the use of intoxicating drinks even in heathen lands:

In a paper on "The Social Condition and Prospects of Madagascar," read by J. Peil before the Society of Arts in London, startling facts were given concerning the curses which Christendom inflicts upon that beautiful isle. Slavery and rum are prominent among these evils. The native government much desires to raise the duty on rum, which is now sold at about fifty cents a gallon, thus bringing it within the reach of all. But under the existing treaty with Great Britain, the Madagascar government is unable to impose a higher duty, or exclude the infernal product from her soil. Much rum is manufactured by the natives, who have learned of so-called Christian nations how to produce this water of death; large quantities also are sent thither by the French and British merchants; the subjects of *Christian* England pressing this hellish traffic, and sheltering themselves behind the rights guaranteed them in the treaties between the two nations. This spirit of evil is working ruin among the inhabitants of Madagascar. In some cases rum is given raw to infants at the breast. A missionary there reported that he had seen children at their play, intoxicated through strong drink. All progress in Eastern Madagascar is prevented by the curse of this cheap foreign spirit, which destroys the natives and is depopulating the country, confirming the awful statement made by the emperor of China,

when, to justify his refusal to admit the gospel to his dominions, he said, "Wherever Christians go, they whiten the ground with human bones."

Shall poor, degraded, outraged heathendom ever learn the difference between the Christianity taught by Christ and practiced by his chosen people, and the sham piety and baptized heathenism which send forth streams of death and destruction from so-called Christian lands, to blight and desolate those nations which so much need the light of life and the hope of salvation?

WAR NOT FOR CHRISTIANS.

Strong language indeed was that used by "Fighting Joe Hooker" to Dr. Prime, when the latter spoke of the reconciliation in some cases, of war and Christianity. The General said, with emphasis: "The truth is, a man cannot be good and be a fighting man. He must have the devil in him. To kill one another, men must have their blood up, and then they are just like devils." And herein the hero of Lookout Mountain and Missionary Ridge but echoed the sentiment of the first Napoleon, that "war is the business of barbarians," and of the Duke of Wellington, "that men who have nice notions of religion have no business to be soldiers." Ought we not therefore to unite with the conclusion of the editor of the *Boston Christian*, who after referring to the vehement expression of Sir Charles Napier, in the midst of his triumphs in India—"Accursed war! May I never see another shot fired!"—apply says: "What have Christians to do with such cruelties and crimes against humanity and against the God of peace?"

In conclusion, I have remembered those last plaintive words of the lamented Hedley Vicars, when, fatally wounded beneath the tower of the Malakoff, and carried away from the field of blood, he faintly exclaimed—"Cover my face! Cover my face!" We know not the revelation of those last awful moments in the young soldier's ebbing life, but we may well believe that the penitent thought came powerfully to mind: Had he, and these comrades of his, and those his enemies, observed the command of the Lord Jesus Christ, to love one another? And had not this same Lord instructed his disciples how they, and all others after them who called Him Master, should effectually conquer their enemies? Coming like a flood to the remembrance of the dying soldier, whilst the roar of cannon and the rattle of musketry mingle with the curses of the combatants, and the moans of the wounded and dying, how appropriate then this last request to his carriers—"Cover my face! Cover my face!"—*Josiah W. Leeds.*

PEACE.

Peace, perfect peace, in this dark world of sin!
The Blood of Jesus whispers peace within.
Peace, perfect peace, with thronging duties pressed!
To do the will of Jesus, this is rest.
Peace, perfect peace, with sorrow surging round!
On Jesus' bosom naught but calm is found.
Peace, perfect peace, with loved ones far away!
In Jesus' keeping we are safe, and they.
Peace, perfect peace, our future here unknown!
Jesus we know, and he is on the throne.
Peace, perfect peace, death shadowing us and ours!
Jesus has vanquished death and all its powers.
It is enough; Earth's struggles soon will cease,
And Jesus call to Heaven's perfect peace.
—Bickersteth.

ANNUAL MEETING OF THE SOCIETY FOR THE SUPPRESSION OF THE OPIUM TRADE.

EXTRACTS FROM ADDRESS BY J. HUDSON TAYLOR.

It is a dangerous thing to a community, as well as to an individual, to continue in the face of heaven to do that which we know to be evil. Allow me to read the emphatic words of Henry Richards before the House of Commons: "I am not ashamed to say that I am one of those who believe that there is a God who ruleth in the kingdoms of men; and it is not safe for a community, any more than for an individual, recklessly and habitually to affront these great principles of truth, and justice and humanity, on which I believe God governs the world; and we may be quite sure of this—that in spite of our pride of place and power, in spite of our vast possessions and enormous resources, in spite of our boasted forces by land and sea, if we come in conflict with that Great Power, we shall be crushed like the egg-shell against the granite rock." I will not say, if we are friends of China, let us put this evil down. If we are friends of England, let us put it down. As sure as justice does prevail, unless we give up this evil we must suffer for it. I wish I could take you into a company of Chinamen, as I have often been, and see the indignant Chinaman referring to England's opium traffic, and raising his finger in mute appeal to heaven, and uttering the significant words, "There's heaven above." Need I interpret those words? "We are powerless to resist the evil; we are powerless to defend ourselves from the wrong; but there is a Power above

beholding the evil and the good, and his vengeance, though tardy, slumbers not." Oh, let us not call this vengeance upon us! Let us rather at once, and at any cost, do the thing that is right, and set China free to deal as she thinks best with this enormous evil.

Not six months ago, a friend of mine was traveling in the province of Nghanh-wui. He came to a market town which had never before been visited by a foreigner. He was led by his companions into the largest shop in the town, and he saw before him a Chinese inscription in large Chinese characters. He read that inscription. It was as follows: "In obedience to the will (or decree) of the Heavenly Father, I vow henceforth never to touch opium in public or in private." And the date was written against it. My friend said, "What does this mean?" The owner of the shop came forward, and soon gave a reply. He had been a victim to opium smoking for many, many years. Though well-to-do, and consequently able to bear the effect on his constitution and his purse better than most, he found himself in body and in circumstances seriously injured by it, and he tried to diminish the dose and to give it up. He could not do it. He got native medicines and tried to cure himself. He could not do it. He bought the foreign medicines that were advertised in Shanghai. He could not do it. But by-and-by a Chinese soldier, who had heard the Gospel from a missionary farther inland, came to that town, and preached to him of Jesus; and the shopkeeper received the Lord Jesus Christ into his heart. And with a renewed heart there came a renewed power to resist evil—a power to do right. One day the soldier came in to read some portion of the Scriptures with him, and saw him smoking his opium. He said, "Do you know that you cannot be a Christian and smoke opium?" The shopkeeper had never thought of that. "Is it so?" he said. He was soon convinced that it was a sin, and he was exhorted by his friend to attempt to give it up gradually. "Ah," he said, "I have tried that, and failed." "Yes," said the soldier, "but you had not God on your side then. What you cannot do, God will help you to do. God is able to strengthen you to give up all that is sinful." "Do you really believe that it is really sinful to smoke—say three drachms of opium?" "It is, indeed." "Then it seems to me," said the man, "that if it is sinful to smoke three drachms, God cannot be pleased to see me smoke two drachms and nine-tenths. God cannot be pleased to see me smoking two or three times a day for two or three months, while I am giving it up. If the thing is wrong, it must be stopped at any cost at once." The soldier was terrified. He believed that the man would die. I have seen men die who

have given up opium, and who have not smoked as much as that man smoked. The soldier was terrified, and yet he knew not what to say. He could not exhort him to do what he himself had said was wrong, and he said, "Let us pray." The two men knelt down and prayed. And as they prayed for help to the great God to help this man to give up the evil, his faith was strengthened. He rose from his knees. "Not a word," said he; but he took his pen and wrote that paper, and posted it up in his shop there and then, and he never touched opium afterwards. I do not need to tell this Christian audience that God helped that man! When did a man resolve to do right in the strength of God, and God forsake him or put him to shame?—*London Friend.*

WESLEY ON DRESS.

You know in your hearts, it is with a view to be admired that you thus adorn yourselves; and that you would not beat the pains, were none to see you but God and His holy angels.

Oh, stop! Aim at pleasing God alone, and all these ornaments will drop off. If you could be as humble as when you choose plain apparel (which I flatly deny); yet you could not be as beneficent, as plenteous in good works. Therefore, every shilling which you needlessly spend on your apparel, is, in effect *stolen from God and the poor!* For what end did you want these ornaments? To please God? No!—but to please your own fancy, or to gain the admiration and applause of those that were no wiser than yourself. If so, what you put upon yourself, you are in effect tearing from the back of the naked; as the costly and delicate food you eat, you are snatching from the mouth of the hungry. For mercy, for pity, for Christ's sake, for the honor of His Gospel, stay your hand! Do not throw this money away. Do not lay out on nothing, yea, worse than nothing, what may clothe your poor, naked, shivering, fellow-creature.

Many years ago, when I was at Oxford, in a cold winter's day, a young maid, (one of those we keep at school) called upon me, I said, "you seem half-starved. Have you nothing to cover you but that thin gown?" She said, "Sir, this is all I have." I put my hand in my pocket, but found I had scarcely any money left having just paid away what I had. It immediately struck me, "Will thy Master say, 'Well done, good and faithful steward?' Thou hast adorned thy walls with the money which might have screened this poor creature from the cold." O justice! O mercy! Are not these pictures the blood of this poor maid? See thy expensive apparel in the same light; thy gown, hat head-dress!

Everything about thee which cost more than Christian duty required thee to lay out is the blood of the poor! O! be wise for the time to come. Be more merciful. More faithful to God and man. More abundantly clad (like men and women professing godliness) *with good works.* I conjure you all who have any regard for me, before I go hence, that I have not labored, even in this respect, in vain, for near half a century.

Let me see before I die, a Methodist congregation, full as plain dressed as a Quaker congregation. Only be more consistent with yourselves. Let your dress be cheap as well as plain. Otherwise you do but trifle with God and me, and your own souls. I pray let there be no costly silks among you, how grave soever they may be. Let not any of you who are rich in this world, endeavor to excuse yourself from this nonsense.

It is *stark, staring nonsense* to say "Oh, I can afford this or that!" If you have regard to common sense, let that silly word never come into your mouth. No man living can afford to be so wasteful of what God has committed to his trust. None can afford to throw away any part of that food and raiment into the sea, which was lodged with him on purpose to feed the hungry and clothe the naked. And it is far worse than simple waste, to spend any part of it in gay or costly apparel.

For this is no less than to turn whole-some food into deadly poison. It is giving so much money to poison both yourself and others, as far as your example spreads, with pride, vanity, anger, lust, love of the world, and a thousand 'foolish and hurtful desires,' which tend to 'pierce them through with many sorrows.' O God, arise and maintain thy own cause! Let not men and devils any longer put out our eyes, and lead us blindfold into the pit of destruction!

For the Herald of Truth.

"SPEAK A WORD FOR JESUS."

Under this title I find in the August 1st HERALD, an excellent admonition by Ellen Plank that is just to the point. We need such encouragement to labor for souls. Many will say, Amen, to it. Yet O how prone we are to neglect this work. We ask, Why is this so? Why so careless in rescuing sinners from eternal perdition? Even sinners question our sincerity because of this strange lethargy.

A soul saved is worth more than all the world, yet many strive harder to earn a dime than to save one soul. Do we know the reason? We do not enjoy the grace of sins forgiven in all its fullness. We are groaning perhaps for deliverance, but we are not free. Thus we have not the courage we believe, in the

precious promises of the Bible. We do not realize them in our own experience, and there is perhaps a secret current of unbelief at the bottom. Hence the expression of many, "I have enough to do with myself," yea; more than we are willing to do.

If we are not willing to forsake all our sins, we are ourselves in bondage and sin, far away from God. How then can we have courage to lead others to that which brings so little consolation to our own lives? There may be a faint hope for the future, but it has not the power in it to influence others, and it is good that it is so. Such know nothing of the ways, and how can they lead others? They may pass for good preachers, and good people, and yet know nothing of salvation. The number of this class is very large, and this is the reason that so few are really active workers for souls in every day life. Some preach very earnestly, but there is no joy nor liberty in their words. They speak from a depressed feeling, and feeling the bondage of sin, the consequence rests heavily upon them. This creates a kind of earnestness, but it is not of salvation. They cry, "Who shall deliver me?" Thus when the duties of the Sabbath are over, there is a calm until the next Sabbath. O what slavishness! They are under the letter of the law, thus they are far from being free.

The fruits of the spirit are love, peace, and joy, long-suffering, meekness, goodness, faith, etc., against such there is no law. The Son has made them free, that is, free from sin, having their fruits unto holiness. Such have a great treasure, for which, in their joy, they sell all they have to possess it, and to cause others to possess it. It is a constant treasure, a constant joy, and therefore constantly at work; not as a servant, but as sons; not simply seeking what they ought to do, but led by the Spirit into all truth. They joyfully follow; it is their meat to do the Father's will. "They count nothing dear that they may finish their course with joy." Here is the secret of this power. Our Lord knew that the apostles needed the Spirit, hence the command to tarry at Jerusalem for the promise of the Father. Reader: have you received that? J. O. SMITH.

THEY ARE NOT STRANGERS, MAMMA.

Not long ago I stood by the death-bed of a little girl. From her birth she had been afraid of death. Every fiber of her body and soul recoiled from the thought of it. "Don't let me die," she said; "don't let me die! Hold me fast! O, I can't go!" "Jenny," I said, "you have two brothers in the other world and there are thousands of tender hearted people

over there who will love you and take care of you." But she cried out again, desperately, "Don't let me go; they are all strangers over there!" She was a little country girl, strong limbed, fleet of foot, tanned in the face; she was raised on the frontier; the fields were her home. In vain we tried to reconcile her to the death that was inevitable. "Hold me fast," she cried, "don't let me go!" But even as she was pleading, her little hands relaxed their clinging hold from my wrist and lifted themselves eagerly aloft; lifted themselves with such straining effort that they lifted the wasted little body from its reclining position among the pillows. Her face was turned upward, but it was her eyes that told the story. They were filled with the light of Divine recognition. They saw something plainly that we could not see; and they grew brighter and brighter, and her little hands quivered in eagerness to go where strange portals had opened upon her astonished vision. But even in that supreme moment she did not forget to leave a word of comfort for those who would gladly have died in her place; "Mamma," she was saying, "mamma, they are not strangers. I'm not afraid." And every instant the light burned more gloriously in her blue eyes till at last it seemed as if her soul leaped forth upon its radiant waves, and in that moment her treasuring form relapsed among its pillows and she was gone.—*Chicago Woman's World.*

"I KNOW A THING OR TWO."

"My dear boy," said a father to his only son, "you are in bad company. The lads with whom you associate indulge in bad habits. They drink, smoke, swear, play cards and visit theatres. They are not safe company for you. I beg you to quit their society."

"You needn't be afraid of me, father," replied the boy, laughing. "I guess I know a thing or two. I know how far to go, and when to stop."

The lad left his father's house, twirling his cane in his fingers and laughing at the "old man's notions."

A few years later, and that lad, grown to manhood, stood at a bar of a court before a jury which had just brought in a verdict of "guilty" against him for some crime in which he had been concerned. Before he was sentenced he addressed the court, and said, among other things: "My downward course began in disobedience to my parents. I thought I knew as much of the world as my father did, and I spurned his advice, but as soon as I turned my back upon home, temptations came upon me like a drove of hyenas, and hurried me to ruin."

Mark that confession, ye boys who are beginning to be wiser than your parents. Mark it, and learn that disobedience is the first step on the road to ruin. Do not take it.—*Angel of Peace.*

HERALD OF TRUTH.

August 15, 1883.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

If you wish your papers changed from one Post Office to another, please always give the Office where you now receive it, as well as the office to which you wish it sent.

THE DATE on the label of your paper gives the time to which your paper is paid. If it is "dec. 83," it is paid to that time. If "dec. 81," it is only paid to that date, and so of any other date. By this you can always tell if your paper is paid up, or is in arrears. The X on a label shows that your paper is ordered to be stopped at the date on it.

Send at the Post Office at Elkhart, as second class mail matter.

SUNDAY SCHOOL QUESTION BOOK.—Our Sunday School Question Books are now used in many of the Sunday Schools throughout our church and are giving good satisfaction.

We recommend them to all those interested in the Sunday School cause, as an excellent help to the work of the teacher and superintendent. We invite those interested to send for copies for examination. The books will be sent by mail post paid as follows:

Infant Lesson Book, Single Copy	.06
" " " Per Dozen	.70
Primary Question Book, Single Copy	.10
" " " Per Dozen	1.15
Intermediate Quest. Book, Single Copy	.15
" " " Per Dozen	1.70
Bible Class Book, Single Copy	.20
" " " Per Dozen	2.25
" " " Per 100 by Exp.	15.00

THE BIBLE SCHOOL HYMNS AND SACRED SONGS for Sunday Schools and other religious services, by C. H. Brunk. The above is the title of our new hymn and tune book for Sunday Schools. The book is now ready for delivery and a number of orders for it are already filled. The work is well gotten up, on good paper, and well bound, and the contents are well adapted for the purpose designed. We ask our friends to send for a copy for examination. The price is 25 cents

per single copy or \$2.75 a dozen postage prepaid. By Express, express charges to be paid by the purchaser \$2.50 a dozen. Address

MENTONITE PUBLISHING CO.
Elkhart, Ind.

OUR FAMILY ALMANAC, is now in press and will be ready for sale about the first of Sept. We can promise our readers again an excellent Almanac, containing all the usual almanac matter, several illustrations and an excellent selection of reading matter, interesting, useful and entertaining. Every Mennonite Family should have one of these excellent almanacs. Price same as last year.

OUR COLLECTIONS.—In accordance with our usual custom, we are sending bills to a number of our subscribers who are in arrears, and no doubt some have received bills in mistake. If so we ask their kind forbearance.

THE TRANSLATION OF THE ENGLISH MARTYRS MIRROR.—The translation of the Martyrs Mirror from the Dutch into the English language is progressing very satisfactorily, and several of the illustrations are also already completed. We shall push the work forward as rapidly as possible.

SAMUEL W. GUENGERICH, of Johnson County, Iowa, still continues his agency for our publications, Bibles and other books. Also receives subscriptions for our papers, &c. All business entrusted to him will receive prompt attention.

SINGING SCHOOLS.—Bro. C. H. Brunk, of Dale Enterprise, Va., who has been teaching music in Pennsylvania and Ohio, writes that he expects to start west about the 1st of September. He expects to devote himself entirely to teaching singing for some time. He will likely stop in Allen county, Ohio, for some time and then proceed to Elkhart Co., Ind.

HARVEST MEETINGS.—Appointments have been made for harvest meetings in Elkhart Co., Ind., as follows:—At Holdeman's on Thursday, the 23rd, at 10 o'clock, and at Yellow Creek on Saturday, the 25th at 2 o'clock. We hope these meetings will be attended by all the members within reach, and by many other friends and neighbors.

RAILROAD DISASTER.—Two of the passengers on the ill-fated excursion train that was wrecked at Carlton, New York, a few weeks ago, were from this Co.—Miss Millie and Miss Christine Herring. The former, one of the teachers in the public schools of this place, has written a letter, giving a graphic description of the accident, an extract of which was published in the daily papers. Below we give a few of the facts as given by her, thinking them of special interest because of the christian sentiment that pervades her account of the disaster:

"We were in that car that was splintered all to pieces. It was telescoped with the baggage car on one side and the sleeper plunged through it from the other side. We were going at the rate of forty miles an hour when the collision occurred. Our coach was thrown across the track, and the sleeper crushed through it, the momentum being so great and the resistance so tremendous, of course the middle coaches were completely crushed. I sat at the very window through which the sleeper entered our car. The back of my seat, the side of the car and the roof were all swept away. I was thrown forward, wherein lay my safety. Had I been struck at all I presume I should have been instantly killed. I was stunned for a few moments, but soon realized my situation, and my first words were, 'Oh, Christine, are you alive?' A kind Providence watched over us, and in the midst of our danger we were safe. We had just been singing,

'He will hide me, he will hide me,
Where no harm can e'er befall us,
In the shadow of his hand,

and truly, we were not hidden where no harm could befall us, though we were in the midst of danger and death? Christine and a friend of ours Mr. Dow, sat in the seat front of and facing me. They were both struck by something on the top of the head, and the first thing after the joyful news that C. was alive, she said, 'Oh, Millie, give me your handkerchief; my head is bleeding.' Mr. Dow in the meanwhile fearing fire, kicked the window out, jumped out and came to our rescue. We took quarters with many others in a ditch near by, the water of which served to bath the wounded. Can you imagine how I felt? Both of us were all covered with blood from her wound, and we knew not how serious it might be. So many in our car were

killed. That poor Prof. Stone and his family sat a little back of us. He was killed, and his wife had her wrist broken. One poor father was dying, and his son, ten years of age, was kneeling at his side, promising him that he would always be a good boy, live a true and noble life.

Next morning, about five o'clock, when Christine was quietly sleeping, I left her to look upon the terrible scene. It beggars description. There on the field lay 22 dead bodies, covered with blankets. Some poor wounded persons were hobbling about trying to identify their friends.

Thanks to our heavenly Father, I came out without a scratch. Christine has a gash on her head, which might have been serious, but turned out well."

MINISTER BARCA, representative of the Spanish government at Washington, recently put a violent end to his earthly existence. This is another instance to prove that earthly prosperity is sometimes very delusive. Persons who have all of the world that the heart could wish, and appear happy and contented, may yet have their secret sorrows that make life too heavy to be borne. Would not peace with God and a fervent trust in Jesus prevent the despair that drives one to the crime of self destruction? 'Earth hath no sorrow that heaven cannot heal.'

TOTAL ABSTINENCE AMONG CATHOLICS.—Since in this country much of the drinking of intoxicants is done by Catholics, and a large per cent. of the drinking places are owned and run by members of the Catholic church, we are glad that there is in that society a powerful organization working directly in favor of temperance. It is called the "Catholic Total Abstinence Union of America." The thirteenth annual convention met in Brooklyn on the 2nd of August, with delegates numbering 580, from all parts of the country. It is to be hoped that the work of this society in that great body of people which comes directly under its influence will be the means of swelling the total abstinence advocates into great majorities in all the states.

HISTORICAL AND BIOGRAPHICAL SKETCHES.—The above is the title of a book containing much of interest to our readers and others interested in the early settlement of Pennsylvania by the Quakers, Dunkards and Mennonites. The book is from the pen of Samuel W. Pennypacker, of Philadelphia, with whom our readers have already formed a pleasant acquaintance, through his historical and biographical sketches published during past years. The book contains: "The settlement of Germantown, Pa., and the causes which led to it," "David Kittenhouse the American Astronomer," "Christopher Dock, the pious School master on the Skipack, and his Works," "Der Blotige Schauplatz, oder Martyrer Spiegel, Ephrata, Pa., 1748," and a number of other sketches. The work was printed by Robert A. Tripple, Philadelphia. Price \$3.50. The sketches of which we have given the titles above are those chiefly of interest to our people, yet the entire book forms an interesting volume for the general reader as well as those who are the descendants of those whose history it records.

MANY CHRISTIANS are wonderfully complaisant, yea, we may indeed say, lazy, in the work of salvation. They sit not only all day long but all the year round, with folded hands and never make a single effort to do anything for the salvation of others. They do not realize their own danger nor the danger of others. Men need to realize the power of sin; they must be led to see that they are on the road to hell and ruin, before they will be to Christ to be saved. So we, as saved Christians, must be led to realize that our fellow pilgrims are on the road to ruin and death, before we will awaken to the necessity of working as we ought to lead them to Christ to be saved.

PERSONS IN THE TRINITY.—To use the term *person* in speaking of the God-head was objectionable to the early Mennonites, and many whose writings have come down to us strongly testified against this practice so common among many. Modern Mennonites generally hold the same views, yet many seem to be uninformed in this particular. The society of Friends has for many years borne the same testimony. In some of their ancient writings we have the following:

"To speak of the Supreme Being as constituted of three persons, and to attempt to define in familiar terms the relative place and office of each, we believe does not tend to edification, but is calculated to lessen that reverence and fear which ought always to clothe the

mind in speaking of Almighty God; tends to bewilder and confuse the sincere inquirer after truth; and not only leads to unprofitable speculation, but may give ground to the skeptic to cavil at the Christian religion."

PUT AWAY THE PISTOLS.—On the 8th of August, at Montmorency, near Baltimore, Maryland, a most frightful accident occurred, in which a woman killed her own husband while he was sleeping. The invalid wife of Louis L. Conrad, a well known Baltimore lawyer, who had been suffering intense agony of neuralgia, rose at midnight, and while handling a pistol the weapon discharged, shooting her husband, who was sleeping by her side, through the head, killing him instantly. The man and wife were affectionately attached to each other, and the shooting is thought to have been accidental while the woman was suffering in painful excitement.

We have frequently warned our readers of the danger of deadly weapons, and urged their banishment from every pocket and from every home. The above painful incident is another argument in favor of having pistols out of reach, even when no danger is suspected. Many may think it a waste of time and space to argue through this paper, which represents a non-resistant people and is principally read by such, for the putting away of deadly weapons, but there is every reason to believe that some will read this who would not have far to go to find one of those worse than useless things. Put them away; you are safer, even in the hands of robbers, without them. C.

THE GREAT EVIL.—There may be many readers of this journal who see much less of intemperance than many other sins, and consequently wonder why there is so much published in these columns against the use of spirituous liquors. There are many other sins threatening ruin, against which we must cry out, but this does not remove the responsibility from the publishers of religious papers to oppose the alarming increase of drunkenness.

Editors are sometimes severely censured, and even ministers of the gospel have ordered religious papers stopped because they contained so much against intemperance. Why does a good Christian brother become disgusted with his

paper for the above reasons. Is it because he wishes to favor an iniquity which he knows exists, and which the Bible says will shut men out of heaven? By no means. He does not know the enormity of the evil. His soul has never come into to near and deep sympathy with the poor, fallen drunkard. It is not his son that he sees reeling, from whose lips he hears terrible curses, who is fast losing the respect of society, who is abusing his young wife and driving a loving heart to such desperation that it almost breaks with anguish. No, it is not his son; it is that drunkard for whom few people care. But for whom did Christ die? Was it for your noble sons alone who were fortunately brought up under such influence that they were not caught in the trap which Satan sets in strong drink? He came to save the lost—that drunkard whose very presence you loathe; that multitude of inebriates in whose behalf religious editors are laboring with such zeal, in some cases, as to cause disgust on the part of pious readers.

A generation in the past pious people generally had much less conscientious scruple in drinking intoxicants than they, as a class, now have, and it was a common practice to frequent drinking places and habitually engage in moderate drinking. This is argument frequently used to show that an improper zeal against this practice is at present manifested. There was much less drunkenness then than now, is the cry. But since the practices of those days led to the terrible results we now witness, there is every reason for us to pursue a different course. The writer has sometimes been pained to see an apparently earnest Christian brother or appear actually insulted when told that it must be wrong for a Christian to drink in a saloon. Ah, if you as a Christian can drink in a saloon or the bar-room you certainly do not realize what the effect of your example may be. C.

CONFERENCES.

THE ANNUAL CONFERENCE of Missouri will be held on the fourth Friday in September, (the 28th) in Mount Zion Church, Morgan county. The members of this conference extend a pressing invitation to the brethren east and west, and especially to ministers, to be present with them on that occasion. Tipton on the

Missouri Pacific railroad is the nearest station.

CHURCH NEWS.

WE are glad to learn that Bro. Henry Nice and wife of Franconia church, in Montgomery Co., Pa., are improving in health, both of them being much better than they were some time ago.

THE new Church-house in Dekalb Co., Ind., is nearly completed and it is proposed to have services the first time in it on the first Sunday in September. It is expected Bro. George Brenneman will be there and communion services will be held.

HARVEST MEETINGS.—Harvest meetings were held at the Strasburg church, in Lancaster Co., Pa., and also at Hershey's on Thursday, August 2nd. A Franconia, Montgomery County, Pa., Harvest meeting was also held on the same day, August 2nd.

BRO. CHRISTIAN BOMBERGER, of Lancaster Co., Pa. has been visiting recently in Bucks Co. He preached in Perkasa on Sunday July 29th, and on the 30th he had an appointment at Deep Run. May the Lord bless the aged brother in his labors in the vineyard.

BRO. JOHN M. GREIDER of Greene Co., Ohio, was visiting among the brotherhood in Lancaster County, Pa. A Correspondent from the latter place says, "We are 'here and there' and 'now and then' hold harvest meetings, as a token of gratitude to God, for the beautiful harvest. May God grant us grace to be sincere."

FROM EAST PETERSBURG, PA.—On the 31st of July there were services at the Petersburg church, Lancaster Co., Pa., by Bro. John M. Greider of Greene county, Ohio, and Bro. Henry Baer of Washington Co., Maryland, who has been but recently ordained to the ministry. Text, John 4: 35—37. Our informant states that the services were very appropriate to the season and much interest was manifested.

ON A PROTRACTED VISIT.—Sister Susanna Kindy, maiden name Kreider, widow of our late Bro. ——— Kindy of Markham, Ontario, left her home on the 4th of June, and spent about two months with her children in Kalamazoo county, Michigan. She then spent some time with her brother Tobias Kreider in Branch County, Mich., and is at present visiting with her brothers in Elkhart county, Ind. Sister Kindy expects to spend considerable time with her brothers and sisters in Medina county, Ohio, and return to her home late in the fall.

FROM MARYLAND.—A small congregation assembled at our church on Saturday, Aug. 4th, to render thanks and praise to our heavenly Father for the bountiful harvest lately gathered. Bro. Benj. Leshner, of Franklin Co., Pa., spoke from Joel 3: 13—21.

On Sunday, Aug. 5th, one young person made application to be received into the church by water baptism; this applicant has been one of our Sunday School scholars.

After the Sunday School closed, church services commenced, and Bro. Leshner took for a text, 1 Thess. 2: 1—6. After portraying the persecutions of the Apostle, he showed the love of Christ manifested by the Apostle towards the Thessalonians. He then admonished the congregation to profit by the gospel as it was preached to them, and closed with a feeling appeal to all, and especially to professors, to guard against pride which is so fast wiping out the distinction between the people of God and the people of the world. Pre. John Martin from Stouffer's church was also with us at both meetings, but owing to his advanced age and an affection of the throat, he does not speak much; but his love and zeal for the church, and interest in the welfare of souls has not abated. Yours in faith. J. BREWER.

A VISIT.—On the 14th of July Preacher John B. Landis and the writer and wife from near East Petersburg, Lancaster Co., Pa., went to Hanover, York Co., on a visit, where there was meeting and Sunday school the following day, at the usual time. Bro. Landis and Bro. Whisler conducted the services and we have reason to believe the audience was interested and edified. May the Lord add his blessing. The Sunday school is in a prosperous condition. A number of the pupils are nearly grown up, which adds to its interest. The recitations were commendable and the singing was very good. There is quite a zeal manifested by both teachers and pupils. We hope the Lord will bless this to his glory and to the spiritual peace of these dear young friends. During our stay we made twelve visits, among which were the three ministers, Jacob Hostettler, Samuel B. Myers, and Martin Whisler. We found one brother and two sisters in feeble health.

J. D. HERSHEY.

AN ACCIDENT.

On the 1st of August, near Huntville, Ohio, a painful accident occurred to Christian Detweiler, son of Bro. Jacob Detweiler. Bro. D. was cutting timothy for seed with a self-binder. Something went wrong with the machinery, and the boy got on the binder to fix it. The horses happened to be among bumblebees, which began to sting the horses and caused them to run. In his effort to jump the boy's right leg was caught, and he was dragged about fifty yards, when the machinery broke and he was liberated. The leg was broken, but on the 8th the patient was doing well.

BREAKERS AHEAD.

GEO. P. WILSON, FREE METHODIST PASTOR.

Less than one hundred years ago the father of Methodism died, leaving behind a church whose distinguishing doctrine was, "Holiness unto the Lord." Its distinguishing characteristics were spiritual vanity, adornment and covetousness upon its devoted rank and file; a godless world and carnal church, read in characters of life, "We seek a city which hath foundation, whose maker and builder is God."

But alas! how soon ominous spots stained their feasts of love. For in the bloom of its youth, a cloud of ill omen appeared in the firmament of Methodism, betokening a proneness in some quarters to superfluous adornment and ambition for denominational numbers and prestige. This, of course, tended to induce a catering to the principles and prejudices of the world, in order that numbers might be enticed into the church, who would otherwise go elsewhere.

Of course the compromises at first was comparatively limited. It was but the insinuation through the door ajar (?) of the camel's nose, but the discerning ones feared it would prove the introduction of the *entire camel* of pride and worldliness.

Alas! how prophetic were their fears. Scarce fifty years had made their impress on the enduring tablets of deathless spirits and the sands of fleeting time, ere Methodism bore the marks of harlotry and decay. Very few even dreamed of such a career for glorious Methodism, and even now when the colossal corpse is unhealed and exposed to public view, comparatively few seem able or willing to recognize the lines and hue of death. Truly, while the good man slept, the enemy sowed the tares of worldliness o'er the goodly heritage of Methodism.

The great change was wrought so insinuatingly, and crept in by such easy stages, that but few were alarmed; and that few were powerless to awaken the slumbering church. But as a result of their efforts Free Methodism was born—God setting it forth armed with pictures and lamps of grace and holy fire; bearing the "Sword of the Lord of Gilead," against the Midianitish hosts of sin and formalism.

Scarce twenty-two years passed and she shows marks of decline. The signs of adultery are becoming more and more common. In some quarters it is an all-engrossing worldliness; a spirit of selfishness. In other divisions cliques and backbitings, while a spreading leprosy is that of superfluity of adornment both in apparel and furniture. Plain bonnets and hats, dresses and cloaks are gradually being supplanted by just sufficient

trimmings to take off the reproach. A multiplicity of bows and ribbons make up for the absence of plumes and artificials, while ruffles and half ruffles, tucks gatherings, bias pieces, etc., threaten to become the "rage."

And that which is ominous and passing strange, is that so many who once renounced these things, seem to have received a dispensation of conscience to resume them again. Such things ought not to be, as it will prove the entering wedge of worldliness and death, and we, as a church, be soon wrapped in the icy embrace of a carnal religion.

This is a rapid age. Changes in civil and religious character and complexion are wrought more quickly than in the more conservative days of our fathers. Therefore, if not on our guard, we shall go down the hill of spiritual declension much faster than has the Methodist Episcopal Church. God help us to open our eyes in time. History repeats itself. Shall we, as preachers and people, be accessory to the repetition of Methodist Episcopal folly?

I am credibly informed, that one, at least, of our conferences is building up on the compromise line—plain dressing being the exception rather than the rule. Whether there is the same concession with reference to tobacco, secrecy, etc., I am not informed.

Now I think I perceive where the trouble lies: It has been observed that if the devil cannot retain the entire house, he will surrender all but the front room; but being hard pressed will compromise, retire to the attic, and hang out a diminutive but unmistakable banner there; but will fight to the death ere he will vacate the premises or surrender them unconditionally. Therefore, when his captives become alarmed because of sin and its threatened consequences, he will consent, and may advise a resort to religious soothing syrup. Will consent that his dupes may approximate to the Bible way and character; resign the jewelry and tie-back signs of harlotry, if they may retain just sufficient of *Egypt* to take off the *peculiar* reproach of the cross; retain a sort of *consinship* to the old life and master; in fact, to sit on the fence and look both ways. Thus his satanic majesty will sustain no disastrous loss; and the preacher may swell his conference or his evangelistic report with a cross-eyed constituency, evidently blood-kin to him by rowing one way and looking the other.

It is a cause of sorrow and anxiety that such things are so. If we as a church, cannot increase without receiving into our communion men and women with two or three living companions—unless on Bible grounds—non-abjuring secret society men, Sabbath breakers, tobacco users, or those violating our

rules of dress, etc., then we had better sink out of sight and not pretend to be a church called out to stem the current of religious worldliness and to spread *scriptural* holiness through the land.—*Vanguard*.

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Isaac H. Moyer, 25.

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spirit, which is in the sight of God of great price, if only more were willing to wear it, and testify by their walk and conduct that they are truly humble, walking heavenward in the fear of God.

There is another point which causes many to stumble. They claim that the people in ancient times dressed quite different from what we do, and in different parts of the world the common people dress quite different; and they come to the conclusion that it matters not what we wear. I have already said that the people of the world change their manner of dress for pomp and show in honor to the god of this world; and if we follow their fashions, while in their height, to only a small degree, we unite with them in honoring the god of this world. The Savior says, We cannot serve two masters. He that gathereth not scattereth abroad. He that is unfaithful in little, is unfaithful also in much.

That which is highly esteemed among men is abomination in the sight of God. Christ does not say, That which *was*, but that which *is*. Hence, the necessity of us keeping ourselves unspotted from any fashion of the world, especially while the fashion is highly esteemed among the children of the world.

Sometimes young, unmarried brethren and sisters might fear that if they dress plainly they will be disrespected and consequently their lot will be a desolate life, but this is a great mistake; if you walk in the fear of the Lord and keep his commands, of which dressing in modest apparel is one, he will guide your steps. The Savior knows your wants better than any on earth; and if you cleave to him he will lead you to true happiness and everlasting joys in eternity. We should all ever be prepared to meet with trials and bear crosses, for they are intended to try our faith; and if we are faithful they will bring us nearer to God. Do we not grasp too much for wealth and honor? Is not our soul's salvation too much set aside? Strange indeed! Our life so short, eternity so long; the difference between the accepted of God and the rejected so great; yet we still go on cleaving to the perishable things of this world. Oh that we might "lay aside every weight and the sin that doth so easily beset us!" LEVI A. RESSLER.

For the Herald of Truth.

WHY DO YE NOT RATHER TAKE WRONG?

To take wrong, or suffer ourselves to be defrauded, or to take joyfully the spoiling of our goods, is regarded by many as teachings that are too unreasonable to be lived up to. Yet, however much men may shrink from these duties, or, however unreasonable they may try to make them appear, it is nevertheless

God's will that his children should be governed by them. To prove this we need but turn to Matt. 5:39-41. "But I say unto you that ye resist not evil: but whosoever will smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain." Read also Luke 6:29,30,35. From these and other like passages of Scripture we can see clearly that it is God's will that we should take wrong, and in no case return evil for evil.

It is claimed by some that the world has become so wicked that if we were to live up to what the Savior here teaches we would soon be deprived of house and home. Such I would ask whether they think God ever undertook anything that he was not able to carry out, or whether he ever commanded his people to do anything which they were not able to perform, or that was not for their good; or whether God is not able to subdue the hearts of the ungodly. Most assuredly he is.

"Though their hearts were made of steel,
Their foreheads lined with brass,
God at length will make them feel,
He will not let them pass."

I will here relate the following incident:

Several years ago there lived in this neighborhood, a man who had a small farm for rent. Soon a young man of a bold and daring disposition rented the farm. The first year all went smoothly, and he wanted the farm another year; but the owner of the farm told him he had better look for another place as there would be but little ground to tend and the pasture he needed himself. But the young man insisted on staying, saying, "If you will only let me have the house I will not ask you for pasture." With this understanding he rented him the house again. But when the time for turning into pasture came, the young man again made his appearance and said, "I have come to see about getting pasture." The man reminded him of their bargain, adding that he did not see how he possibly could spare any pasture. At this the young man became enraged and spoke proudly and reproachfully, and as he turned to go away he said, "I am going to turn my horses into your pasture and if you don't like it you can lump it." So he turned them in and left them all last summer. The owner of the farm, being a Christian, and believing strongly in the non-resistant doctrine of religion, took it all patiently, showing no hatred or ill feeling towards the young man.

Some time after, this Christian took sick, and it was not long before the doctor said he must die. As soon as the young man heard of this he went to the sick man's house, and said, "I have come to talk with Mr. ——" But he

was told that it was too late as the man was unable to speak. As he heard this, the stout heart gave way, and as he stood looking at the almost dying Christian the tears began trickling down over his cheeks; then, turning to the children, he said, "Your father is going to die, but he will go to heaven, because he is a Christian, for he has shown himself to be one."

This young man could stand in the battle and face the musket and cannon, but when the power of the gospel came against him, he was completely overcome. This is only one of the many instances that could be given where people have been willing to take wrong for the sake of Christ, and have come out conquerors, and those that did the wrong were themselves the sufferers.

Brethren and sisters, how is it with us? Are we willing to forsake all, or to suffer wrong for the sake of Christ? Or do we sometimes shrink from these duties for fear of losing some of our earthly treasures? Remember, Jesus said, "Whosoever he be of you that forsaketh not all that he hath cannot be my disciple;" and the promise is, "There is no man that hath left house, etc., for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting."

ANDREW SHENK.

For the Herald of Truth.

STRONG MEAT.

Writing on the subject of a sanctified life may furnish interesting thoughts for those who are strong in the Lord, but it does not always afford food for babes in Christ or even older ones who have not made high attainments in a holy life. Many are the hinderances to progress. Sometimes bodily health has failed, and there could be no attendance at church for years; or the nerves may have been in such a condition that the Scriptures could not be read for long seasons. There are many that cannot endure strong food; they need to be nourished with milk.

I have had experience of this kind myself. For years I could not read for whole months at a time, nor go to church. I have talked to others who have had similar disadvantages; one sister especially who had come to a stand still. She said sadly, "I have lost my Christianity; but I sometimes think there is yet a spark remaining in my heart." She said her health was such that she could not keep her children clothed for church, and to prevent them from running over the neighborhood on Sundays she would stay at home with them. She had not heard a sermon for several years.

Thus she failed to be admonished to the same advantage with those who attend church, and had not the Scriptures

explained so as to understand holiness and a sanctified life. Thus she kept on falling back till she doubted whether there was salvation for her. She could not attain what many claim a person must have in the way of sanctification. Possibly some who tried to have her understand and attain to such a high degree of holiness were not aware that they were giving strong meat when milk was needed.

In speaking with this sister and admonishing her to be faithful in her prayers and supplications to God, she seemed to find much comfort. When I returned to speak with her again she said, "I have been much refreshed by your visit; now I know that there is a small spark of this holy fire in my heart." I told her to take care of it and if possible have it kindled into a living flame.

Dear sisters, there may be some within your reach that need the humble, weak encouragement that you can give them. Let us visit, admonish, and encourage those in need of spiritual help, and pray for them without ceasing, knowing that we will not lose our reward.

"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted."

ELIZABETH GARBER.

For the Herald of Truth.

STAND FAST.

(Gal. 5:1.)

The apostle admonishes the Galatian brethren to steadfastness by saying, "Stand fast therefore in the liberty wherewith Christ hath made you free, and be not entangled again in the yoke of bondage." There may be many churches and individuals at present that need such an exhortation fully as much as did the Galatians. Possibly we are not as careful to avoid all the snares that are set for the unwary as we should be. Satan will not leave us long in peace, and we should be constantly suspecting some evil; we are entangled in our unguarded hours.

There are many ways by which we may become entangled. It does not always require a sinful act; sinful thoughts, which are hidden from others, may more frequently entangle and hinder than gross, manifest sin. Persons may become entangled in sin by a desire to be honored by the world, which leads to outward adorning; or a disposition to become rich and get along better in the world than some of our neighbors may entrap us. A selfish spirit is sometimes apparent, which seems to claim that prosperous persons regard their success as their own work, as though a higher power had nothing to do with it. All good comes from God. Sometimes persons might think that cer-

tain things in the divine arrangement are not the best, and that they could themselves plan better; but they should remember that God has a purpose in all things. How often when persons have had luck, as they are pleased to call it, do we see that it was the means of blessing. A much greater calamity was avoided, or a soul was led to believe and be saved.

Misfortune should never be allowed to entangle us or destroy our liberty. We should never murmur when we are called to pass through trials. Satan will try to deceive us and entangle us again in such times, but a fervent trust in God will hold us fast in our liberty. Without God we can do nothing that is pleasing to him.

When we behold the evils of the present time, the lust of the eyes and ears, with their love of pride and worldly amusements, we think of the time of the destruction of Sodom and Gomorrah. So few righteous were found. To a prayerful observer it sometimes looks as though the world was a great Sodom, with here and there one righteous Lot, who is not entangled with the yoke of bondage to sin.

Let us awake out of sleep and see whether we are still standing fast in our liberty. If we are free let us be earnest in freeing other souls, doing all in our power by the help of God.

CHARLOTTE GARBER.

ON THE SEA.

When the disciples were in a storm on the sea, and their little ship was tossed from side to side, and the waves threatened to overwhelm and sink them into a watery grave, they waked their sleeping deliverer and cried out, "Lord, save: we perish." Matt. 8:25.

We are all sailing on the great ocean of life, either in calm weather or storms. In a strong, safe ship or a leaky, dangerous craft. Perhaps some do not realize the condition of their vessel, neither are they conscious of the storm that is rocking them. They may be securely sleeping even while they are in danger of being swallowed up in sin and eternally lost. Some may think to have embarked in a very good vessel, but after a while find themselves in a boisterous sea, tossed from side to side, now trying to serve God in sincerity, then yielding to the pressure of sin and temptation. But Christ plainly tells us that we cannot serve God and mammon. If we allow ourselves to get into storm after storm, and into still greater dangers, our vessel breaking as it is tossed, there is little prospect of entering the harbor.

Too many, like Jonah, undertake to flee from the responsibilities that must come upon the cross bearing Christian,

take passage on a ship that bears them away from duty, and then lay themselves down to sleep amid all their dangers. They seem oblivious to the dashing waves and foaming sea of sin that is threatening to engulf them. Arise, O sleeper, call upon thy God. Cry with those that see danger. "Lord, save us: we perish."

Parents if you have a son or daughter that has embarked on the sea of pleasure which is so stormy that no ship can sail over it and reach the harbor in safety; if your child is attending the drinking saloon, the billiard hall, the corrupting theatre, the fascinating ball; if his or her young mind is filled only with a desire to please and be like the world, and follow in its pride, fashions and vanities, help the sleeper to arise and behold the fury of the storm without. Let us show the children that God is not with those who give all their lives to worldly pleasure and worldly honor. "That which is highly esteemed among men is abomination in the sight of God."

On this sea of life our destiny will be sealed for eternity. Those who have Jesus with them in the ship, and can call upon him in the fiercest storm will be kept with a divine power that will save them in every hour of trial. The haven will be reached in safety. How many are sailing carelessly and even sleeping, who shall sometime realize that the storm is upon them, and then have no Savior with them to whom they may call, "Lord save us: we perish!"

PETER A. BLOUGH.

For the Herald of Truth.

"YE SHALL DIE IN YOUR SINS."

John 8:24.

These words of the Savior speak to the sinner with the same authority that they did to the unbelieving Jews. You who are yet unconverted, have not repented of your sins, and are yet unbelieving and rebellious, are under the same condemnation that those Jews were. In the same words Christ speaks to you to-day as he did to them at that time. "If ye believe not that I am he, ye shall die in your sins." Jesus said also, "I go my way, and ye shall seek me, and shall die in your sins."

Those Jews did not believe in Christ, yet they were not atheists, and they might well believe in God the Father, when they knew with what power he had brought their fathers out of Egypt into Canaan. They were well convinced of the existence of God, and of the powers of his might. On one occasion they said to Jesus, "We have one Father, even God." But they would not believe that Christ was the Son of God. Therefore they would not hear him. Thousands of souls are led by the same spirit of unbelief to-day. They will not hear his

teachings, nor obey his commands because they do not believe the truth.

Although the Jews claimed to be the children of Abraham, and confessed God as their Father, they would not accept all that God did for them. When he in mercy sent them the Messiah, and by the mouth of Moses told them that they should hear that prophet which the Lord would raise up, in all things, they were not willing to obey. Many are still like those Jews, that wished to believe only what suited them. A very large per cent. of the people in this country claim to have God as their Father and Christ as their leader, yet they will not hear Christ in all his teachings, nor follow him in his footsteps. It is to be feared the majority of those who claim to be Christians resemble those Jews, only they confess Christ which the Jews did not, in this that they claim all the blessings of the holy word, and still refuse to obey all its teachings. They will not hear the truth with a ready mind, and so far as they are unwilling to obey God, they are in their sins, and unless they repent they will die in them.

Christ says, "He that loveth me, keepeth my commandments," and "if ye love me, keep my commandments." We might make a loud profession with the mouth, manifest to the world the greatest piety, offer soul-stirring prayers, preach wonderful sermons, and exhaust all our strength in apparent worship of God. Yet if we are not willing to obey God in all his teachings, we are none of his. If we are willing to obey him, we will certainly do so where the Word speaks so plainly that we must understand it. If we are not willing to obey God in those things that the world does not honor, all our demonstrations of spiritual joy are vanity. God looks upon the heart.

Faith without works is dead, and those works must be the works that God has commanded, not our own works. Christ said to the believing Jews, "If ye continue in my word, then are ye my disciples indeed."

False professors are no better in the eyes of God than non-professors. Nearly all persons in Christian countries believe that Jesus was the Son of God, and that he came from God to save sinners, but only a few comparatively have a living faith. It is not a very difficult matter for the sinner to exercise sufficient will power to believe merely by way of opinion, but can you not, dear sinner, give yourself wholly to Jesus, that you may be quickened into a living faith by the power of God. Come to Jesus and learn that he came to save you. Then you can repent of your sins, God will forgive you, and you need not "die in your sins," and be banished forever from Christ and dear friends gone before. Sinner, consider yourself in the light of the word of God, and see where that places you here and

hereafter. Professed follower of Christ, judge yourself with your Master's own words, which will show clearly whether you are worshiping God in spirit and in truth, or whether you are in danger of dying in your sins.

"The word that I have spoken, the same shall judge him in the last day." The Word will be the test at last. We will not be saved by our works, but the Word that is left on record, which tells what to do and what not to do, will stand for us or against us whether or not we have obeyed it, and we shall be judged thereby in the awful day. Can we think that false professors, ignorant worshippers and loud professors that do not keep and obey all the commandments of God, shall rise up at the judgment day and condemn those who have never confessed Christ? I would reply in the words of Christ, "I tell you, nay; but, except ye repent, ye shall all likewise perish." The disobedient "shall all die in their sins." "Blessed are they that hear the word of God, and keep it." JACOB LONG.

For the Herald of Truth.

THE WITNESS OF THE SPIRIT.

Under the above title I find a very good article in the HERALD, of August 1st. But I think the article will not be correctly understood by many. The writer says, "To depend upon our feelings for the witness, is extremely dangerous." And further on he says, "If there is a flame of sacred love glowing and burning in our hearts, and love to the souls of men, and even our enemies, then we have the witness of the Holy Spirit," etc. How can we know that we have this if we do not feel it? We must after all feel it; if we do not feel it we do not have it. To be created anew will leave us nothing short of feeling new. To be healthy bodily we must feel healthy. If we do not feel well, we are sick. O that men would understand that this heaviness of heart and leanness of soul is the voice of God reproving us of carnality and is a witness that we are not his. We may be in great earnest, and outwardly separated from the world, and yet the heart is not right. There are secret sins that keep his Spirit from us. If we would but honestly ask God, he would show us where the Achan or accursed thing lies. This sinful thing may even seem harmless or lawful, yet God's pure Spirit cannot dwell with it. What is it to be a child of God? It is to be a Christian—a saint. Now if a saint sins, he is a sinner, is he not? Perhaps he is a little sinner. God has no little sinners in his kingdom; sinners to whom sin is imputed are sinners. Yet nearly all professors confess to be sinners more or less, and intend to remain so while life lasts. How can God give the witness of the Spirit that he is a child of God to

a sinner? Let us be willing to come to the light honestly.

I am glad that God has made the way so plain, that we may but look into our hearts and know that we are heirs of God by the witness of the Spirit. If I were to judge from my works only whether I am in the faith, I should find so many shortcomings, and, at best, such a poor structure to build my hopes upon, that I would sink into despair. God does not look so much upon what we do as upon the state of the heart. "Blessed are the pure in heart." Unto such he gives his Spirit as a witness that they are his; but why this witness? That they may know they are doing the things that please Him, and may rejoice therein, and give him the glory. Surely we cannot thank one for the things that we do not know that we have received. When God heals us, he would have us know and feel it, that we may give him praise from the bottom of our hearts.

Many praise God for promised salvation, but the sound is convincing that they have it not in possession. O how God is dishonored; we publish to the world that the grace of God is not able to keep us from sin, that selfishness, anger and covetousness are so deeply seated that the Almighty cannot reach it. O Lord, help us to believe!

But what about those who profess holiness and yet indulge in outward sins? I do not believe that they feel right at all. The trouble is not that they feel right in the face of their violation of God's will, but it lies in falsifying the truth that they do not feel right. They do not feel condemned in every instance when they have the light. But in this we must be careful to make full allowance. Early education has so much to do with it. You may think to have convinced a Catholic that he is wrong, and, though he has nothing upon which to base his hopes, he remains so firm that he would perhaps die for his faith. I have seen persons that seemed really to enjoy perfect love, yet indulged in some of the fashions of the world; and when spoken to about it would say they had not thought so much about it. But after having the light and not obeying it a retrogression was perceptible, but when they obeyed, there was a growth. I think if we as a church had been more active in teaching our distinctive doctrines, many more would walk in the light. And had we with this, walked nearer the Gospel standard of spirituality, we would have been more consistent than we have been. Satan will hinder the work on all sides. We may have very good doctrines, but if we lack the power we need not do much hurt to the kingdom of darkness. We have been wont to look upon the inconsistencies of professors around us, and have overlooked too much that we are poor and naked and need the

anointing of our eyes that we may see. I have not written this in contradistinction of the article referred to, and I think the writer will agree with me in these remarks.

JOHN E. SMITH.

For the Herald of Truth.

ALONE.

I united with the Mennonite Church last February; and as I am far from my Church I am often made to feel as though I was not in this Church. But I have one great comfort, that is that God knows his children wherever they may be. If I were not true to God and my religion I should not feel safe nor satisfied; but I feel sure that I have tried to do my duty as well as I can, and that I feared God and not man. Therefore I feel safe and satisfied although I am alone.

I can now sincerely say that I care not for the world, nor for what man may say, but I fear God and love my Savior. I hope my brethren and sisters will not withhold their sympathies and prayers for me, thinking that I am astray from the fold because I am alone. We may deceive ourselves and one another, but we cannot deceive our Father in heaven.

If any of our ministering brethren in passing through Illinois would stop with us and hold meetings we would gladly welcome them. RACHAEL PHILLIPS.
Varna, Marshall Co., Ill.

MINISTRY AND PRIESTHOOD.

We deem it most necessary to impress upon the reader the importance of distinguishing between ministry and priesthood. The sin of Korah consisted in this: that, not content with being a minister, he aimed at being a priest; and the sin of Christendom is of the same character. Instead of allowing ministry to rest upon its own proper New-Testament basis, to exhibit its proper characteristics and discharge its proper functions, it is exalted into a priesthood, a sacerdotal caste, the members of which are distinguished from their brethren by their style of dress and certain titles. Their is no foundation whatsoever for these things in the New Testament. According to the plain teaching of that blessed book, all believers are priests. Thus, in Peter, we read, "But ye [not merely the apostles, but all believers] are a chosen generation, a royal priesthood." 1 Peter 2:9. So also in Revelation—"Unto Him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father" Chap. 1:5, 6. And in pursuance of the truth set forth in the foregoing passages, we find the apostle Paul, by the Holy Ghost, exhorting the Hebrew believers to draw nigh, and enter with boldness into the very holiest of all." Chap. 10:19-22. And, further on he

says, "By Him therefore [i. e. Jesus] let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. But to do good and to communicate forget not; for with such sacrifices God is well pleased." Heb. 13:15, 16.

How marvelous it must have appeared to Jewish saints—to those trained amid the institutions of Mosaic economy, to be exhorted to enter into a place to which the very highest functionary in Israel could only approach once a year, and that but for a moment! and then to be told that they were to offer sacrifice—that they were to discharge the peculiar functions of the priesthood! All this was wonderful. But thus it is, if we are to be taught by Scripture, and not by the commandments, the doctrines, and the traditions of men. All Christians are priests. The very feeblest members of the Church were as much a priest as Peter, Paul, James, or John. We speak not of capacity or spiritual power, but of the position which all occupy in virtue of the blood of Christ. There is no such thing in the New Testament as a certain class of men, a certain privileged caste, brought into a higher or nearer position than their brethren. All this is flatly opposed to Christianity—a bold traversing of all the precepts of the Word of God, and the special teachings of our blessed Lord and Master.

Let no one suppose that these things are unimportant. Far from it. They affect the very foundations of Christianity. We have only to open our eyes and look around us in order to see the practical results of this confounding of ministry and priesthood. And we may rest assured that the moment is rapidly approaching when these results will assume a far more awful character, and bring down the very heaviest judgments from the living God. We have not yet seen the full anti-type of "the gainsayings of Core," but it will soon be manifested, and we solemnly warn the Christian reader to take heed how he lends his sanction to the serious error of mixing up two things so entirely distinct as ministry and priesthood. We would exhort him to take this whole subject up to the light of Scripture. We want him to submit to the authority of God's Word, and to abandon everything that is not founded thereon. It matters not what it is—it may be a time-honored institution, an expedient arrangement, a decent ceremony supported by tradition and countenanced by thousands of the very best of men. It matters not. If the thing has no foundation in Holy Scripture, it is an error and an evil and a snare of the devil, to entrap our souls and lead us away from the simplicity that is in Christ. For example, if we are taught that there is, in the Church of God, a sacerdotal caste—a class of men more holy, more elevated,

nearer to God, than their brethren—than ordinary Christians, what is this but Judaism revived and tacked on to Christian forms? And what must be the effect of this, but to rob the children of God of their proper privileges as such, and to put them at a distance from Him, and place them under bondage?

We shall not pursue this subject any further just now. Enough, we trust, has been suggested to lead the reflecting reader to follow it up for himself. We only add, and that with special emphasis, let him follow it up *only* in the light of Scripture. Let him resolve, by the grace of God, to lay aside every thing which rests not upon the solid and sacred basis of the written Word. Thus, and thus alone, can he be preserved from every form of error, and led to a sound conclusion on this most important and interesting question.—Notes on the Book of Numbers.—By C. H. Mackintosh.

A RAPID INCREASE.

If some of those who think the population of the world could not have been very great within the first few hundred years, will consider the following healthy growth, they may think it good to change their minds:

"An old man 93 years of age, a native of Spain, has just returned from this country, where he has been living many years, to his native land. There is nothing remarkable about this, but the prodigious family which accompanied him back was certainly remarkable. It consisted of sixteen daughters, twenty-three sons, thirty-four granddaughters, forty-seven grandsons, forty-five great-granddaughters, thirty-nine great-grandsons, three great-great-granddaughters, and seventy-two sons-in-law and daughters-in-law, making in all 279 persons. The old man has been three times married, and his oldest son is seventy years of age. The ship upon which he and his astonishing family colony went to Europe belongs to him, and is commanded by one of his numerous grandsons. Notwithstanding his age, the old gentleman enjoys excellent health. Every day he takes two hours' gymnastic exercise, walks for two hours, and directs the education of his great-grandchildren. He has never used spirituous liquor in any form, and does not smoke. He will shortly be presented at the court of Madrid.—Inter-Ocean.

So far as a man is sanctified so far is he justified, and no farther; for the same that sanctifies a man justifies him; for the same that is his sanctification is his justification, and his wisdom and his redemption. He that knows one of them, knows all; but he that doth not feel one of them, feels none of them at all.—George Fox.

SANCTIFICATION: THE PROGRESS OF THE SOUL IN IT AFTER CONVERSION.

BY DR. WM. NICHOLSON.

The development of the Christian life varies in different individuals, and also in the same individual at different periods. There is progress but not mathematical progression. Steadfastness of purpose and implicitness of soul-surrender after conversion, are, in many cases, much affected, at least temporarily, by temperament, by special inherited tendencies and by uncontrollable circumstances. The work of God's grace is often greatly promoted by the work of His Providence. He sometimes transplants from one soil to another more favorable, as when He changes the surroundings of men and thus removes hindrances and brings influences which propel and impel toward that which is good, instead of those which degrade and enslave. Sometimes He sends the steady current of healthy nervous influence where before there was excessive and perverted irritability. Sometimes He lifts from the soul a cloud of gloom and depondency, by restoring suspended or morbid physical action.

On the other hand, the Divine working is often hindered by improper exercise of that limited free agency with which men are endowed. Converted men are not always sufficiently impressed with the fact that "evil companionships corrupt good morals," Cor. 15: 33. (R. V. Am. Com.) and so they needlessly place themselves under circumstances very unfavorable to purity of soul. If they succeed in maintaining their integrity, yet they do not witness such progress as might otherwise come to them. It was testified of Lot that he was a righteous man though in the midst of Sodom. But the vexing of his soul by the wickedness of that city does not commend his choice of it as a place of residence, to say nothing of the dreadful results upon his family.

Again progress depends very much upon earnestness of purpose and steady concern of mind to be faithful unto the requirements of the Divine will. Obedience is the test of faith as to its sincerity. Obedience is also the measure of faith, and more than this, obedience has the promise of greater faith for the future; for faith grows by proving God's faithfulness. Our trust in Him increases as we keep His commandments and experience an unfulfilling fulfillment of all the promises which He connects with obedience.

Yet over all God's providences and the revealed conditions of His grace, there stands His absolute sovereignty. He ministers faith and knowledge and grace

according to his own will. Our part is diligently to seek, humbly to receive, and faithfully to occupy. He giveth increase. He reaches towards some much more than towards others, not because His ways are unequal, but because He has a special purpose and work for some that He has not for others; and therefore He prepares them for it, and through them, as chosen and prepared instruments, He communicates His blessing to the many who come under their influence. Thus His seeming partiality towards Noah, Abraham, Moses, David, the twelve apostles, Paul and the children of Israel, was really out of a great purpose and plan of love and beneficence to the whole human family. No man is anything, however exalted above his fellows. God is supreme. "Promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge. He putteth down one and setteth up the other." Ps. 75: 6, 7. In God's own will and keeping there are set times to favor not only Zion, (Ps. 102: 13), but also his individual saints; and as the soul waits for these and thankfully accepts them, a wonderfully rapid development often occurs for a season; as the growth of a tree in the spring exceeds that of all the other seasons combined. These special times serve to mark different stages of Christian experience, and each succeeding stage shows a more thorough establishment of Christian character and a more satisfactory exhibition of it in the life and conduct. There is more of godliness and less of human infirmity apparent. The soul seems lifted upon a higher plane of experience.

But with all this increase of spiritual knowledge, power and privilege, the conditions of spiritual life remain the same. Watchfulness and prayer and a constant submission of the soul to the influences, control and guidance of the Holy Spirit, are no less necessary than at first. The possibility and the danger of falling into sin, still remain; and however much the clearness and the scope of spiritual vision may have been increased, it cannot pierce except as it moves forward.

The day of Pentecost following our Savior's crucifixion affords a more remarkable example of a set time of spiritual favor and special blessing upon the Apostles and through them upon the whole world. A great promise had been made to them, but both the promise and the time of it were in the Lord's keeping. The disciples waited for it in prayer, and in faith, and in willingness to receive. And when it came, great results were wrought both in them and by them. Their spiritual strength was greatly increased. Their purpose to follow Christ became settled and steadfast. Their knowledge of the nature of His kingdom and of their work in advancing it, acquired both extension and distinctness.

And from that day to this, their experience has been a type of the visitation of God's grace to His waiting children. Every one of these, in every age, has his Pentecostal seasons, repeated in the will of God, as the soul rests in patience, expectation and faith.

But Pentecost as a type must not go beyond Pentecost as a fact. In all its grandness and its power, it was not a completion of the Divine work in the Apostles and by them. What they then experienced by no means sufficed for their whole future lives and work. The Divine Record does not say that before this time, the carnal mind was dwelling in them and that at this time it was destroyed at a stroke, and all inclination to sin suddenly and forever removed, and a thorough equipment received, both of knowledge and of power, for every service to which they should thereafter be called; neither does it assert that after this time they lived a life of sinless perfection. That the Apostles had but one Pentecost, may not be untrue in words, but it conveys the truth more truly to say that they had many times of special blessing. For it was the Holy Ghost who made Pentecost what it was. What He did for them on that day, did not invalidate what He had done for them before neither did it render unnecessary His further blessing and continual aid. Without Him there is no completed salvation even for those who hear the message of the Gospel; for He is the Spirit of the Lord Jesus Christ and He executes the work for each individual from beginning to end. He not only ministers the highest degrees of saintly experience and qualification, but He strives with a world that lieth in wickedness that it may receive Christ and His salvation. The Holy Ghost of Pentecost is the same who convicts the world of sin, comforts those who believe, and offers Himself as their ever-present and indwelling Teacher and Guide. Even the fullness of Pentecost left room for fresh instructions to the Apostles, as the details of this new dispensation of God's grace to men through Jesus Christ. The further knowledge was left for future seasons of revelation. Neither is there any evidence that the ordinary conditions of spiritual life were abrogated by their Pentecostal experience. They still had need to watch and pray and to submit themselves constantly to the influences, control and guidance of the Holy Spirit; and when they failed in these duties, the entireness of their sanctification did not exempt them from sin. It is not necessary to say that Peter ever denied His Lord after Pentecost. But the Divine Record either makes him and Barnabas guilty of dissimulation or else it makes Paul an unjust accuser of his brethren. Peter's Denial of His Lord no more proves that he had never been sanctified before Pentecost, than his dis-

simulation at Antioch, proves that he was not sanctified after Pentecost. If we say that the latter offense was trivial in comparison with the former, is it not because we forget that much is required where much is given, and that offenses against the law of God by those who have been pre-eminently blessed, must outweigh what seem to be grosser violations committed in the period of childhood and inexperience? Might not the temptation at Antioch, coming to a strong and mature Christian, have been far more easily resisted than the terrible trial in the palace of the high priest, which shook the faith of all the disciples, to whom opportunity had not yet been given for the full development of the fruits of the Christian life? And if Peter's offense at Antioch was not a very grave one, why was it so sternly and openly rebuked, whilst his denial of his Lord did not call from the latter any word of reproof—only the look which melted his heart? Or if we say that Paul was too severe when he withstood Peter to the face, do we not make Paul a grave offender, especially as he justified his action to the Galatians, and declared that Peter deserved to be blamed because he did not walk uprightly according to the truth of the gospel? And was not Paul an Apostle? And though he was not at Pentecost, was he not baptized with the Holy Ghost as well as the others?

So the record of sin after Pentecost demonstrates that holiness in men is not self-existent, but that it must be maintained by a constant observance of the elementary conditions of spiritual life. As with the disciple, so also with the Apostle, every sin must, at least partially, eclipse sanctification and obscure justification until God turns the soul again and causes his face to shine upon it. Ps. 80: 3, 7, 19. The way of making our calling and election sure is one and the same whether for the newly converted soul or for him who claims entire sanctification, and a sufficient proof that we have not outgrown the need of the Lord's prayer, if we imagine that we have done so, "Forgive us our sins" of ignorance, carelessness and presumption, can hardly ever be amiss whilst we are in the body.

—Friend's Review.

GIVING HIS LIFE FOR HIS FRIEND.

A few years ago a sailing ship left Australia for England. One of the passengers was a gentleman who had recently gone to Australia for his health, but the place had not suited him; his bad health became worse. So he immediately took his passage back, and was now returning. The ship had made more than half her homeward voyage when she was caught in a storm, which lasted day after day and night after night in greatest fury.

Winds fell upon her, tore her sails away, and snapped off and blew overboard her masts. Waves leaped upon the deck, tore coverings from over the stairways and ladders leading into the hold and cabins, and poured themselves down in tons of water, until the cook's fires were put out, the berths and cabins were flooded, and all the miserable passengers were driven up to the deck, which, you may imagine, was a scene of danger and confusion.

The ship was now sailless and mastless and full of water, and rolling helplessly. All hands worked the pumps, but the water gained on them, and the ship sunk deeper and deeper into the sea, and long before the storm had abated it became quite clear that it must be abandoned if a single life was to be saved. So the captain gave orders to launch the boats which had not yet been swept overboard by the sea. There were only two, not half enough for the number of souls on board. The brave sailors obeyed as best they could, and while the boats were being got ready, the captain ordered that lots be cast as to who should go in the boats.

The people gathered under the shelter of some of the ruins of the masts. It was a deeply solemn time. Only one-half at most could be saved, the rest in a few hours, perhaps moments, must be drowned in the swirl of the ship going down; they all stood in the presence of death. Each name was written on a separate slip of paper, then the papers were mixed up in a box; the captain inserted his hand, drew out a name, and read it aloud. It was a dreadful moment to many of them as one by one they heard the names read, yet still theirs had not come, and now the last is being drawn. The captain lifts it to the flickering light of his lantern and reads. The very storm seems silent. The name is read, the suspense is over, and all know their fate. "Range yourselves in line," cried the captain to the fortunate ones, "and move one by one to the boats." And they filed off as ordered, while the doomed ones gathered in lines on either side to watch them go.

The dark day had settled into darker night; the air was black. The vessel rolled terribly, and the little boats, now lowered to the water, leaped and plunged in the blackness below. A lantern swung at the point where the men were to leave the ship to light them down. One by one the procession disappeared over the gunwale, hung on to the ship's side till the boat was thrown near, and then leaped into it.

The young man I have named was one of the procession, for his name had been among the names drawn. At length he was the next man to go. As he waited till the man before him had leaped, suddenly his eyes fell upon a pale, wan face close to him. He remembered it, and its

story flashed upon him. He had talked with that young man in sunny days, and learned from him that three years ago, with but a small chance of life, he had left behind him in England his wife, a child, and a child since born, and now full of health, he was on his way home again. Three years had they been parted, and there he stood among the doomed. He thought of the wife's hopes, the children's bright talk about him, and after all he was to be lost! He could not bear it. In an instant, and without a word, he seized the man forced him over the gunwale and stepped aside into the man's place. It was the work of a second; there was no chance to demur. In a few moments more all was over. The ship had gone down, carrying with it a heart lost to itself, even to the value of life, in the thought of the miseries of others.

Some glorious deeds move us to clap our hands and shout. This moves us to tears and silence. It was the act of the utmost tenderness and beauty; and such a heart is like Christ's.

All lovely deeds and lovely hearts are precious in themselves, but most of all are they precious as they help us to understand the solemn, yes, the sad glory of redemption and the simple cause of it, the infinite tenderness of the heart of Christ.—Sunday Magazine.

WHAT HAVE YOU DONE?

"I have been a member of your church for thirty years," said an elderly Christian to his pastor, "and when I was laid by with sickness only one or two came to see me. I was shamefully neglected." "My friend," said the pastor, "in all those thirty years how many sick have you visited?" "Oh!" he replied, "it has never struck me in that light. I thought only of the relation of others to me, and not of my relation to them."

Common enough is this sort of lopsided religion. Quarrelsome people complain that there is no love in the world now, and unsocial folks murmur that everybody is so backward to speak upon divine things. Many have a very wide eye toward the grace which they receive, but they are nearly blind when it comes to giving out—they do not see it. "It is hard to part," they say, and so they and their gold abide together.—Sword and Trowel.

The living and incorruptible seed will produce a harvest of good works, water it with your prayers and watchfulness. If anything does hinder it, repent and do your first works.

OUR PATH is to be upward from the start; there is no grade downward on the road that leads to God. He calls us from above.

HERALD OF TRUTH.

September 1, 1883.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, etc., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

THOSE of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

If you wish your papers changed from one Post Office to another, please always give the Office where you now receive it, as well as the office to which you wish it sent.

THE DATE on the label of your paper gives the time to which your paper is paid. If it is "dec. 31," it is paid to that time. If "dec. 31," it is only paid to that date, and so of any other date. By this you can always tell if your paper is paid up, or it is in arrears. The X on a label shows that your paper is ordered to be stopped at the date on it.

IF THE label on your paper is not changed in the second number after you have sent money for it send us a card stating the case.

Entered at the Post Office at Elkhart, as second class matter.

SUNDAY SCHOOL QUESTION BOOK.—Our Sunday School Question Books are now used in many of the Sunday Schools throughout our church and are giving good satisfaction.

We recommend them to all those interested in the Sunday School cause, as an excellent help to the work of the teacher and superintendent. We invite those interested to send for copies for examination. The books will be sent by mail post paid as follows:

Infant Lesson Book, Single Copy	.06
" " " Per Dozen	.70
Primary Question Book, Single Copy	.10
" " " Per Dozen	1.15
Intermediate Quest. Book, Single Copy	.15
" " " Per Dozen	1.70
Bible Class Book, Single Copy	.20
" " " Per Dozen	2.25
" " " Per 100 by Exp.	15.00

THE BIBLE SCHOOL HYMNS AND SACRED SONGS for Sunday Schools and other religious services, by C. H. Brunk. The above is the title of our new hymn and tune book for Sunday Schools. The book is now ready for delivery and a number of orders for it are already filled. The work is well gotten up, on good pa-

per, and well bound, and the contents are well adapted for the purpose designed. We ask our friends to send for a copy for examination. The price is 25 cents per single copy or \$2.75 a dozen postage prepaid. By Express, express charges to be paid by the purchaser \$2.50 a dozen. Address

MENNONITE PUBLISHING Co.
Elkhart, Ind.

THE TRANSLATION OF THE ENGLISH MARTYRS MIRROR.—The translation of the Martyrs Mirror from the Dutch into the English language is progressing very satisfactorily, and several of the illustrations are also already completed. We shall push the work forward as rapidly as possible.

OUR FAMILY ALMANAC for 1884 will be out in a few days and ready for sale. This almanac should find its way into every Mennonite family. It contains the usual calculations, made by the celebrated astronomer L. J. Bach, who furnishes the calculations for the most popular almanacs in the country. It contains also a first class selection of reading, profitable and interesting; also receipts and valuable information of various kinds, together with two fine illustrations. Send your orders early. The price is as follows:

1 copy post paid	.08 cts.
2 copies " "	.15 "
4 " " "	.25 "
12 " " "	.60 "
22 " " "	\$1.00 "

By Express, express charges to be paid by the purchaser.

Per 100	\$3.75
Per gross	5.00

All orders by mail to be accompanied by the cash.

RETURNED.—Sister Coffman, wife of Bro. J. S. Coffman, and Martha, daughter of Bro. J. F. Funk, returned on Thursday, Aug. 23rd, from a visit of nearly three months in Rockingham Co., Va., Sister Coffman's former home, from which she removed four years ago.

BRO. THOMAS JANTZ, who left Elkhart county, Ind., several weeks ago, to visit his parents in McPherson Co., Kansas, expects in a short time to return again. While there, his father has been quite sick.

THE EDITOR intends if the Lord will to leave home on the 6th of September to visit his old home in Pennsylvania and meet his wife and daughter Phebe, who have been visiting there now some two months. After spending a few days with his dear old mother, and other friends he expects to return to his home again.

TO OREGON.—On the morning of the 27th of August a small party left Elkhart, Indiana, for the distant state of Oregon, in the North Western part of the United States. The party, after they all came together at Chicago comprised ten persons, as follows, Pre. Jonathan Schmucker, of Nappanee, Ind., who was called there by the Church for the purpose of preaching the gospel to the brethren there, encourage them in the faith and organize a Church; Bro Christian Hooly of Haw Patch, Lagrange Co., who goes with him as a traveling companion, and Benedict Miller who goes with his family to settle there. May the Lord bless them all on their journey, and prosper them in all their labors to his name's honor and the welfare of souls.

RETURNING EAST.—The Brethren, Henry B. Moyer and William Kratz, of Bucks county, Pa., who have been away from home over three months visiting in Virginia, Ohio, Illinois, Kansas, and Nebraska, arrived from the west, at Elkhart, on the 25th of August. They expect to visit in Elkhart county a short time and then proceed through Kent county, Michigan, and Canada toward their homes. They have so far had a pleasant trip and we trust the kind heavenly Father may continue to guide their footsteps and keep them safely all the way.

BRO. CHRISTIAN HENNING, of Elkhart county, Ind., left home on the 20th of August to visit relatives in Ohio, and then proceed to Bucke county, Pa., and once more visit the friends and acquaintances there in the vicinity of his former home.

POSTPONED.—Bro. Stofer, of Waterloo, Indiana, writes that the new church-house in De Kalb county will not be finished in time to hold their first meeting on the first Sunday in September, as was announced in the last number of the HERALD. They have now fixed on the third Sunday of September to hold their first meeting, and communion on the first Sunday in October.

ATTACKED BY A BULL.—Pre. Elias Groff, of Strasburg tp., Lancaster Co., Pa., came very nearly losing his life on the 14th of August. He was engaged with his sons in hauling manure when a bull from his herd came into the yard. The door was opened and Bro. Groff went to drive him into the stable, when the animal turned to attack him. Bro. Groff struck him a blow with the fork which he had in his hand, which only enraged the animal more, and he rushed upon Bro. Groff and threw him to the ground beside a wagon. Bro. Groff took refuge under the wagon until the unruly animal was driven to the stable and confined.

SUDDEN DEATH.—The wife of Samuel H. Nolt, living in West Earl township, Lancaster Co., Pa., near Vitzler's mill, died very suddenly on Monday, Aug. 13th. She had milked the cow and was on her way to the house, as she had a sudden attack of palsy, and fell to the ground. No one saw her and she lay there for about two hours, without being able to move or call for help. Some one, however, passed by after awhile and seeing her lifeless body, gave the alarm. She was carried to the house, a physician called and every means used to restore her to life, but all in vain. She was dead. She was about 51 years old, and was buried at Groffdale meeting-house.

MEETINGS IN DELPHOS, OHIO.—Bro. C. B. Brenneman, of Elida, Allen Co., Ohio, recently preached three doctrinal sermons in the city of Delphos, Ohio. The meetings were very largely attended by interested hearers, many of whom were very anxious to hear and learn more of the doctrines of the Scriptures as we teach them. Our informant asks, "Are there not many more places where work of this kind is needful? I believe that we need many more faithful laborers than we have to accomplish this work."

POSTMASTER GENERAL GRESHAM, has issued an order that no postmaster shall be allowed to take any paper addressed to another person out of the office and read it. This may seem somewhat severe on many postmasters, who have been in the habit of doing this. In many post offices throughout the country, postmasters do not give the attention to papers that they ought, and for this reason the action of the postmaster General is

eminently proper. Papers should be taken care of in the post office the same as letters, should not be taken out to be read by other parties before being delivered to the parties to whom they belong, and when for any reason they are not taken out of the office by the party to whom they are addressed, the postmaster, in accordance with the requirements of the law, should notify the publisher, by filling out and sending him the blank furnished to postmasters by the department. We have experienced more trouble in the neglect of postmasters to notify us in proper form of persons not taking out their papers from the office than from any other source. Sometimes the papers are returned to us without any notice, and without any address, which of course does not help the matter one bit, for the reason that in this way we have no means of knowing why they are sent back, or from what office they are sent. The sending back of papers to the publisher is of no use under any circumstances, as the publisher cannot make any use of them, and does not give him the information that he needs to remedy the difficulty whatever it may be. When any one desires to have a paper stopped, have the postmaster fill out a blank, giving date, name of post office, county and state, the name of the subscriber, and the reason why it is no longer taken; that is whether the party has moved away, is dead, or refused it. In this manner neither the postmaster nor the subscriber will have any trouble and the publisher will at once know what to do.

WHICH WAS RIGHT? The papers state that the camp meeting at the battle-ground near Lafayette, Ind., sustained a financial loss by the refusal of the New Albany road to run Sunday trains. Recently the Christian people of at least some of the towns in Indiana, have been so much annoyed by the desecration of the Lord's day, that measures have been taken to have the day more generally observed. Much complaint has been made against railroads on account of Sunday trains, by which great numbers of employees are compelled to labor when they should be enjoying rest and church privileges, and by which the Lord's day is disturbed by nearly as much bustle and confusion as an ordinary business day.

But how are we to reconcile this mat-

ter between the church and the railroads? The church is of course expected to lead the way in morality and godliness, but here we have on one side the church heaping accusations with sharp arguments, upon the railroads for their violation of the Sabbath, and at the same time a certain class of church members asking the railroads to run Sunday trains to their campmeetings. Occasionally, as in the above instance, railroads observe the day of rest even more than the churches. We are not sure that the campmeeting above referred to actually asked for Sunday trains, but we know that they frequently do. In this case, however, it seems to us, the railroads were in the right and the church in the wrong. Or is it considered that because it was a meeting, where sacred services were held that a violation of the Sabbath, that would not have been allowed at other times, was necessary? This brings up the question whether the campmeeting itself was at all necessary, or whether such meetings in general are. "Shall we do evil that good may come? God forbid." There may be exceptions, but it is to be feared that campmeetings generally, looking prayerfully on both sides, accomplish more wickedness than actual good. To our personal knowledge they are many times a speculating scheme in which the "root of all evil" is the moving power, and this of course closes the eyes of the principal actors against the shameful Sabbath desecrations which can be seen at any campmeeting. The worship of God can certainly be performed with more power and more glorious results without coupling with it violations of law, order, and gospel, that railroad companies will not stoop to. Were the time, talent, labor and money that are used in campmeetings, all expended in the unobjectionable way that is within the power of all societies, we believe more good might be done and much evil left undone.

CHURCH NEWS.

FROM BLANCHARD RIVER CHURCH.—Bro. George Brenneman, of Putnam county, Ohio, writes that they held their communion meeting at the Blanchard River church on Sunday, Aug. 5th, and that services were held on Saturday previous, when two persons were received into the church by baptism. The congregations filled the house to overflowing.

CONFERENCES.

THE ANNUAL CONFERENCE of Missouri will be held on the fourth Friday in September, (the 28th) in Mount Zion Church, Morgan county. The members of this conference extend a pressing invitation to the brethren east and west, and especially to ministers, to be present with them on that occasion. Tipton on the Missouri Pacific railroad is the nearest station.

THE ANNUAL CONFERENCE for Kansas and Nebraska will be held in the Zion Mennonite Meeting-house, in Osborne Co., Kansas, on Friday, October 5th. All are cordially invited to attend. The nearest railroad station is Osborne city, or Bull city.

ABRAHAM SHELLENBERGER.

THE ANNUAL CONFERENCE in Indiana will be held at the Yellow Creek church, in Elkhart county, on the second Friday in October (12th).

THE SEMI-ANNUAL CONFERENCE in the Eastern District of Pennsylvania will be held at Franconia, Montgomery Co., Pa., on the first Thursday in October (4th).

THE SEMI-ANNUAL CONFERENCE in Lancaster Co., Pa., will be held on the first Friday in October (5th), at Mellinger's Meeting-house, about three miles east of Lancaster.

THE ANNUAL CONFERENCE for Maryland, and Franklin Co., Pa., will be held on the second Friday of October (12th), in Miller's Meeting house, Washington Co., Maryland.

THE SEMI-ANNUAL CONFERENCE in Virginia will be held on the first Friday in October (5th), in Kindig's church, south of Waynesboro. Ministers, deacons, and members from the churches in other states are warmly invited to be present on that occasion. Those coming by the Chesapeake & Ohio R. R. will stop at Waynesboro, and those coming by the Shenandoah Valley R. R. will stop at Waynesboro Junction. Conveyance will be furnished from the railroad to the church.

THE BIBLE IN MY TRUNK.

Conversation at the tea-table turned upon the propriety of praying before other persons; and some contended that it was pharisaical to kneel down and say your

prayers while others were in the room. A minister who was present, related the following:

When I was a young man, said he, I was a clerk at Boston. Two of my room-mates at my boarding house were also clerks, about my age, which was eighteen. The first Sunday morning during the three or four hours that elapsed from getting up to bell-ringing for church, I felt a secret desire to get a Bible, which my mother had given me, out of my trunk, and read in it. But I was afraid to do so before my messmates, who were reading miscellaneous books. At last my conscience got the mastery, and I rose up and went to my trunk. I had half raised it when the thought occurred to me that it might look like over-sanctity or pharisaism, so I shut my trunk and returned to the window.—For twenty minutes I was miserably at ease. I felt I was doing wrong. I started a second time for my trunk, and had my hand on my Bible, when the fear of being laughed at conquered the better emotion, and I again dropped the top of my trunk. As I turned away from it, one of my room-mates, who observed my irresolute movements, said laughingly:

"I say, what's the matter? You seem as restless as a weathercock!"

I replied by laughing in my turn; and then conceiving the truth to be the best, frankly told him what was the matter. To my surprise and delight, they both spoke up and avowed that they had Bibles in their trunks, and had been secretly wishing to read in them, but were afraid to take them out lest I should laugh at them.—"Then," said I, "let us agree to read them every Sunday and we shall have the laugh on our side."

To this there was a hearty response, and the next moment the three Bibles were out; and I assure you we felt happier all that day, for reading them in the morning.

The following Sunday, about ten o'clock while we were reading our chapters, two of our fellow-boarders from another room came in. When they saw how we were engaged, they stared, and then exclaimed:

"What is all this? A conventicle?"

In reply, I stated exactly how the matter stood; my struggle to get my Bible from my trunk, and how we three having found we had all been afraid of each other without cause had now agreed to read every Sunday. "Not a bad idea," answered one of them. "You have more courage than I have. I have a Bible, too, but have not looked into it since I have been in Boston. But I will read it after this, since you've broken the ice."

The other then asked one of us to read aloud, and both sat and listened quietly till the bell rang out for church.

That evening, we three in the same room agreed to have a chapter read every

night by one or the other of us, at nine o'clock; and we religiously adhered to our purpose.

A few evenings after this resolution four or five of the boarders (for there were sixteen clerks boarding in the house) happened to be in our room talking when the nine o'clock bell rang. One of my room-mates, looking at me, opened the Bible. The others looked inquiringly. I then explained our custom.

"We'll all stay and listen," they said, almost unanimously.

The result was, that without an exception, every one of the sixteen clerks spent his Sunday morning in reading the Bible; and the moral effect upon our household was of the highest character. I relate this incident, continued the minister, to show what one person, even a youth, may exert for good or evil. No man should be afraid to do his duty. A hundred hearts may throb to act right, that only await a leader. I forgot to add, that we were called the "Bible clerks." All these youths are now Christian men, and more than one is laboring in the ministry.—*Ec.*

THE DAILY CROSS.

A WORD FOR THE TIRED AND TROUBLED.

"Let us lay aside every weight and the sin which doth so easily beset us" if it is our heart's desire to make progress in the way of holiness. For this we need a constant supply of God's grace that these enemies of our souls may be subdued, and that we may tread upon their high places. But while every encumbering weight is to be laid down, there are certain weights which our Heavenly Father sees fit to lay on. We stand equally in need of his grace to be able to accept these lovingly and to bear them patiently, even though it should be all the journey through. They will be no hindrance, though at first sight we may regard them as such. That temptation in the flesh seemed to be anything but helpful even to the experienced eye of one who had been in the third heaven, and who had "abundance of revelations." It was taken to the Lord in prayer, and its removal earnestly desired. "A messenger of Satan" truly! But He who said to his disciples, "Behold, I give unto you power . . . over all the power of the enemy," (Luke 10: 19) said also to Paul, "My grace is sufficient for thee, for my strength is made perfect in weakness" (2 Cor. 12: 9).

We may have often prayed or sung in sincerity of heart,—

"Nearer, my God, to Thee, nearer to Thee, 'E'en though it be a cross that raiseth me."

But when the cross was given, its first effect was not to raise us but to lay us in the dust, and to strip us of our glory. Is it so with you, dear child of God? Do you feel the cross which He has given you, to be a heavy burden, almost unbearable? You thought it would have been something quite different, but this—this is a cross. Yes, and this is *thy* cross. If prayer for its removal is not answered, then pray for a spirit of submission to God's will, and the controversy will end. Ask for grace meekly to bow the shoulder and allow Him to lay on thy cross. You will find it neither too large nor too heavy for you, but just what is needful—one of the good things which the Lord our God has given. It may stay the eagle flight, it may slacken the running pace, but steady advancement and persevering continuance in all the righteous ways of God will not be hindered thereby. "They shall walk and not faint."

Let us beware of using unlawful means in seeking to get rid of the cross. It will only increase our burden, and bring a gloom over our souls. Even were we successful what child of God would choose to lay down the cross if at the same time the light of his countenance were to be withdrawn? "He gave them their request, but sent leanness into their soul." (Ps. 106: 15). It was a poor portion! "Shall we not much rather be in subjection to the Father of spirits and live?" "If any man will come after Me, let him deny himself, and take up his cross daily and follow Me." (Luke 9: 23).

Looking unto Jesus will always help the poor tried soul. Looking at our cross the eye grows dim, and we faint and stumble, for in itself it can never be desirable, but "They looked to Him and were lightened." Looking unto Jesus, and remember how He bore the Cross for our sakes. Looking unto Jesus for sympathy. He knows all the sorrows of his people; He also knows their every weakness—their cross, and their inability to carry it without his imparted strength. His eye is resting with the most tender interest on each one of the pilgrim band, and not only the home, but

"the way home," is all arranged by Him. "He saw them toiling in rowing, for the wind was contrary to them." Even so now.

Looking unto Jesus, as the weary, way-worn traveler looks and longs for the end of his journey, the home to which he is hastening. Jesus Himself is the "God of glory," and to be with Himself will fully compensate for all the trials and difficulties of the way. What He cannot explain to us now He will unfold to us then, and it will be a revelation of grace from first to last. God giveth us songs in the night, and we try to sing them; but they are feeble, broken songs, too often ending in a sigh. By and by they will be set to heavenly music, and we shall sing them in the light and liberty of Immanuel's Land.

"Now the tuning and the tension,
Wailing minors, discord strong;
Afterward, the grand ascension
Of the Alleluia song.

Now the training, strange and lowly,
Unexplained, and tedious now;
Afterward, the service holy,
And the Master's "Enter Thou."

—*The (London) Christian.*

WORKING WITH GOD.

"Work, for it is God that worketh in you." This beautiful union of holy fear, and yet holy courage, of entire dependence upon God, and yet unabated and jealous "diligence to make our calling and election sure," is attainable only, nay I might say intelligible only, to a spiritual mind. Not that there is any inexplicable mystery in their connection; men are continually acting in the affairs of life in the same way. They clear their ground, sow their crops, go through all the toils of husbandry with unremitting diligence, and show they can do more; they watch for the increase, they think of it, they talk of it with the deepest interest, whilst yet it is undeniable that they can not make a single blade of wheat to spring up, or bear produce. The sun must shine upon it; the rain must water it; the earth must nourish it. They can command none of these.—*Bangor.*

PATIENCE.

There is no greater proof of grace than to smart patiently, and humbly and contentedly to rest the heart in the justice and wisdom of God's proceeding, and to be so far from chiding, that we dispute not. Nature is forward, and though she well knows we meddle not with our match when we strive with our Maker, yet she pricks us forward to this idle quarter, and bids us, with Job's wife, to curse and die. If God either chide or

suite, as servants are charged to their masters, we may not answer again; when God's hand is on our back, our hand must be on our mouth; else, as mothers do their children, God shall whip us so much the more for crying.—*Hail.*

YOUNG ATHEISTS.

A suggestive scene took place lately in a railroad car that was crossing the Rocky Mountains. A quiet business man, who had been slowly watching the vast range of snow-clad peaks seen for the first time, said to his companion:

"No man, it seems to me, could look at that scene without feeling himself brought nearer to his Creator."

A dapper lad of eighteen, who had been chiefly occupied in caressing his mustache, pertly interrupted, "If you are sure there is a Creator."

"You are an atheist?" said the stranger, turning to the lad.

"I am an Agnostic," raising his voice. "I am investigating the subject. I take nothing for granted. I see the mountains, I smell the rose, I hear the wind; therefore, I believe that mountains, rose, and wind exist. But I cannot see, smell, or hear God. Therefore—"

A grizzled old cattle-raiser opposite glanced over his spectacles at the boy. "Did you ever try to smell with your eyes?" he said, quietly.

"No."

"Or to hear with your tongue, or to taste with your ears?"

"Certainly not."

"Then why do you try to apprehend God with faculties which are only meant for material things?"

"With what should I apprehend him?" said the youth.

"With your intellect and soul; but—I beg your pardon!" here he paused; "some men haven't breadth and depth enough of intellect and of soul to do this. That is probably the reason that you are an Agnostic."

The laugh in the car effectually stopped the display of any more atheism that day.

PISTOLS AND WHISKY.

The pistol business is becoming about as great a curse to civilization as whisky is.

Why not then have restrictions placed upon the manufacture and sale of these instruments of the devil as well as upon whisky? The pistol furnishes convicts for the penitentiary and victims for the graveyard, brings sorrow and mourning, desolation and ruin upon once happy families; furnishes victims for the hangman, and leaves shame and disgrace as a heritage for once fair and honored names. Does that other fearful item—whisky—do any more? While we are bitterly opposed to the manufacture and sale of both, we still think that there is

more excuse for whisky than there is for the pistol. The two combined are about equal to all the other curses known to the human race, and there are none that could be more easily spared; therefore we say wage war against the pistol as well as against whisky.—*Camden Journal.*

Miscellany.

THE BILL permitting marriage with a deceased wife's sister was defeated in the British House of Lords by a close vote.

MAY not whole communities of men be seized by an epidemic madness as well as individuals? Yes, it certainly must be so, else nations would not rush, without thought, into the misery of war.—*Joseph Butler.*

CYCLONE.—Added to the long list of casualties causing great loss of life and damage to property, comes a report of a terrible cyclone in Minnesota, on the 22d of August. In the city of Rochester twenty-four persons were killed and eighty wounded, while property is damaged to the amount of \$500,000. In the surrounding country the loss of life and property was very great. A number of towns in the track of the storm are said to be almost entirely swept away. Between Rochester and Zumbrota a railroad train was caught in the storm and every car in the train was almost literally shattered to pieces injuring nearly every person on the train. It is thought that fully twenty are killed. Truly God permits this year to become memorable in dealing out unexpected death to many of our fellow creatures, and what assurance is there that reader and writer will not become victims? Let us be ready. C.

RESOLVED FOR TEMPERANCE.—The General Synod of the Reformed Church, has taken a decided action on the temperance question. At its recent session the following resolution was adopted: "Resolved, that the distress growing out of intemperance is so great, that it is the judgment of this Synod the sanctity and prosperity of the Church as well as society demand a cooperation of all Christians in such wise action, which will eventually give prohibition and suppression of intoxicating drinks as a beverage." This is of very great importance, when we take into consideration that the Reformed Church of America wields a powerful influence among the foreign born nationality (especially among the Dutch), who are very numerous in many sections of the country.

THE GREAT NORTHWEST.—The great increase of travel to the Northwest, has forced the "Famous Albert Lea Route" to put upon its line magnificent Dining Cars, in which passengers will be served meals second in quality to no first-class

hotel, for the small sum of seventy-five cents each.

The Chicago, Rock Island & Pacific Railway, which controls this route, has always maintained a reputation for giving travelers first-class meals on its Dining Cars, and in putting on this line the same class of cars, it fills a want that the traveling public will appreciate.

"The Albert Lea Route" is carrying a very large share of the Northwestern travel, and, although early in the season, has commenced to sell tourists' tickets to the various pleasure resorts in a volume sufficiently large to guarantee an immense summer traffic.

TURNING THE SAHARA INTO A SEA.—The project of turning the Sahara, or a part of it, into a vast inland sea connected with the Mediterranean, promises to be both practicable and profitable. Soundings in various parts have shown the existence of nothing but sand to the depth of over 200 feet. With the aid of 100 excavators, representing the work of 108,000 men, the sea might easily be made. De Lesseps met with the best reception from the Arab soldiery and population, and made a complete survey of the country between Gabes and the Marsh Lakes. He declared that the soil will allow of the excavations necessary to connect the lakes with the Mediterranean; that the works will present no extraordinary difficulty, and that the concessions asked for with regard to the forest and adjoining lands will make the scheme remunerative and wholly independent of State aid, subvention, or guarantee.

BEER-DRINKING.—A great many persons, when they look upon the portly forms of the patrons of beer, are apt to envy them, and conclude that beer must be a very innocent and healthful beverage. The conclusion is a very great mistake. The beer drinker may seem the perfect picture of health, when in reality his condition is critical and dangerous. The mass of adipose tissue he carries about with him, is the retention of worn-out and broken-down materials, that, in order to perfect health, should be eliminated from the system. Their presence is not a source of strength, but of weakness, and is provocative of disease. A prominent physician of St. Louis testifies:

"The use of beer cannot be too strongly deprecated, as its physiological effect is to carbonize the blood. So convinced am I, after thirty summers' practice in St. Louis, of the injurious effects of beer-drinking, that I desire to warn all against it. It is very difficult to successfully treat persons who use beer even in small quantities. A small cut sometimes proves fatal to a hearty beer-drinker. The use of beer poisons the blood, and clogs the tissues. The use of beer and other alcoholic drinks greatly increases

mortality through the heated term. I cannot recall one case of sunstroke, when it was possible to get the correct history, in which one of two conditions had not existed—the patients had been indulging freely in liquor, or had been suffering under some diseased condition of the system."—*The Safeguard.*

SET A PITCHER of iced water in a room inhabited, and in a few hours it will have absorbed from the room nearly all the respired and perspired gases of the room, the air of which will have become purer, but the water is utterly filthy. This depends on the fact that water has the faculty of condensing, and thereby absorbing all the gases, which it does without increasing its own bulk.—The colder the water is, the greater its capacity to contain these gases. At ordinary temperature, a pint of water will contain a pint of carbonic acid gas, and several pints of ammonia. The capacity is nearly doubled by reducing the temperature to that of the ice. Hence water kept in a room awhile, is always unfit for use, and should be often renewed whether it becomes warm or not. And for the same reason the water in a pump stock should all be pumped out in the morning before any is used. That which has stood in the pitcher over night is not fit for cooking water in the morning.—Impure water is more injurious to the health than impure air, and every person should provide the means of obtaining fresh, pure water for domestic use.

A STRIKING CONTRAST.—Vineland, N. J. actually as well as legally prohibits the sale of intoxicating liquors; Yonkers, N. Y. licenses 145 saloons, and has in addition 70 places where liquor is sold in violation of law. Vineland has about 12,000 inhabitants, and Yonkers less than 15,000. Yonkers spends on its police \$37,000, and the police duties of Vineland are performed by one constable at the annual expense of \$75. Yonkers has a police judge with a salary of \$4,000, and a clerk who is paid \$800. Vineland has no police court and needs none. The paupers of Yonkers cost the town \$12,000; Vineland has a corresponding expense of \$400. Altogether these articles of expense cost Yonkers \$53,800, in Vineland \$475. Making allowance for the difference in population, the government of Yonkers, so far as these expenses are concerned cost more than ninety times as much as that of Vineland.—*Evening Post.*

BEING LET GO, THEY WENT TO THEIR OWN COMPANY.—"A man is known by the company he keeps." "Birds of a feather flock together." There are a good many restraints that hold men back from the company they would like—company of their own sort; but when those restraints are off, the men naturally go to their own company. It is Dr. Alexander Raleigh, I think, who has brought out

this truth most forcefully in a sermon from this text. He pictures the restraints of the day time to men of business, to clerks, to mechanics, to students, holding one and another to the higher or the lower associations, until the evening's freedom permits them all to seek their own company. Then being let go, some go to the theatre, some to the bar-room, some to the gambling house, some to the library some to their own homes, some to the place of prayer. If you could pick your own company, what would it be at this hour? When death loosens the restraints of life, you will go to your own company.—*Selected.*

WHAT ALCOHOL DOES.—The seventh day of the convocation at Lake Bluff, opened August 20th, bright and beautiful. The attendance was small. George C. Christian was the lecturer of the day, his topic being "Alcoholism as Related to Crime." The burden of the speaker's argument was that saloon associations are more conducive of crime than personal drinking. He defined alcoholism as including not only personal drinking, but the saloon itself, the company to be found there, the coarse jokes, the sensual and ribald songs and stories. He quoted letters from the chaplains of the Joliet and Southern Illinois penitentiaries, both of these gentlemen agreeing that "saloon associations" were responsible for more crime than liquor-drinking.

Judge Tuley, of Chicago, was quoted as saying that the majority of criminals who appeared before him committed crime while under the influence of liquor, and the greater number imbibed liquor "for the express purpose of bracing up their courage and nerve."

The Hon. Thomas A. Moran has said that 75 per cent. of crime in adults is traceable to drink, and of children, 90 per cent. they being driven to crime by the drunkenness of parents. The speaker showed by statistical tables that thirteen counties in Illinois, having no saloons, produced in 1882 forty-eight prisoners, one-half these being arrested while under the influence of liquor procured in other counties. The same number of counties, having saloons, furnished 801 prisoners, a difference of 753, or more than 90 per cent. In 1881 there were 117 murders committed in Illinois, Cook county having sixty-one of these, and 106 of the entire number were directly due to alcohol.

A powerful prohibition argument was brought out in the instance of Edwards county, Illinois, which has not had a saloon within its borders for twenty-five years, and during that time has sent to the penitentiary but one criminal.

In the afternoon the usual discussion of the topic of the day was had, and in the evening Dr. Walter Pierce, of London, Eng., talked on the experiments of the London temperance hospital in the

non-alcoholic treatment of diseases. The doctor's points showed that the results obtained were much more satisfactory than in the usual treatment.

Please send marriage and death notices for insertion soon after their occurrence. Always give the name, age, and date of death.

Married.

BRENNEMAN—MILLER.—On the 7th of August, in Wayne Co., Ohio, by John K. Yoder. Simon Brenneman and Lydia Miller.

Died.

MAST.—On the 20th of August, in Cass Co., Mo., Nora M., daughter of Samuel and Jemima Mast, aged 1 year, 7 months and 4 days. Buried at the Clear Fork grave-yard. Services by J. C. Kenagy from Job 14:1-5.

"Farewell, dear parents do not mourn, To meet my Savior I have gone; And all that I could wish of you Is to be prepared to meet him too."

BINKLEY.—August 4th, in Mount Joy, Lancaster Co., Pa., Bro. Rudolph Binkley, aged 93 years and 3 months. Funeral on the 6th. Text, Psalm 31:5. Buried at Mount Tunnel Cemetery. Bro. Binkley was weary of life and often expressed a desire to depart. He was a faithful brother in Christ.

BISHOP.—August 4th, on Christening Hill, Lancaster Co., Pa., Sister Fanny Bishop, aged 62 years, 2 months and 7 days. Funeral on the 7th. Text, 1 Thess. 4:13-18. Buried at Rerly's Meeting House. Sister Bishop was a faithful member of the Old Mennonite Church.

HOOVER.—On the 20th of August, in Clinton township, Elkhart Co., Ind., of poisoning of the blood caused from a slight wound in the hand David W. Hoover, aged 55 years, 4 months and 23 days. He endured his severe suffering with patience, and we trust through his afflictions he was led to cast all his dependence upon God, and fully trust in the merits and mercy of a dear Savior who gave his life for us. He leaves a sorrowing companion and a number of sons and daughters, to mourn his departure. May God give them all grace to bear this deep affliction with humble submission to his will, and so consecrate themselves to the service of their heavenly Father, that each, when the hour of death overtakes them, may have in reserve a crown of righteousness. The burial took place on the 22nd. Services were held by C. Shum and John F. Funk from Job 14:10 and John 11:25, 26. The funeral was very largely attended.

STECHE.—On the morning of the 15th of August, in Elkhart, Ind., suddenly, Catharine Victoria Kohler, wife of Jacob Stecher, aged about 35 years. She was buried about 6 o'clock the same evening. Services by J. F. Funk. From the text, God is not mocked; whatsoever a man soweth that shall he also reap. A life of sin will always bring its due reward.

REED.—On the 14th of August, in Elkhart, Ind., of whooping cough, the youngest child of Charles and — Reed, aged 15 months. The sorrowing parents deeply feel this sad bereavement, but a kind Savior loved their little one and took it to himself. Buried

on the 25th. Services by J. F. Funk, from 2 Kings 4:26.

NUSBAUM.—On the 24th of August, near Wakarusa, Indiana, of paralysis, Catharine Nusbaum, widow of Christian Nusbaum, (who died several years ago), aged 77 years, 2 months and 8 days. She came with her parents from Germany to America when young, and according to the prevailing custom at that time, was sold to several years service, for her passage. Though she had to contend with many difficulties, and trials through a long weary life, she could praise God for his many favors and blessings, and early in life she united with the people of God and remained a devoted and faithful sister in the Mennonite Church to the time of her death. She was the mother of 11 children, 9 of whom are still living. She was buried on Sunday the 26th, at Shum's burying-ground, where services were held by Jacob Beutler, Henry Shum, and J. F. Funk from Jn. 6:47. Her funeral was very largely attended.

GOOD.—On the 10th of August, near Baumansville, Pa., of typhoid fever, Bro. Jonathan Good, aged 48 years, 7 months and 8 days. Bro. Good was a faithful member of the Mennonite Church. On the 12th he was buried at Baumansville. He leaves a widow and four children to mourn his departure. Funeral services were held at the house by Christian Stauffer, at the grave by Solomon Ott, and in the meeting-house by Benjamin Horning. Text, Gen. 24:56.

LAWRENCE.—In Lancaster Co., Pa., Joseph Lawrence, aged 65 years, 1 month and 2 days. He was buried August 7th, at Hubecker's burying-ground. The funeral services were conducted at the house by John Brubaker, Benj. Lehman and Amos Shank.

Letters Received.

WITHOUT MONEY.

Martha A Wiker, C B Amstutz.

WITH MONEY.

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T-Ell D Troyer, Abram Troyer, J H Thlessen, A -drew D Troyer.

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that awful sentence, depart from the presence of God to suffer in torment. Think, too, of the glorious meeting of the loved ones who have parted here with sad hearts and bitter tears, yet with a hope of a happy meeting; think of the joy, never to part again. Is it not worth the while to strive to enter in at the strait gate, that we may meet on that blissful shore where sin and sorrow are no more?

MARTHA A. WIKER.

For the Herald of Truth.

OUR SCATTERED MEMBERS.

Many times when our members leave the home of their childhood, together with their friends and their church, to find a home in a newer country, where there are cheaper lands, and where but few or none of our members reside, they are severely censured for the move they make.

It would seem far more agreeable if the church could quietly hold together and grow into a great body, self-comforting and a blessing to others directly around them. How many sad partings might be avoided, how many painful longings for dear, absent ones might not be known, how many mother's tears might not be shed. Many a one, too, in going away from his church influences forgets his God in his desire to become rich, or is drawn away from the non-resistant christianity which he had learned into a form of religion that is more pleasing to carnal nature. Great numbers have been lost to the church in this way. Not unfrequently we may meet an aged father in the west who sadly regrets his life-long isolation from the church, while his children are either standing in the world, without any church home, or have gone with the worldly christianity of the popular churches. It is beyond question unwise in our members to locate far from our churches where there is no prospect of ever building up the church.

But there is another side from which to view this question. Scattering is one law of increase. The thistle down with its tiny seed is carried by the breeze to its tiny seed, but to bring a crop of this distant fields, but to bring a crop of this distant fields. So when seeds of gospel truths are scattered over the country, they are frequently the beginning of churches in other places. It is to this scattering and emigration that we owe our existence as a church in America. A colony emigrated from Germany to eastern Pennsylvania; soon the members began to scatter. The whole Church, which is at present scattered in organized bodies over Canada, the middle states, nearly all the western states, and a few of the southern states, can be traced back to eastern Pennsylvania. Scattering out and settling in other places is the only means used by our people to spread the church. Evangelizing was almost

unknown until a score or two of years in the past. Our inactivity has been remarkable.

Judicious scattering out and locating in the new countries is of great advantage to the church, and should be encouraged. The losses to the church from this cause are not so much the result of the scattering out as a mistake on the part of the conferences to look after the scattered members. When a few members who are zealous and well established in the faith settle in a neighborhood where we have no church, evangelists should be sent to labor with them and teach the peculiar doctrines of the gospel which we claim to hold so dear. By faithful, reasonable teaching in the fear of the Lord, and the addition of his blessing, churches might be built up in many places where we have none. If we were to take advantage of this scattering of our members, it might be made one of the most powerful helps, while many look upon it as a calamity.

Our scattered members are neglected, and need the immediate attention of the conferences. All that is needed to convince the many members who do not know this, and who have never thought seriously upon the condition of these homeless ones, is for them to make a visit it through the west and see for themselves. The appeals that many of them make to be visited and have the gospel preached is sufficient to gain the sympathy of even hard hearts. Let not some one say it is useless for us to labor as evangelists. Shall we not obey the Lord's command to "go," and trust him for the results? Let the brethren go in the power of the Spirit, believing, trusting; and if they labor sensibly and discreetly as the apostles did their work will be as surely blessed.

J. S. C.

For the Herald of Truth.

THE GREAT REMEDY FOR MANY OF THE EVILS IN THE WORLD.

A correspondent of the *Germantown Telegraph*, in a sketch of the history of Germantown, speaking of the Friends and Mennonites, who first settled there, says: "With the Indians they lived on the most friendly terms. No disturbance of their fertile fields, their easily captured cattle, or their almost defenseless houses, was ever attempted by the Red men, not one case being on record of any rupture of their amicable relations.

"The tranquil home life of this happy people presents a vivid contrast to the troubled and bloody contest for existence of the colony of Puritan persecutors of Friends and Indians. The story tells its own moral." We may say it illustrates the beneficent influence of the Christian spirit of love, justice, and goodwill.

The prevalence of this spirit in the

world would be a sure preventive of Indian outbreaks, and a cure for the evils of Nihilism, monopolies, and strikes, of which we hear so much of late. Capitalists and laborers, rich and poor, can live together in love, goodwill, and peace and be a great help and a great blessing to one another, if all submit to the doctrine and spirit of Jesus, the friend and helper of all who come to him as learners.

This is the remedy for these and kindred evils that afflict mankind and are the despair of statesmanship. The remedy is so simple, and in some respects so mortifying to the carnal mind, that statesmanship, science, and philosophy are apt to overlook it entirely; or, perhaps despise it, just as Naaman was, with the prophet Elisha pointed out to him a cure for his leprosy. It was too small a matter for so "great and honorable" a man to go down into the Jordan and wash himself. Nevertheless, when no other remedy was known to him, and after his servants had chided him by saying, "If the prophet had bid thee do some great thing, wouldst thou have done it?" Then Naaman laid his pride and rage aside and washed himself and became clean.

If there were among all men, less pride, less desire to rule over others, to take advantage of the poor, the weak, the ignorant. If there was a tender and hearty regard for the rights of others, a willingness to deal reasonably and justly with all; in short, if the Savior's golden rule of always doing to others as we would have others do to us, were the common rule of life among mankind, how much happier this world would be. Let us exalt and recommend that rule by our life and our words, and labor and pray for its prevalence among men.

N. G. R.

For the Herald of Truth.

ANGER.

Ephesians 4: 26.

"Be ye angry, and sin not" is a text that has perplexed many Bible readers, and again and again the question comes, "How shall we understand it?"

A certain class of Christians, who have not such a high ideal of Christian perfection have their own way in reconciling this text with other teachings of the apostle. They say it is impossible to get so pure and heavenly in our dispositions as to be entirely free from anger. They believe it is a part of human nature that it is impossible to get rid of, that every Christian, no matter how pious, becomes angry at times, and that it is useless to try to put any other construction on this text than that it gives the Christian room to become angry, and still be innocent of any offense towards God, provided he does not break forth in a violent manifestation of rage, speaking

words and performing acts that are in themselves sinful. To support their position they quote the text, "God is angry with the wicked every day." They refer to the passage which says God's anger was kindled against Balaam, and to the numerous allusions that the Bible makes to God's wrath, etc. They claim, too, that Jesus was angry when he went into the temple and overthrew the tables of the money changers, and the seats of them that sold doves, and drove them out with the scourge of small cords.

No doubt many a guilty conscience has been eased by such arguments. But every Bible reader should remember that there is a great difference in the anger of God and the unreasonable, pettish humor of man when he is said to be angry. Christ no doubt manifested displeasure in the temple on that special occasion, but it was certainly far different from the feeling that drives men to deeds of violence which this act of the Savior resembled. When man is angry, ordinarily, he hates and feels revengeful neither of which is possible with God. It is not at all reasonable to compare God's anger with man's as we understand man's anger. If we can conceive a feeling of righteous indignation, mingled with sorrow and love, we may understand something of the nature of God's anger, and that which will not destroy the purity of the Christian if anger is at all allowable according to the text, "Be ye angry, and sin not."

The reader should remember that those Ephesian brethren to whom Paul wrote this were converted heathen, and had much to learn and needed a powerful work of grace to become entirely separated from their heathenish practices and their carnality. If we read the whole fourth chapter and consider that they were in such a degree of grace that they needed the instructions there given, we may conclude that they did well if they did not add other sins to their anger, nor let the sun go down upon their wrath. There are many Christians yet, were they to do as much, they would wonderfully improve their lives.

If the apostle here allows anger in the Christian he is certainly not describing the highest state of grace. It is a blessed condition to be able, if we do become angry, to keep from manifesting sin, but it is certainly more blessed not to become angry. Notice what the apostle says to these Ephesians as he leads them up higher in the scale of Christian purity. "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you." "All" "anger," "put away." This leaves room for none. No, never use this text to justify anger in the least degree.

My brother, the Scriptures teach me that anger is sin. Any anger, and all anger, except that which is ascribed to

God, and which we are not sure it is possible for man to have, is antagonistic to the purity of God's love, which should enter into our lives and souls in all its height and depth and length and breadth. Should you become frequently angry, remember that you stand sadly in need of a deeper work of grace. Seek it; the Lord will surely give it. Should you be overtaken in anger only occasionally, remember that the grace of God is able to save you even from this. Let us "covet the best gifts." Never say again, "I was so (mad) angry" without blushing and sincerely repenting. Jesus was not angry with those who crucified him.

J. S. COFFMAN.

SAFETY FROM CYCLONES.

When the reader calls to mind the suddenness and frequency of these fearful and fatal visitations to some parts of our western country, he will not wonder that means of safety are now being warmly discussed in those regions, and that settlers who purpose locating new homes are beginning to inquire concerning those sections where these aerial monsters most frequently pay their visits, that they may avoid them. Since it is clear from the cyclone map that the districts most frequently visited are those lying along the great rivers of the West, this precaution can easily be taken, and is certainly wise. But the experience of the last few years has demonstrated that there is so little of our vast western territory entirely free from such dangers, that a district where one can rest perfectly secure is difficult to find. So other means of safety are being sought out. The building of houses capable of withstanding the ravages of cyclones is engaging the attention of some. The strongest houses are, however, often torn to pieces, and the best refuge, in case of sudden danger, is now thought to be the cellar, as it is asserted by good authority that "in all the records of tornado casualties there is not a single instance of a person having been killed in a cellar." But by far the cheapest and surest refuge from these wild storms are the subterranean retreats, now much advised, and being built by many in the West. They are built separate from the house, and should be on the west side. They cost but little to build, and constitute almost "a sure refuge in time of trouble."

All this concern for bodily protection and safety is natural and right, and is therefore not surprising. But the very logic of life's great anxieties and actions demands the same jealous concern and care for the "inward" as for the "outward" man—for the soul as for the body—and the wonder is that in the very face of the direst calamity of eternal woe, so many thousands make no preparation,

and seek no refuge from the storms which endanger the soul. The "prince of the power of the air" is constantly stirring up discordant winds, cyclones of iniquity, which in their fury and madness gather up the souls of men by thousands and sweep them like an avalanche into eternal night. Who can picture the awful ravages of the rum cyclone! Who can estimate the ruin wrought by the foul demon of lust, blowing its blighting breath upon the youthful and the strong, and blasting hearts and homes forever! Corrupt and obscene literature is raining damnation in showers upon the land. Sabbath desecration, corruption, infidelity, immorality, are all about us, choking the communities as with the fumes of the pit. The very air about us seems to be thick with flying demons bent on their mission of destruction and death to immortal souls.

Is there any place of refuge? Only one, "God is our refuge and strength, a very present help in trouble." No cyclones of iniquity, no storms of Satanic malice can harm the soul that finds shelter there, for "he that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."

"From every stormy wind that blows,
From every swelling tide of woes,
There is a calm, a sure retreat,
'Tis found beneath the Mercy-seat."

—*Evangelical Messenger.*

HELP FROM SORROW.

No words can express how much the world owes to sorrow. Most of the psalms were born in the wilderness. Most of the epistles were written in a prison. The greatest thoughts of the greatest thinkers have all passed through fire. The greatest poets have "learned in sorrow what they taught in song." In bonds Bunyan lived the allegory that he afterwards indicted, and we may thank Belford Jail for the "Pilgrim's Progress." All the foremost worthies of our world, all the spiritual heroes of our race have been men of sorrow and acquainted with grief. Take comfort, afflicted Christian! You have often prayed to be made of some use in the world before you die, and now the answer to that prayer has come. God tries you in some way because in some way he is about to use you; for your history will furnish no exception to the rule that when God is about to make pre-eminent use of a man he puts him in the fire.—*Selected.*

Cast thy bread upon the waters; waft it on with prayerful breath;
In some distant, doubtful moment it may save a soul from death;
Or when you shall sleep in silence, 'neath the morn and evening dew,
Stranger hands that you have strengthened may strew lilies over you.

A COMFORT.

Dearest brother, art thou weary?
Tolling in this path of pain;
With no ray of hope to cheer thee.
That it may go well again:
Precious brother, I am thinking
With o'erflowing eyes of you,
Counting o'er the bitter trials,
Jesus calls you to pass through.
Days of deepest pain and anguish
Many of thy years have been,
Weary years of sad affliction,
Dearest brother, I have seen;
Yet I humbly bless our Father,
Thank him both for you and me,
That his tender loving mercy,
In affliction we may see.
Cheer up, brother, sad and weary,
Time is speeding swiftly by;
Long we've sighed for light of morning,
Dawn of day eternal's nigh;
Soon our nights of lonely weeping,
Days of anguish will be o'er.
Robes of light and crowns unfading,
Wait us on fair Eden's shore.
Soon in clouds of brightest glory
Lo! our King to earth comes down:
They who love their Lord's appearing,
Soon shall wear the promised crown;
Soon no pain nor death can reach us,
Gathered in our Savior's fold.
In our Father's "many mansions"—
Gates of pearl and streets of gold.

THE NEWLY MARRIED PRAYING TOGETHER.

A wedding which I attended a few years ago has been lately recalled to me in a most pleasant way. I always enjoy mingling in scenes that are so joyous and usually so full of promise.

The couple were young, had known each other long, and there was as much certainty of their happiness as could well be looked for in a world where happiness is reached and held by so frail a tenure. They were neither of them professors of religion, and this was the only thing that threw even the faintest shadow over their future. Two persons that love the Savior and love each other have a double pledge of comfort and joy in their married life.

I thought of that when I greeted Fred Alston and his bride. It happened that when I was giving them my congratulations, as they stood under the marriage bell made of flowers, I was the only one at the moment, near them. As I grasped their hands, and held them in mine, I said, "To-night you must pray together before you sleep." They both looked at me in half-surprise, while I added, "It has a deep meaning in it. You will be glad by and by, that I said it."

Just then some one came up, and I retired.

After their marriage they removed from the city, and I did not see them again for several years. Lately, however, I was in the distant city where they have since resided, and took pains to find them, and spent a delightful evening with them.

I happened to come to their house just at nightfall, and took supper with them. A pleasant season it was. The house seemed cozy and homelike, and the picture of wife and children, as we sat at the table, will not soon leave me.

As we rose from the table Fred said to me, "We usually have our family worship after tea. We are sometimes interrupted, but not usually; and we always take it for granted that our friends will be glad to join in what is to us a pleasant and a sacred service."

This was said not in any apologetic way, but merely as a sort of introduction to a new topic of thought. I was not aware of the fact that my young friends were Christian people till then, although the atmosphere of their home had suggested it.

We went from the table to their sitting-room. The father and mother took their places beside one another, their little boy rested his head on his mother's knee, while the baby nestled in her arms. We sang, after a short scripture reading a simple evening hymn, and at his request, I led in prayer. It was a very simple service, but very sweet and touching to me. After it was over, I expressed my pleasure in being permitted to mingle in their devotions.

"Do you know," said Fred, "hat we are largely indebted to you for our family altar?"

"No," I replied, "yet it would be very precious to me could I think that I had any influence in bringing about one of the things which to me makes your home appear very beautiful."

"But you had. Do you remember what you said to us when, on our wedding night, you congratulated us?"

"I think I do. I told you to pray together, did I not?"

"Yes; you did. You said, 'Begin to-night to pray together,' and you added as you turned away, 'You will be glad, by-and-by, if you do.'"

"Well, have you been glad? Did it seem a strange thing to say?"

"We were surprised. The minister had not said it, no one else suggested it, and for the moment we wondered that you should say it, as you knew that neither of us professed to be a Christian. But we have been glad ever since."

"Then you did as I suggested?"

"We will tell you. When the excitement of the wedding was over, the company all gone, and we were alone in our room, then above all the pleasant words of congratulation that had been spoken, yours, 'Pray together to-night,' came up with a strange meaning. At first we did not speak of them, but as we sat together side by side, with clasped hands, we seemed to hear them and almost repeated them aloud. We thought of and spoke of the past, our hopes and our fears—

fears that we should never see this hour,

so full of consummated joy—fears that were all banished and hopes that were all realized. Our hearts were full, and it did seem so appropriate that almost without thinking what we were doing, we knelt together. I tried to pray, and Mary tried to pray, and we both wept together as we asked God's blessing and thanked Him. We think that it was the turning point in our lives."

"Yes," added his wife, "we have always prayed together since. Our family worship followed naturally, and indeed all our Christian life has grown out of it. We can never be too grateful to you that you said those few words to us on our wedding night. It was easy then to pray together. Perhaps, had we not begun then we would never have done it. At least it would have been much harder. Then it seemed so natural, as if our hearts demanded it."

All this was said with radiant faces and glistening eyes, and mine grew dim, too while I listened.—*Golden Censer.*

WHAT IS WANTED.

"The Holy Spirit is able to make the word as successful now as in the days of the Apostles. He can bring in by hundreds and thousands as well as by ones and twos. The reason why we are not more prosperous is, that we have not the Holy Spirit with us in might and power as in early times. If we had the Spirit sealing our ministry with power, it would signify very little about our talent. Men might be poor and uneducated; their words might be broken and ungrammatical; there might be none of the polished period of Hall or glorious thunder of Chalmers; but if the might of the Spirit attended them, the humblest evangelist would be more successful than the most learned of divines or the most eloquent of preachers. It is extraordinary grace, not talent, that wins the day. It is extraordinary spiritual power, not extraordinary mental power, that we need. Mental power may fill a chapel, but spiritual power fills the Church. Mental power may gather a congregation; spiritual power will save souls. We want spiritual power. Oh! We know some before whom we shrink into nothing as to talent, but who have no spiritual power, and when they speak, they have not the Holy Spirit with them; but we know others, simple-hearted, worthy men, who speak their country dialect, and who stand up to preach in their country place, and the Spirit of God clothes them with power. Hearts are broken, souls are saved, and sinners are born again."

"O Spirit of the living God, we want Thee! Thou art the life, the soul, the source of thy people's success. Without Thee they can do nothing; with Thee they can do everything."—*C. H. Spurgeon.*

THE BROTHERHOOD OF MAN.

A brighter day begins to dawn,
'Tis coming by and by;
We see it in the Eastern beam;
It lights the Western sky.

The dove of peace with outstretched wing
Shall visit every shore,
And earth with all her millions learn
The arts of war no more.

The costs of war shall feed the poor,
The cry of want shall cease,
And war's grim engines yet be changed
To implements of peace.

And may the time so quickly come
When men in every land
Shall own the fatherhood of God,
The brotherhood of man.

THE ORGANIZATION OF THE EARLY CHRISTIAN CHURCHES.

THE HAMPTON, OXFORD, LECTURES FOR 1883. BY EDWIN HATCH, M. A., & C.

To the office of bishop, as well as to that of presbyter, there seems at first to have been attached the idea of *priority*, alone; not exclusive possession of authority, or even peculiarity of function. Such an one was simply the "chairman of a committee," or the president of a council. He was *proestos*; that is, one leading or going before the others; that was all.*

But when Christian communities became numerous, some of them being in outlying country places, the presiding officer (episcopos) of a city was looked to as a centre of administration. A tendency to the formation of a presidency was then very common in other, Gentile associations, as well as in those of Christians.

Moreover, the supremacy of the Apostles in the Church naturally suggested some lingering of a like authority, in the hands of their immediate successors, and other men of superior abilities and qualifications. Especially was that the case during the first and early part of the second century; while men were looking for the speedy return of Christ to reign over His kingdom upon the earth.

After Jerusalem was destroyed, and our Lord seemed to have "delayed His coming," another theory of the Church came in; namely, that it was to resemble the Jewish theocracy, with its priests and high priest, its Levites and altars of sacrifice. Rome became the centre instead of Jerusalem. Peter's (asserted) successor was made the viceregent of

* It seems to the present writer, almost strange that this word *proestos* is not named by etymologists as a possible origin for the word *priest* (Anglo-Saxon *preost*), instead of *presbyter*, from which it is commonly said to have been derived.

Christ upon earth; with his council of chief (cardinal) bishops, and, under them, presbyters and deacons, deans, canons, etc., in large number and in various places.

Besides the convenience, almost necessity, of centralization of authority for administration, another demand occurred for it, when diversity of doctrine (heresy) began to threaten the unity of the Church. When "doctors" and presbyters disagreed, who should decide? Tertullian and others then laid stress on *apostolic tradition*. We can hardly, in our day, with Bibles in all our houses, entirely realize how, in the second, third and fourth centuries, authoritative teaching must have been craved in the midst of the multitude of voices. And *unity* of doctrine as well as of discipline, then required that at least for each community, the decision on mooted questions should rest with one person. Gradually, also (under Innocent I and Leo the Great, in a time not reached by the book before us) this centralization and unity attained its complete consolidation in the supremacy of the bishop of Rome, the Pope.

E. Hatch fully admits that the liberty of prophesying not only prevailed in the Apostolic age, but continued to exist after that age had passed away. The Apostolic Constitutions, dating about the end of the third century, expressly contemplate the preaching by laymen: "Even if a teacher be a layman, still if he be skilled in the word and reverent in habit, let him teach: for the Scripture says, 'they shall be all taught of God.'" A few more sentences from these Hampton Lectures may be quoted here: "In those early days, before the doors of admission were thrown wide open, before children were ordinarily baptized and men grew up from their earliest years as members of a Christian society, before Christianity had become a fashionable religion and gathered into its net fish 'of every kind,' both good and bad—the mere membership of a Christian Church was in itself a strong presumption of the possession of high spiritual qualifications. The Christian was in a sense which has often since been rather a satire than a metaphor, 'a member of Christ,' a 'king and priest unto God.' The whole body of Christians was upon a level: 'all ye are brethren.' The distinctions which St. Paul makes are based not upon office, but upon varieties of spiritual power. They are caused by the diversity of the operations of the Holy Spirit. They are consequently personal and individual. They do not mark off class from class, but one Christian from another."

But organization went on,—not altogether, we may be sure, according to a Divine order. Office and office-bearers acquired more and more relative importance and power. Not, however, without reaction against such a tendency. First

in Asia Minor, then in Africa, afterwards in Italy, the Montanists reasserted the place of spiritual gifts as contrasted with official rule. About the end of the second century, Tertullian, the greatest defender of the faith of his age, joined in the support of this protest; which, as E. Hatch says, was "theoretically in the right." That it became impossible in practice, was simply because corruption had already made great progress in the Church.

Hatch makes but little of the "rite" of ordination of Christian presbyters by the "laying on of hands." This was, he tells us, in use not only among the Jews in local courts, and in admitting a scholar to study or to teach, but in the Christian Church even in admission of an ordinary member, and the readmission of a penitent. It was always accompanied by prayer. (Lyman Coleman understands it as the *lifting up* of hands, equivalent, in a Christian assembly, to an acclamation or vote of approval.) Very far is all this from the notion "that ordination was conceived in early, as it undoubtedly was in later times, as conferring special and exclusive spiritual powers."—*Friends' Review.*

YOUNG LADIES AND DRESS.

A lady who had taught for over thirty years, once gave the writer some very interesting information. "When a new scholar was introduced," she said, "I always looked first at her dress. If that was plain, neat and tidy, I was pretty confident that I had good material to work with. For the first two or three years of my teaching, I was in the habit of scrutinizing the features, and the formations of the heads, but these came at last to be quite secondary considerations. One school was so expensive that none but daughters of the wealthy could possibly enter it; so when a young lady came to the class room in a plain dress, I was sure it was on account of her idea of the fitness of things. This argued common sense. Common sense is always in antagonism to vanity, and where there is vanity there is self-consciousness. So, you see, a plain dress came to mean a great deal to me. I learned never to expect anything from a girl whose dress was silk and velvet. I shall always retain the impression made upon me by a quiet little body in a blue flannel dress, and the plainest of plain trimmings. She came from one of the first families of wealth and culture, and was the most unobtrusive child I ever knew, as well as the most brilliant. When she told me graduation day that she had decided to study for a physician, I was not in the least surprised, and I was sure she would succeed, as she certainly has in the most marvelous manner. She carried off every

honor, and though the girls in 'purple and fine linen' sneered at her plain attire and lack of style, there was not one who could ever compete with her."

Certainly, on the whole, the deductions of this teacher are correct. It takes time to array one's self in elaborate garments, and the girl whose mind is occupied with loops and trimmings and general furbelows, cannot, for philosophical reasons, have room for much else. Then there is a reason deeper than this, even. The girl whose tastes are in the line of dress and display, has not an intellectual development. She may be imitative and intuitive to a degree, but she will always, or generally, be superficial in her learning and shallow in character.

A very good story in this connection is told of a prominent musician in New York. A young lady went to him for a course of "finishing off" lessons. "Let's see what you can do," said the teacher, and placed before her a simple air of Mozart's. She played a few bars, and was interrupted. "Take off your rings," said the great man. A few bars more and another interruption. "Take off your bracelets." A little further on she was stopped again. "Your sleeves are too long. I want to see your wrists." The pupil pinned up her sleeves, with a face on fire. At last she succeeded in finishing the selection.

"Do you want me to teach you?" the instructor asked as she took her hands from the keys.

"Yes, sir."

"Very well. Come to me to-morrow at this hour, without any jewelry, and in some sort of dress that you can breathe in. I don't know at all how you have played this aria, because of the rattling of gewgaws, and the distressing noise you have made in getting your breath. I am afraid you haven't the instinct of a musician. A musician thinks first of his art, and last of appearances, but it seems to me you think first, last, and always of how you look."

Now this may seem rough and very uncalculated for to some, but he was an honest soul and a grand musician. His words proved true. This young lady had not the musical instinct, and after a fair trial was dismissed. Her teacher proved that her practice had been superficial, and all that she had done had been spoiled by vanity and self-consciousness.

A school girl who dressed very plainly, but in good taste, was once asked why she did not "rig up" more.

"Because," she said, "I haven't time to fuss about clothes and learn too."—*Selected.*

DR. CHALMERS was wont to say, a house-going minister makes a church-going people; as the people are sure to show the courtesy of returning week-day visits by their Sabbath-day attendance.

SELF-EXAMINATION.

"Examine yourselves whether ye be in the faith; prove your own selves." 2 Cor. 13:5.

It is only by scrutinizing the heart that we can know it. It is only by knowing the heart that we can reform the life. Dr. Barrow has remarked, that "it is a peculiar excellency of human nature, and which distinguishes man from the inferior creatures more than bare reason itself, that he can reflect upon all that is done within him, can discern the tendencies of his soul, and is acquainted with his own purpose."

We have appetites to control, imaginations to restrain, tempers to regulate, passions to subdue; and how can this internal work be effected, how can our thoughts be kept within due bounds, how can a proper bias be given to affections, how can the little state of man be preserved from continual insurrection, how can this restraining power be maintained, if this capacity of discerning, if this faculty of inspecting, be not kept in regular exercise? Without constant discipline, imagination will become outlaw, conscience an attainted rebel.

We should examine, not only our own conduct, but our opinions; not only our faults, but our prejudices; not only our propensities, but our judgments. Our actions themselves will be obvious enough; it is our intentions which require the scrutiny. These we should follow up to their remotest springs, scrutinize to their deepest recesses, trace through their most perplexing windings. And lest we should in our pursuit wander in uncertainty and blindness, let us make use of that guiding clue, as furnished by his word and by his spirit, for conducting us through the intricacies of this labyrinth. What I know not, teach thou me,—should be our constant petition in all our researches.

In the discharge of this necessary and important duty, the Christian should remember that every day he lives he has a God to glorify. A soul to save. Repentance to seek and to perform. A Savior to believe and imitate. A body to mortify through the Spirit. Graces and virtues to implore by earnest prayer. Sins to weep over and forsake. Mercies and deliverances to remember. A hell to avoid. A paradise to gain. An eternity to meditate on. Time to redeem. A neighbor to edify. Works of charity to perform. A world to fear and yet conquer. Devils to combat. Passions to subdue. And, perhaps, death to suffer. And judgment to undergo. And all these must be met and be performed in the grace of Christ, and not in your own strength, which is perfect weakness. How necessary, then, it is, that the Christian should minutely examine his motives and actions—that he should con-

stantly say, with the royal Psalmist, "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting"

Sel. by A. M. C.

THE LORD'S MESSENGERS.

You may be sure that the Lord can always find means where we can see none, and that he is never at a loss for a messenger where he has work to do. Therefore, "commit thy way unto the Lord; trust also in him, and he shall bring it to pass."

Listen now to this. In a certain village near Warsaw, there once lived a man by the name of Dobry. He was a good man, but, like some other people of whom I have heard, he got into trouble. It was no fault of his, but the times were hard, and work was slow, and so there came a day when Dobry could not make up his rent. Winter though it was, the landlord declared he would turn him out. Three times Dobry, went to him, and three times came back with no better answer. So night fell; and when the next day came Dobry and his family were to be turned out into the cold.

In silent sorrow they sat around their fire for the last time, questioning much in their hearts where to-morrow night would find them, until, as the sunlight faded and the twilight fell, the chime of the little village church rang out the hour of evening prayer. Then with one accord they rose up, and knelt down together to pray. And though you may well believe they felt little like singing, yet still they sang—according to their custom—their evening hymn. How sweet the words were, even then!

Commit thou all thy griefs
And ways unto his hands,
To his sure truth and tender care
Who earth and heaven commands.

Thou everywhere hast away,
And all things serve thy might;
Thy every act pure blessing is,
Thy path unsullied light.

When thou arise, thy work withstand?
What shall thy work withstand?
Whate'er thy children want thou giv'st,
And who shall stay thy hand?

Just as the last words were sung, tap, tap, came a knock at the window. And you think it was the hard-hearted landlord, come in a softer mood, to tell the poor family that they might keep their home at least till a mild turn of weather? Not a bit of it! No; the landlord had not offered himself as one of the Lord's messengers that night, and so the Lord had not sent him; neither did Dobry find a white-winged angel when he opened the window, but only an old black raven sitting on the sill, with a ring in his beak—a gold ring—all sparkling with precious stones. Wherever

could it have come from? For, though the raven was an old acquaintance, having been tamed and taught by Dobry's grandfather, yet such a ring had never been seen in that house before.

"We can sell it," cried they all.

But no; after a few minutes thought, Dobry resolved to go at once and show it to the minister, and the minister knew by the marking of the ring that it belonged to the king himself. As soon as he could, the good man carried it to the king and told him the whole story, and the king sent for Dobry and gave him a large reward. And after that he built a new house for him, and stocked the barnyard with cattle from the royal herds. Over the front of the house the builders set in the wall an iron tablet, and on the tablet was carved the figure of a raven holding a ring, and underneath were engraved these words:

"Thou everywhere hast away,
And all things serve thy might;
Thy every act pure blessing is,
Thy path unsullied light."

—*Selected.*

DEATH OF JOHN THE BAPTIST.

Mark 6:14—29.

The Pharisees and Scribes in regard as to who Jesus was, blasphemously said that he was possessed with Beelzebub the prince of evil spirits, or that he was Satan in human shape. In this lesson we have Herod's theory as to Christ. It is the theory of a guilty conscience. He said, in his fright, "It is John the Baptist whom I beheaded; he is risen from the dead." Those about him tried to persuade him otherwise. Their theory was that Christ was Elijah returned, or one of the old prophets risen from the dead; but King Herod could not be pacified. His guilty fears kept saying, "It is John, whom I beheaded."

This gives occasion for the story of the death of John, who had been slain by Herod's order some time before.

When Herod the Great died, his kingdom was divided among his sons. Herod Antipas, the Herod here spoken of received Galilee and Perea as his portion, and was called *tetrarch* as ruler of the fourth part of the Roman province of Syria. Herodias was the daughter of his brother, Aristobulus, but had married her uncle, Philip, another brother of Antipas. She was a beautiful, brilliant, but wicked and scheming woman, resembling the wicked Jezebel of Elijah's time in character. Herod Antipas was married to the daughter of Aretas, King of Petra; but seeing Herodias, he put away his own wife, and took Herodias from his brother Philip, to be his wife. Thus were he and she guilty of both adultery and incest. John the Baptist boldly denounced them for their crime, and Herod had him arrested and cast into the strong

COMPLETE IN HIM.

Christ only, by His own presence, can set the Temple in order; *Christ only, by His own abiding, can keep the Temple in order.*

This is what the blessed Lord would be to thee and me, my brother. This is the purpose of His coming; this is His great salvation. Do not think of Him only as One in whom we have the forgiveness of sins, or the hope of getting to heaven. He comes to dwell within us, that He may make us right with a three-fold and glorious rightness; right toward God, right toward our brother, right toward all things. Open the door of the heart to Him; He stands and knocks. Kneel at His feet and give Him the possession; He will come in and dwell in us. His own indwelling shall consecrate the Temple to God, and hallow all its courts.

"For this cause I bow my knees unto the Father of our Lord Jesus Christ, . . . that He would grant you according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith."

And that indwelling is the only consecration. "Christ loved the Church, and gave himself for it; that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

"I have been reading about holiness," said one to me the other day; "I do wish I could find it."

"Find it?" I said, "you mean find Him. Holiness is in Jesus. 'As many as received Him, to them gave He power to become the sons of God.'"

A week after my friend came to me with a radiant face and said: "*I have found it in Him.*"

We think and talk of holiness as if it were getting into the King's garden, climbing over the wall by a tremendous effort, or getting in as a great favor, and plucking a flower which we wear in its fragrance for a day, then keeping it pressed and treasured, a faded remembrance of the King's grace. No, holiness is ours only when we open the door of our heart unto the King that He Himself may come in and make this barren place the garden of the Lord, a very paradise wherein He may walk and talk with His child.—*Mark Guy Pearce.*

If you would lift me, you must be on higher ground. If you liberate me you must yourself be free.—*Emerson.*

THERE is but one road to lead us to God—humility; all other ways would only lead astray, even were they fenced in with all virtues.—*L. Albe Boileau*

HERALD OF TRUTH.

September 15, 1883.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will consider a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

How to SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

If you wish your papers changed from one Post Office to another, please always give the Office where you now receive it, as well as the office to which you wish it sent.

THE DATE on the label of your paper gives the time to which your paper is paid. If it is "dec. 83," it is paid to that time. If "dec. 81," it is only paid to that date, and so of any other date. By this you can always tell if your paper is paid up, or is in arrears. The X on a label shows that your paper is ordered to be stopped at the date on it.

IF THE label on your paper is not changed in the second number after you have sent money for it send us a card stating the case.

Entered at the Post Office at Elkhart, as second class mail matter.

TO OUR READERS.—We must ask the forbearance of our kind readers for this number. Editorials, Church News, &c., as well as the general making up of the matter for this number, was necessarily somewhat neglected on account of the absence of both the Editors. We hope with the next number to have everything in its usual order.

Any personal business, or correspondence with either J. F. Funk or J. S. Coffman, that may not receive prompt attention will be accounted for by their absence from home.

THE TRANSLATION OF THE ENGLISH MARTYRS MIRROR.—The translation of the Martyrs Mirror from the Dutch into the English language is progressing very satisfactorily, and several of the illustrations are also already completed. We shall push the work forward as rapidly as possible.

OUR FAMILY ALMANAC for 1884 is finished, and all orders are being filled. This almanac should find its way into every Mennonite family. It contains the usual calculations, made by the celebrated astronomer L. J. Bach who furnishes

the calculations for the most popular almanacs in the country. It contains also a first class selection of reading, profitable and interesting; also receipts and valuable information of various kinds, together with two fine illustrations. Send your orders early. The price is as follows:

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THE BIBLE SCHOOL HYMNS AND SACRED SONGS for Sunday Schools and other religious services, by C. H. Brunk. The above is the title of our new hymn and tune book for Sunday Schools. The book is now ready for delivery and a number of orders for it are already filled. The work is well gotten up, on good paper, and well bound, and the contents are well adapted for the purpose designed. We ask our friends to send for a copy for examination. The price is 25 cents per single copy or \$2.75 a dozen postage prepaid. By Express, express charges to be paid by the purchaser \$2.50 a dozen. Address

MENNONITE PUBLISHING CO.
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SUNDAY SCHOOL QUESTION BOOKS.—Our Sunday School Question Books are now used in many of the Sunday Schools throughout our church and are giving good satisfaction.

We recommend them to all those interested in the Sunday School cause, as an excellent help to the work of the teacher and superintendent. We invite those interested to send for copies for examination. The books will be sent by mail post paid as follows:

Infant Lesson Book, Single Copy	.06
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Primary Question Book, Single Copy	.10
" " " Per Dozen	1.15
Intermediate Quest. Book, Single Copy	.15
" " " Per Dozen	1.70
Bible Class Book, Single Copy	.20
" " " Per Dozen	2.25
" " " Per 100 by Exp.	15.00

DAMAGED.—The heavy frosts of Saturday and Sunday nights, September 8th and 9th, did great injury to corn and vegetables in this vicinity.

BRO. JONATHAN SMUCKER writing from San Francisco, Cal., Sept. 3d, says, "I met the friends in Chicago at the appointed time and place. Left Chicago Aug. 27th, at noon. Arrived here at 10 A. M., Sept. 3d. We had a safe and pleasant journey. The railroad men have been kind and accommodating all along."

VOLCANIC ACTION IN JAVA.—The greatest calamity which has yet been chronicled in this year of calamities is the terrible destruction of life by volcanic action in the Island of Java on the 26th of August. A mountain range sixty-five miles in length went down into the fiery bowels of the earth in North Bontam, and the waters of the ocean rushed in to occupy the place where a number of towns had stood and thousands had their homes, feeling as secure as the reader at this moment, not dreaming that "sudden destruction" was upon them. Recent estimates have put the loss of life in Java at one hundred thousand. As one after another the sad events of this year are made public, each succeeding one many fold greater than the last, the question almost involuntarily comes to our lips, what shall happen next? The manner in which thoughtless human nature regards these numerous visitations of death was vividly brought out in the half humorous expression of a son of Erin of our town when he first heard of the recent disaster. "And we shall soon be left alone," was his reply to his informant. Strange it seems that in this matter of death, however wide-spread and sudden, individual self is considered least in danger. A wiser thought, and one to cause more serious examination of our manner of life and the condition of the soul would be to consider the words of Jesus when in speaking of the calamities that shall come upon the earth in the last days, he says, "Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh." Matt. 24: 44. C.

CONFERENCES.

THE ANNUAL CONFERENCE of Missouri will be held on the fourth Friday in September, (the 28th) in Mount Zion

Church, Morgan county. The members of this conference extend a pressing invitation to the brethren east and west, and especially to ministers, to be present with them on that occasion. Tipton on the Missouri Pacific railroad is the nearest station.

THE ANNUAL CONFERENCE for Kansas and Nebraska will be held in the Zion Mennonite Meeting house, in Osborne Co., Kansas, on Friday, October 5th. All are cordially invited to attend. The nearest railroad station is Osborne city, or Bull city.

ABRAHAM SHELENBARGER.

THE ANNUAL CONFERENCE in Indiana will be held at the Yellow Creek church, in Elkhart county, on the second Friday in October (12th).

THE SEMI-ANNUAL CONFERENCE in the Eastern District of Pennsylvania will be held at Franconia, Montgomery Co., Pa., on the first Thursday in October (4th).

THE SEMI-ANNUAL CONFERENCE in Lancaster Co., Pa., will be held on the first Friday in October (5th), at Mellinger's Meeting-house, about three miles east of Lancaster.

THE ANNUAL CONFERENCE for Maryland, and Franklin Co., Pa., will be held on the second Friday of October (12th), in Miller's Meeting house, Washington Co., Maryland.

THE SEMI-ANNUAL CONFERENCE in Virginia will be held on the first Friday in October (5th), in Kindig's church, south of Waynesboro. Ministers, deacons, and members from the churches in other states are warmly invited to be present on that occasion. Those coming by the Chesapeake & Ohio R. R. will stop at Waynesboro, and those coming by the Shenandoah Valley R. R. will stop at Waynesboro Junction. Conveyance will be furnished from the railroad to the church.

CHURCH NEWS.

FROM BELLEFONTAINE, OHIO.—On Sunday, August 26th, six young persons were received into the South Union Church in Logan Co., by water baptism. May the Lord bless them and give them spiritual strength to hold out faithful to the end.

FROM ALLEN CO., OHIO.—Bro. C. B. Brennenman was engaged over Saturday

and Sunday (Sept. 1st and 2d), in holding meetings north of the Riley Creek Church, preaching on doctrinal subjects. Our harvest meeting was well attended; our duty was laid before us with great earnestness, and a deep interest was manifested by all present. On next Sunday (the 9th) two persons will be received from the Dunkard Church. * *

PRE. S. GINDLESBERGER writes that they will hold communion meeting on the 29th and 30th of September, in the Blough Church in the northern part of Somerset Co., Pa. An invitation is given to ministers and others to be with them on that occasion. Those who come by the Pennsylvania central road will stop at Johnstown, and inquire at A. W. Blough's store. Those coming on the Baltimore road will stop at Bethel station.

FROM BELLEFONTAINE, OHIO.—The Brethren Christian Warey, of Michigan, Christian Stuckey, of Fulton Co., O., and John K. Yoder, of Wayne Co., O., recently made a visit to Logan Co., O., holding a number of interesting meetings at the South Union, Walnut Grove, and Flat Branch Churches. We had the privilege of meeting with the brotherhood at all those meetings. Most of the meetings were pretty largely attended, and good order prevailed. At several of these meetings we felt to say with Peter, "It is good to be here." But the time came that we had to part with these kind brethren, and our prayer is that we may some day meet where parting will be no more. May the Lord bless them for the many good admonitions they gave while with us, is the prayer and wish of the writer of these lines. * *

NOTES BY THE WAY.

To be editor, preacher and business man, and take occasional long journeys between times fills out a man's time about as full as readily may be.

For some little time our Sundays, as well as week days were very fully occupied. Our usual editorial work, augmented with from one to two hours a day reading on the translation of the Martyr's Mirror, the working up of copy for the Family Almanac for 1884, which is just now completed, and the usual measure of visitors and other incidental demands on one's time, during week days, with the Sunday School and from one to three meeting services on Sunday, as well as an occasional funeral service on a week day, kept the mind as well as the body so fully employed that we had not a single minute to waste. Sixteen hours work a day, for seven days each week, is probably as much as any man is able, for any length of time, to endure. And some would call even this positively injurious

or to say the least, an imprudent waste of strength.

Few people have any idea what a severe tax upon the mind and physical powers, such a continued strain of work requires. It is no wonder that men thus engaged wear out early and are compelled to slack their work before they get to be very old.

But I did not start out with the intention of writing an essay upon physical and mental training, or upon excesses which men practice in the daily affairs of life, though we have just been very forcibly reminded of the necessity of this by a conversation with a fellow-traveler, a traveling man from Ravenna, Ohio, who told us how he was so wrapped up in business all day yesterday that he took no time to take dinner, became very hungry in consequence, and then eat to excess and is now suffering the fruits of it in the form of a severe headache and often uncomfortable sensations. But some perhaps will bring in the time-honored declaration "Physician, heal thyself." We are not ignorant of all these things, and the Lord has promised "as thy day, so shall thy strength be," and there is a good deal of wisdom in the declaration of a certain writer, that "it is better to wear out than to rust out."

It is the Lord's work, and the Savior tells us "To work while it is day: for the night cometh when no man can work."

Monday morning (Sept. 30) opened with an unusual pressure of business duties. Tuesday was no less busy and on Wednesday afternoon, we were called to the funeral of little Walter S. Mishler, a bright, little fellow of just two years, to his last resting place, seven miles in the country. He was a precious child, and tenderly loved by the sorrowing parents, but Jesus loved him too and took him.

When the last kindly office was performed for little Walter, we were called to the bedside of a dear sister who is suffering a severe attack of typhoid fever. After some words of admonition and comfort, and prayer, we commended her to the grace of God and returned to town. It was now 8 o'clock. A number of little things that still needed attention were set in order, several calls made, a business call disposed of, a few necessary things hastily thrown into the well-worn valise, and with quite a numerous escort of friends, we reached the Depot in good time and by ten o'clock was on my way, in a crowded car eastward.

Through the kindness of my friend Mr. Smith of Ligonier, I was enabled to secure a seat alone, which is an important consideration for night travel and under the crowded state of the trains at the present time hard to get.

To describe a night in the cars, when all goes well, and nothing unusual trans-

spires, would be monotonous. Our train made good time, and we were enabled to get two lengthy naps and woke up as the day was dawning, some distance west of Cleveland and observed that here, too, as in other places it was dry and dusty, the corn crop light and pasture scant.

At Buffalo we waited three hours, and at 4 40 P. M. moved out on the Lehigh Valley train toward Philadelphia.

During the evening as we were rushing along over the road through Western New York, we made the acquaintance of a young man by the name of E. J. Parker of South Litchfield, Bradford county, Pa., who with his wife and a baby, about three months old, were returning to their former home, from Michigan, where they had been spending the Summer. The baby was very sick from an attack of cholera infantum, and to all appearance was hastening, not only to the end of the journey which the parents had undertaken, but to the end of its short earthly life. It was carefully nursed and held with tender hands easily resting on a pillow, but the upturned eyes, the heavy moving of the eyelids and the pallor of the little careworn face all told too well that the sufferings of this present time were soon to be exchanged for the home where no sufferings can ever reach the blest ones who are there. To my question if the baby was sick, the father, with a sad heart, replied that he thought the little one would not be long for this world. About 9 o'clock the little one breathed its last and the sorrowing mother, with a true mother's heart bent in bitter anguish and tears over the lifeless form of her only child, tenderly laid it down on the seat before her. We tried to comfort them in their deep affliction, and with our own hands put a bandage around the head and closed down the opened eyelids, and many of the passengers extended sympathy and words of love to the mourning couple.

The mother also related to me, that while waiting for some time at the depot, before entering the cars, an aged lady, who was also waiting there, inquired of her, if the child was sick. "Yes," said the mother. "Has the child been baptized?" was the anxious question. "No," said the mother; she did not think that baptism would benefit it any. "Oh, but should the little one die, it would go to hell." Do you not belong to the Catholic church inquired the mother? "Yes," replied the stranger. I thought you did. Some further conversation was had between the two, in which the young mother expressed the belief that a child dying in infancy would be saved without baptism, and that if we were all as well off as an unbaptized infant it would be well with us indeed. Afterwards, however, when the mother laid her child down and went out, for a few minutes, to get some milk for it, the well-meaning old Catho-

lic lady in her deluded zeal for infant baptism went quickly and got a little water and, in the absence of the mother baptized the little infant, believing no doubt, that she had thereby been the means of saving the soul of the little one, in case it should die, from going to perdition. Oh vain delusion, that the few drops of water, sprinkled on the head of a child, should be set up in the place of the precious blood of Jesus, and so many of the wise and learned of this age of the world should teach, preach and practice such a delusion instead of the pure doctrines of the gospel of Jesus Christ, which teaches that the blood of Jesus alone can cleanse us from all sin. At Waverly these friends left the train with the lifeless body of the little treasure which God had given them, and so soon again taken. As they went I thought of the sadness of heart that would manifest itself when the young mother should reach the parental home to lay down there, not a living, smiling babe, as they expected perhaps, but only the pale, lifeless dust which God permitted them to bring. But such is life, at the home, on the ship, on the car, in the workshop, the store, the quarry and the mine, in every place where men labor and toil, there too is death; but there too is the Spirit of God and the Savior standing at the door of the heart of man, knocking and desiring admission and seeking to bring lost souls in the Father's heavenly house.

The night passed as we hastened on through gorge and glen, over hill and mountain side, following the Susquehanna and the Lehigh valleys, and when the daylight came again and the sun shone forth in his glory we were among the more familiar scenes of long ago, and about ten o'clock our destination was reached and we were permitted to grasp the precious hand of that kind, loving mother, now more than eighty years of age, who had watched over and guided our footsteps and taught us the ways of truth in infancy and childhood when we looked only to her for all our needs.

(To be Continued.)

VOID OF JUDGMENT.

Judgment, or the power of discerning right and wrong, is a divine attribute. "The Lord is a God of knowledge; and by his actions are weighed." 1 Sam. 2:3. "Justice and judgment are the habitation of thy throne." Psalm 89:14. Judgment is the foundation of all law and social order. A disregard of the principles of judgment and justice leads to anarchy and social ruin.

Every faculty of the human soul and mind is liable to perversion. Through wrong doing, men lose control of their natural powers, and debase themselves in body, soul, and spirit; they lose the

control of their tempers, and become irritable, peevish and insanely angry; they lose the control of their passions, and are led into all excesses; they lose the control of their appetites, and become gluttonous, drunken, and degraded; they lose the control of their wills, and become unstable as water, stubborn, willful and unreasonable; they lose control of their consciences, and through self-conceit and self-righteousness will perpetrate the most outrageous wrongs, and yet claim to be free from blame and actually without sin.

In like manner human judgment is liable to perversion. Men become prejudiced, and allow their feelings or desires to sway them in their convictions; and no matter what their general character may be, it is unsafe to trust them under such circumstances. Even "great men are not always wise: neither do the aged understand judgment." Job 32:9. The voice of wisdom says, "If thou criest after knowledge, and liftest up thy voice for understanding, then shalt thou understand righteousness, and judgment and equity; yea, every good path." Prov. 2:3-9. But the man who departs from the path of righteousness, not only defiles his conscience, but robs himself of those powers of discernment which he might otherwise have exercised. The apostle says of the Gentile world, "Even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind;" or a "mind void of judgment." Rom. 1:28. (Margin.)

This perversion of judgment frequently manifests itself not only in the discussion of moral issues, but also where pecuniary interests are at stake. A large amount of litigation results from the utter inability of some men to judge what is right, or comprehend the simplest principles of equity in cases where their own interests or those of their friends are in any way involved. One who has seen two men trying to make up accounts and "get even" with each in a settlement, may have observed how even professedly good men would pervert, misrepresent, and exaggerate the facts in a case for their own profit. We remember an instance where two persons, one a prominent business man, and the other a minister whose special theme was "holiness," being appointed by a religious society to adjust certain matters in dispute, trumped up a mass of false and irrelevant charges against a brother, amounting to more than eight hundred dollars, which an intelligent and honest minister, afterwards appointed on the same case, sifted down until, after an accurate calculation, he estimated the gross amount of the claim at sixty-six cents, including several years' interest.

Now, in some cases, such judgments as these would be regarded as proceeding from men utterly corrupt, conscienceless,

A GOOD PLAN.

BY EREN E. REXFORD.

Two boys were going down the street of a little village one hot, dusty day.

"I am very dry," said one of them, as he wiped the sweat from his face, "and I'm tired, too. Ain't you, Robert?"

"Yes, I am," answered Robert. "Let us stop somewhere and rest and get a drink."

"I am favorable to that plan," said the other lad. "Here's a cool looking place. Let's go in."

The place referred to was a saloon. On the windows were painted in gilt letters: "Liquors and cigars. Come in."

"No," said Robert, shaking his head, "I won't go in there. Let's go on farther."

"But why not stop here?" asked the other lad. "This place looks pleasant, more so than any other place I can see."

"Yes, it looks pleasant enough," said Robert; "but it's a saloon. They sell liquor there."

"What of that?" asked the other. "We're not obliged to drink any of it if we go in, are we?"

"Well, no," answered Robert; "but I don't like to get in the habit of lounging about such places. There seems to be something about them that fascinates a fellow. I've watched the men who go there. I've heard them talk about it. They say they know they ought not to hang about the saloon, but if they stop to-day, to-morrow they want to go again, and something seems to draw them there in spite of their better judgment. They don't visit a saloon very often before they get to smoking and drinking and playing cards, and the first they know they are neglecting their business for the pleasure they find in this kind of life. It's down, down, all the way, and from what I've seen of this drink-business it seems to me that it's just as it is with us when we take a run down hill: we get to going faster and faster, and we can't stop till we reach the bottom. It seems as if we are obliged to keep going when we get fairly under motion. It's just so with most men who get in the habit of drinking. When they get started they can't stop till they get to the bottom. I don't want to get started, I don't want to put myself in the way of being tempted to start; so I think it best to keep away from the saloon." As long as I keep away I'm safe."

"You're right," said the other. "I didn't think of that. I don't want to be a drunkard any more than you do, and I'll shake hands in keeping out of the starting place of drunkards if you will."

And they shook hands on this good resolution, and I hope they will always adhere to it.—Selected.

and hypocritical; but where they are accompanied by apparent sincerity, and piety, a more reasonable conclusion would attribute them to men whose judgments under the control of perverted wills or mistaken ideas, had become entirely untrustworthy.

In such a case as this, of course good intentions and piety do not avail to rectify the errors of a distorted and perverted judgment. No matter how honest a man may be, if he is void of judgment his statements may be more injurious even than those of a deliberate slanderer or liar, and the more sincere he may be, the more unjust may be his conclusions, the more glaring his false statements, and the more mischievous their influence, until such time as people learn how utterly untrustworthy his judgment is. Good intentions are no safeguard against the errors of a perverted judgment, and a man who is void of judgment is liable to justify himself in everything he does, and condemn all who oppose his course.—*The Christian.*

It was said of that prince who should spring from the root of Jesse, "He shall not judge after the sight of his eyes, neither reprove after the hearing of his ears; but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth." Those who follow him and are enlightened by his truth, receive at his hands, not "the spirit of fear, but of power, and of love, and of a sound mind."

WHAT TO READ.

Are you deficient in taste? Read the best of English poets, such as Thompson, Gray, Goldsmith, Pope, Cowper, Scott and Wordsworth.

Are you deficient in judgment and good sense in the common affairs of life? Read Franklin.

Are you deficient in sensibility? Read Goethe and Mackenzie.

Are you deficient in political knowledge? Read Montesquieu, the Federalist, Webster and Calhoun.

Are you deficient in patriotism? Read Demosthenes and the Life of Washington.

Are you deficient in conscience? Read some of President Edwards' works.

Are you deficient in anything? Read the Bible.—Selected.

A FEW WORDS ABOUT SUICIDE.

There is no phase more indicative of evil tendencies than the mania for suicide, which seems to be continually gaining ground.

A great deal of sentimental nonsense has been written about suffering human beings, who saw no other way to end their trials than to cut their throats, or

more romantically, to plunge beneath the wave. It is time such talk was ended. There is no excuse for the suicide but insanity, and ten to one there is no excuse for such insanity. It is a mean and cowardly act for the person who leaves friends behind and who deliberately plunges them in affliction and shame by his crime. And in the case of those who have no friends, it is their own fault that they are isolated from their fellow-men.

The insanity which usually leads to suicide is induced by a morbid self-consciousness, and personal vanity. By dwelling on their wrongs and disappointments they gradually work themselves up to a pitch which makes death seem desirable not so much as a relief from suffering, as for an opportunity to distinguish themselves among their fellow-men, and bring remorse to the hearts of those who have failed to appreciate them. It is not unusual for a naughty child who has been chastised by its mother to wish he was dead, for, "then mother would be sorry she abused me so." A picture of himself in his little coffin, with his frantic mother weeping wildly beside the bier, is relished by the would be suicide until perhaps a tender feeling for the suffering parent changes the spirit of his dreams. Such is the spirit of the modern suicide. He feels that he has been wronged by his fellow-men, unappreciated by his dearest friends, and (if he believes in a God) unjustly dealt with by his Creator. So to make them all feel sorry for what they have done or left undone, he sits down and writes them some affecting epistles, and commending himself, perhaps, to the mercy of God he defies, he goes into the undiscovered country.

The command "Thou shalt not kill," is just as applicable in such a case as in the case of the man who takes the life of a fellow being. What is the remedy for this evil? The religion of our Lord Jesus Christ. The religion that teaches a man not to think more highly of himself than he ought to think; to love his neighbor as himself, to have that charity which thinketh no evil; and which bids us, having food and raiment, therewith to be content.

With few exceptions, and those exceptions only in cases of unavoidable insanity, the suicide has, like Judas Iscariot, proved himself a traitor to his God.

His act should not be mitigated nor passed over in silence. His name should be branded with obloquy and shame, so that even the most ungodly and forsaken may see nothing attractive in such prominence, and will hesitate to end their career by the commission of so black a crime.—*Church and Home.*

A CHEERFUL face is nearly as good for an invalid as healthy weather.

Miscellany.

NILILISM IN RUSSIA.

"Nililism is the doctrine that nothing can be known; skepticism carried to the denial of all knowledge and all reality." In Russia this form of atheism has of recent years assumed very alarming phases. There the skepticism of Buckle, Darwin, and Moleschott found a ready soil for its rapid propagation. The Greek Church had a very feeble hold upon the faith and conscience of the masses. Religion among the Russians is not a creed, but a ceremony—a formality rather than a principle. There the priests are ignorant and the people are ignorant. There the common people despise the ignorant parish priests. Religion there has no educational force, no restraining influence, no conservative power.

When our western philosophy, our pet doctrines of evolution, agnosticism, and materialism, first found their way to Russia in smuggled translations, they discovered an unoccupied field, and with wonderful fanaticism they were accepted and proclaimed by men and women with a zeal not unlike that of the early martyrs of Christianity. For a decade this new philosophy was accepted with the enthusiasm of a new religion. It promised relief from the miseries and sufferings of tyranny and despotism. It was wildly and fanatically pronounced the solution of human destiny. To be an atheist was the highest glory. All the intelligent classes at once became converts to the new philosophy. Without restraint, materialism overrun the country taking possession of almost all the seats of learning. Religion was an affair of the priests and ignorant peasants. Such a Christianity had no vitality; it commanded no regard, no place in the esteem of the best classes. Materialism had a fair field for its development, and rapidly did it grow. But the promised relief did not come. Atheism proved a poor substitute for God and immortality. Naturally these materialists become communists. They said, "We are mortals, and we are nothing more. We are oppressed, wronged, and despised." They turned from the preaching of their new faith to its practice. They seized the assassin's most horrible weapon and began their work of desolation and death. Banishments, proscriptions, persecutions, imprisonments, and executions followed in such rapidity and cruelty as to amaze and horrify the civilized world. Such is a country with an atheistic philosophy and no religion. God save this country from the desolating march of such a creed.—*Cumberland Presbyterian.*

CHICAGO.—In August it was fifty years since Chicago was incorporated a village. Only four of the twenty-eight men who then voted are alive. A collection of

miserable shanties containing three hundred and fifty inhabitants presented a marked contrast to the city of to-day, with its many hundreds of thousands.

A WISE CAPTAIN.

A Nantucket steamboat captain was once asked by a passenger on his boat how much ardent spirits he used. He replied: "I never drank a teaspoonful of rum, brandy, gin, cider, wine, or beer. I never smoked or took snuff, and I never drank tea or coffee." "But," said the passenger, "what do you drink with your breakfast?" "Cold water," was the answer. "And what with your dinner?" "Cold water." "And for your supper?" "Cold water." "Well," said the passenger, "but what do you take when you are sick?" "I was never sick in my life," was the ready and glad reply.

He was a wise captain. He was accustomed to exposure in all sorts of bad weather, wind and storm, and never believed in the foolish notion that he must take a drop of spirits to "keep out the cold."

Cold water was the drink of Adam in Paradise. Cold water was the drink of the children of Israel in the wilderness. It was also the drink of Samson and of Daniel, and of John the Baptist. It is the best drink for you.

DR. H. M. FIELD writes of a missionary he saw a few months ago at Gaza in Southern Palestine. His name is A. W. Schapira. He is of Jewish descent, and a native of Russia, having been born at Odessa, on the Black Sea, but had lived in England, speaks English perfectly, and labors under the auspices of the London Missionary Society. Three years ago he came to Gaza—a town inhabited almost exclusively by Moslems of the most bigoted and fanatical kind. It was hardly possible to find a more discouraging and apparently hopeless field. When he passed the streets he was hooted at and cursed. But he bore all this silently, determined to see what patience and faith could do. He opened schools for the children of the very men who cursed him, and so slowly but surely did he win his way to their respect and confidence, that he has now two hundred little Moslems, who it is to be hoped, will not be like their fathers.

IDLENESS.—Many young people think that an idle life must be a pleasant one; but there are none who enjoy so little, and are such burdens to themselves, as those who have nothing to do. Those who are obliged to work hard all day enjoy their short periods of rest and recreation so much that they are apt to think if their whole lives were spent in recreation, it would be the most pleasant of all. But this is a sad mistake, as they would soon find out if they had made a trial of life they think so agreeable. One who is never busy can never enjoy rest; for it

implies a relief from previous labor; and if our whole life was spent in amusing ourselves, we should find it more wearisome than the hardest day's work. Recreation is only valuable as it unbends us; the idle can know nothing of it. Many people leave off business and settle down to a life of enjoyment; but they generally find that they are not nearly so happy as they were before and they are often glad to return to their old occupation to escape the miseries of idleness.

I no wish that all tired people did but know the infinite rest there is in fencing off the six days from the seventh—in anchoring the business ships of our daily life as the Saturday draws to its close, leaving them to ride peacefully upon the flow or the ebb until Monday morning comes again.—*Anna Warner.*

KINDNESS TO CHILDREN.—It is always to the credit of a man to show kindness to a child. If you see a man on the street, or in a railway car, taking pains to help or gratify a child, it gives you at once a better estimate of him. A man with a somewhat coarse expression of face, and of unprepossessing appearance generally, was walking along a street in the suburbs of Philadelphia. He was noticed by two persons approaching him, and his unattractive manner and bearing were commented on as he drew near. But just before he reached these passers, the man stopped and turned aside to help a poor street boy struggling under a heavy load of refuse fire-wood. The man lifted the load from the boy's head, balanced it anew, steadied it until the boy was fairly started with it, and then spoke a cheery word to the little fellow. In that simple kindly act the man himself was transfigured. There was now a winsome look about him. He had shown himself another person from his outer appearance. Nor was this an overestimate of such an action as viewed by these chance passers. Four thousand years ago, at least, in the funeral ritual of the ancient Egyptians, one of the tests of the soul before the final judge was the treatment of little children. The soul that passed unscathed must be able to say it had never refused to help a helpless child. And our Lord and Master, as he set a child before his disciples as their example and their charge, said emphatically: Whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." It makes a good deal of difference whether a church or an individual is faithful or not in loving ministry to children. It makes some difference to those who care for or who neglect them.—*Selected.*

OBITUARY.

At the residence of her husband, John A. Weaver, in Flat Rock township, Henry Co., Ohio, on Sunday, July 15th, Mrs. Elizabeth Weaver, aged 82 years, 4 months and 1 day. The funeral services took place at Wesley Chapel, July 17th, — Ockerman officiating. Interred at Cole's Cemetery.

Elizabeth Weaver was born in Cumberland Co., Pa., on the 14th day of March 1801, making her at the time of her death 82 years, 4 months and 1 day old. She was married to John A. Weaver, in Stark Co., Ohio, on the first day of August 1822. From Stark the family moved to Summit county where they resided 11 years; from Summit the family moved to Richland county and from Richland the family moved to Henry county about 35 years ago. By this union there were three boys and three girls, all of whom are still living excepting one daughter. There are 28 grand children and 16 great-grand children living.

John and Elizabeth Weaver were the oldest living couple in Henry county as far as we can learn.

In religious belief Mrs. Weaver was an old school Presbyterian, she joined that church when she was but 13 years old and lived in its faith and teachings through a long and useful life. She leaves a husband to survive her who was born on the 16th day of May 1800. Her many friends mourn her loss.

Oh! beyond this shadowy damp,

Where all is bright and fair;
I know full well those dear old hands,
Will palms of victory bear.

Where crystal streams thro' endless years,
From over the golden sands;
And where the old grow young again,
I'll clasp my mother's hands.

Married.

GOOD—GREIDER.—On the 4th of September, in Montgomery county, Ohio, by G. Breuneman, Bro. Simon F. Good, of Allen county, Ohio, and Sister Barbara E. Greider, of the above named county.

Died.

HARTZLER.—On the 28th of August, on the Haw Patch, Noble Co., Ind., of typhoid fever, Mary Ann, daughter of Samuel and Sallie Hartzler, aged 20 years, 8 months and 8 days. In her early youth she gave herself up to live for Jesus. She united with the Amish Mennonite Church, and was for several years apparently an earnest, zealous worker, occupying one of the first places in the Sunday School, and attentively filling her place in the church services. Sister Mary possessed an intelligent mind, an upright character, and a disposition that won the respect and esteem of all who knew her. Her death is deeply mourned by her numerous associates, but those who were living in hope of heaven with her can rejoice that she was willing and glad to go at this early call, while those who are yet out of Christ no doubt feel that this is an

invitation from God to make their peace with Him as she had done. Funeral services by Isaac Schmucker and J. S. Coffman.

YODER.—August 16th, in Juniata Co., Pa., Sister Magdalena Yoder, aged 72 years, 10 months and 16 days. For over two years she was unable to help herself, and had much to endure. She was a sister in the Amish Mennonite Church. She had her home with her brother Joseph Yoder. Funeral services by Benj. Hertzler.

SCHETTLER.—August 14th, in Mifflin Co., Pa., Sister Barbara Hochstetler, aged 78 years, 1 month and 11 days. She was a faithful sister in the Amish Mennonite Church. Funeral services by Menno Yoder.

CLAY.—On the 26th of August, in Richland Co., Allen Co., Ohio, of dropsy, Bro. John Clay, aged 62 years, 2 months and 20 days. Funeral services by John Moser and Chr. Zimmerly. Text, John 3: 16.

AGOSBERGER.—July 17th, near Bluffton, Allen Co., Ohio, of rheumatism, Peter Agosberger, aged 9 years, 1 month and 10 days. Text on funeral occasion, Acts 25: 14—16.

MAST.—On the 18th of August, near Morgantown, Berks Co., Pa., in the Conestoga congregation, Pre. Daniel Mast, aged 80 years, 4 months and 17 days. His remains were placed in the family graveyard, near Springfield, on the 22nd, in the presence of many friends and relatives. Funeral services by Michael Schwartz and Gideon Stoltzfus. Text, 2 Tim. 4: 7—9. Bro. Mast served as minister 54 years, and faithfully and earnestly expounded the Word, and exhorted his people to be faithful. He was a preacher of the Amish Mennonite Church. On the 29th of July he gave an excellent admonition from Luke 18.

ZEHR.—July 22nd, in Livingston county, Ill., of dropsy, Joseph Zehr, aged 74 years. Buried the 23rd. Many relatives and friends came to pay the last tribute of respect. Two daughters and a son of Seward county, Neb., came to see him a few days before his death, which gave him much satisfaction. During his sickness he suffered much from difficulty of breathing, yet he patiently bore it all. He set his house in order, and had peace with God and man, and was prepared to die. He was a brother in the Amish Mennonite Church. He leaves an aged and bereaved wife, five sons, three daughters, and many grand children. Funeral sermons by Christian Schlegel and John P. Schmitt.

SCHOTTLER.—On the 4th of September, in Johnson Co., Iowa, of the infirmities of old age, Daniel Schottler, aged 72 years, 10 months and 26 days. He was buried in the family burying-ground, where many were assembled. An effective sermon was preached on the occasion by Bishop F. Schwartztruber and Sister Breuneman. Text, 1 Cor. 15. Brother Schottler suffered greatly during his last days, which was borne with Christian resignation, with a desire to go to his heavenly home.

HOLTZ.—On the 3rd of September, in Plumstead tp., Bucks county, Pa., Susan Holtz, aged 67 years, 4 months and 14 days. Services by S. Godshalk. Buried at the New Deep Run Meeting-house. Her maiden name was Fellman.

HION.—On the 2nd of September, in Bedminster, Bucks county, Pa., Jacob Hion, aged 97 years, 4 months and 15 days. He was buried at Deep Run Meeting-house. A large number of people attended his funeral. Services by S. Godshalk and Isaac Meyers.

GEIL.—On the 28th of August, in Buckingham tp., Bucks county, Pa., Jacob Geil, aged 80 years, 10 months and 22 days. Buried at Doylestown Mennonite burying-ground.

ZOOK.—August 17th, in Kishacoquillas Valley, Mifflin county, Pa., of dropsy of the heart, Sister Barbara L., daughter of David J. and Lydia Zook, aged 34 years, 11 months and 7 days. She was buried on the 18th. The funeral was largely attended. Services by Samuel Yoder, assisted by John Yoder. Text, Rev. 14: 13. She was a member of the Amish Mennonite Church. Was sick about four months, and at times, suffered intensely, which she endured patiently. Her desire frequently was to depart and live where sickness and pain are felt no more.

NEUMSCHWANDER.—On the 4th of August, in Putnam county, Ohio, of puerperal fever, Sister Barbara, wife of David Neumenschwander, born Lora, aged 28 years, 11 months and 11 days. She leaves a bereaved husband and five small children. She was a member of the Swiss Mennonite Church. Text on funeral, Rev. 2: 17.

HEINLEY.—On the evening of September 10th, in Elkhardt county, Ind., of typhoid fever, Sister Samantha, wife of Emanuel Heinley, and daughter of John and Mary Yoder, aged 25 years, 5 months and 10 days. On the 28th of August, Brother and Sister Heinley left their home in Elkhardt to visit her parents; the following day she was taken with fever, which resulted in death in thirteen days. She leaves a deeply bereaved husband, father, mother, brother, sisters, and a great number of relatives and friends to mourn her early death. The remains were laid in the Shaun graveyard on the 12th, where a large concourse of people assembled to pay the last tribute of respect to the departed sister, on which occasion appropriate remarks were made by Bishop J. A. Butler. Text, Prov. 3: 13—17. Her father being sick was unable to attend the funeral.

Letters Received.

WITHOUT MONEY.

D K Hartzler.

WITH MONEY.

A—Hetty Albert, John U. Amstutz.
B—Peter A. Blough, John W. Heery, J. I. Brubaker, Andrew Berkey Sr., Jos. Bachman, Daniel Bergy, Jonas Brubaker, David Book.
C—H W. Croun, Amos S. Cripe, Jacob Clemmer.
D—Herman J. Dyck & Brother, John Donor.
E—Peter Eby, Christian Eby, Henry Eby, Martin Eicher.
F—A. H. Friesen, Susanna Fries, Jos. Forry.

G—Christian Gieringer, Henry H. Gintelsperger, Noah Grabil.

H—Jos C. Hostetler, D W. Hoover, C. Y. Hostetler, H. Hager, B F. Herr, Mrs. Sarah W. Heise, W F. Hoffmann, J. Hartzler, S. H. Hertzler, S. C. Harley, Hostetler Bros, Pre D J Hostetler.

K—John Korhan, Daniel Kaufman, Fred Kaiser, H. Kropf, Ch. C. Kinsinger.

L—Geo A. Leber, Joseph Litwiller, John Lantz.

M—John Maser, John Metzler, Henry K. Melling, Jacob Millhouse, Moreland Bros & Crane, C. McCullough, Benzel Mast.

N—Peter J. Naffziger, Alice R. Newcomer, Martin Nebel, Henry Noret Jr., Henry Noret Sr., D. Nikkel.

P—Anna Peters.
R—Chas C. Roth, Martin Rutt, Daniel K. Rich, Peter W. Ropp, S. Rohrer, S. J. Reseler, John Regier, Mary Roudgag, N. J. Riser.

S—Susan Strickler, Ann Seibert, Peter F. Steinmetz, Jos J. Saylor, J. D. Scholer, Elizabeth Shelly, William Stauffer, Barbara Stoffer, J. E. Seantz, De la Sheets, Tobias Schrag, Michael Schrock, Daniel Shank, J. E. Stemen, John Sommer.

T—Dr W. Thomas.
V—Jacob Voth, John Voth.

W—Peter S. Warkentin, John L. Wideman, Heinrich Wiebe, John Wyse, H. Wendt, Solomon Wenger, Y—Jos Yoder, Barbara E. Yoder, Barbara E. Yoder, Abm G. Yoder, Pre Jacob Yoder, S. Yoder.

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Then when we come to consider the teachings of astronomy in regard to our globe, we find it a mere speck in the regions of space, the waters of which God can hold in the "hollow of his hand," and the world with all it contains is but a "drop in the bucket or as the small dust in the balance."

TO FATHERS AND MOTHERS.

For the Herald of Truth.

Fathers and mothers, are you God's children? Are you wholly sanctified in the blood of the Lamb? And I would ask you: What are you doing with your children, or what are you doing for them? Are you preparing their precious souls for Christ? Are you training and instructing their minds in every way that is good? Are you teaching them love, and to be lovely and Redeemer? If you are not, you may thus be on the road to ruin, not only on the road yourself, but on the way for the dear ones to follow.

Oh! I would from the depths of my soul, ask you to look well to your ways in your homes, train your children to perfect obedience. If you ask God to direct your paths, he will do so indeed, but you must ask in faith believing that he will do so.

In order to train your children right, you must first be right yourself and set a perfect loving example in everything. First have your house wholly sanctified and let Jesus rule and reign there. The parents must be in love with each other, the father with the mother, the mother with the father, each one performing their own duties, working together in love. Your task will be made easy, and God will make you to prosper. By your example, as a natural result, the dear ones will follow, for it is mentioned in the Scriptures that parents must lay up for the children, not the children for the parents.

Oh! parents, you have a double responsibility to what your children have! Oh! I pray you do attend to it, and make your homes happy. Do not be grumbling and murmuring at your trials and afflictions, for you must remember that they are sent for your good, to make you more humble. Are there any so hardened as to think they cannot give up? Christ can soften your hearts up. Now give right up, this very moment. Surely there is no father or mother so unnatural as not to love their dear children. If so they must have hearts of stone.

If the children do not love their parents, it is nearly always all the parents' fault. Something they have not done, or something they have done, has not been right that makes the children distant and timid towards their parents and causes wrangling among themselves. Surely if the parents do not sow love, they must not by any means expect to reap love.

Now, fathers and mothers, please search your hearts and see if your children love you and you love them, and if you agree in love you have a happy home; Jesus is there. But if they do not love you and are cold towards you it may be

all your own fault. Jesus has sent them to you to train for Him. Look well to the training of your children, and train them for God.

Now I entreat you, do begin and make your homes happy. Bow yourselves at the feet of Jesus, and consecrate yourselves and your dear children to the Lord. Come now, the longing and hungry souls of the children are waiting to take up the example. The parents are commanded to guide the children, not the children the parents. It is the deep sincere prayer of my heart that you will attend to this solemn responsibility ere it be too late. As a friend I warn you only in true love. You have no excuse.

There is nothing more blessed to behold than a happy smiling family. It can only be found with those who are trusting fully and wholly in Jesus. We want loving, sacred homes, fathers and mothers loving and happy, taking an interest in all their children's welfare, making them as one with themselves; not only professing to be happy, but realizing it and making it well known by their actions.

REMEMBER THE SABBATH.

For the Herald of Truth.

"Remember the Sabbath day to keep it holy."

I was very much grieved a short time ago to see so many on Sunday, in the harvest fields, reaping, binding, drawing in their wheat and hay, fearing it would spoil, on account of it being so very wet. Many wished it would cease to rain. From that time during several weeks no rain fell, consequently, the earth became very dry, and vegetation suffered for want of rain. Now these same persons who wanted the rain to stop, are just as loud in their wishes for rain again.

I ask, What is gained by working on Sunday? In a natural way one might think they gain a great deal. I have heard some persons express themselves in this way, "If the Lord lets our crops grow it is our duty to take care of them, even if we have to do it on Sunday." The Scripture answer is in the form of a question, "What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" If we gather our crops on Sunday, we show thereby that we do not trust the Lord. Is it not in the hands of the Lord, even if we have the grain gathered in our barns?

The rich man, of whom we read in the Testament, thought he had accomplished much when he enlarged his barns, and had gathered in his grain, and in a boastful manner said, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But what did God say unto him? Thou fool, this night shall thy soul be required

of thee: then whose shall those things be which thou hast provided?"

The Bible tells us how it was under the old dispensation, or the Mosaic law. We read of one who gathered sticks on the Sabbath day, and the law required that he be stoned to death. Some one may say, "We are not under the law of Moses any longer." That is true, we are not under the law, but under grace, but the law, Remember the Sabbath day to keep it holy, has never been put away. It is as binding on man now as it was then.

Christ teaches us that we shall do good on the Sabbath day. If one of our sheep fall into a pit on the Sabbath day we may lift it out, or if we can help some one in case of sickness, it is our duty to minister to their wants. Jesus himself performed deeds of mercy on the Sabbath day, and he says, "The Sabbath was made for man, and not man for the Sabbath: therefore, the Son of man is Lord also of the Sabbath." H. E.

THE CITIES OF REFUGE.

Josh. 22:1-9.

Who have fled for refuge to lay hold on the hope set before us. Heb. 6:18.

The appointment of Cities of Refuge took place after the close of the long wars of Joshua, when he had subdued nearly the whole of Palestine, and had allotted to each tribe its proper inheritance. It was about 1444 B. C., at Shiloh, where the tabernacle then stood.

After the fall of Ai the people of Gibeon came to Joshua, and pretending to have come from a far country, he and the elders of Israel made a treaty of peace with them, without having first asked counsel of the Lord about it. They soon found that the Gibeonites lived near Ai, but as they had sworn to keep peace with them they would not break their oath, but made them to be hewers of wood and drawers of water for the tabernacle service.

Then the native chiefs of central and southern Palestine joined together to resist the Israelites and attacked Gibeon. But the Gibeonites sent word to Joshua, who at once made a forced night march, fell on the allied host at early morning, and drove them over the pass of Beth-horon and down its defile to Mak-kedah, a town on the plain. This was one of the most important battles in the history of the world, as it gave the Israelites possession of central Palestine. Successful battles were then fought in taking the towns in southern Palestine. Then the people of northern Palestine united under Jabin, king of Hazor, for an attack upon Israel, with the hope of crushing them out. A great host came together, strengthened by a force of "horses and

chariots very many." Assured of victory by God, Joshua with all his warriors fell suddenly upon them by the waters of Merom, on the upper Jordan. His bold onslaught was successful, and the Canaanites were destroyed in great numbers. After some years the land generally was conquered, and Joshua divided it by lot to the tribes of Israel.

God had given many messages to Joshua. He spoke to him either through the high priest, Num. 27:21; 1 Sam. 28:7; or by a voice from over the mercy seat in the Holy of Holies, Exod. 25:22; or by direct impressions upon his mind by the Holy Spirit. Num. 12:6.

Moses had commanded, Exod. 21:13, that the willful murderer should be put to death. But in Num. 35:6, and Deut. 19, when Israel was about to enter the land of promise, Moses had directed the setting apart of six cities to which a man who had killed another by accident, or in a sudden burst of passion, might flee. In those rude times, as in other countries of like civil condition; if one man killed another, it became the duty of a kinsman of the murdered man to kill the murderer whenever he might see him. Num. 35:10. But God gave to Israel better and more merciful laws than then prevailed among the nations. There were to be six Cities of Refuge, three east of the Jordan, and three west of it in Palestine proper. These were to be among those cities given to the priests and Levites who would be best acquainted with the law, and most just and merciful in judging the cause of them who fled to them for refuge.

As an illustration, it is said in Deuteronomy that if two men went to the woods to fell trees, and the axe head of one of them should slip from the helve and strike the other and kill him, the slayer might flee to the city of refuge and claim protection. God taught that man's life was a sacred thing. The cities were to be so many in order that one who killed another by accident should not be caught and killed by the avenger of blood, for then innocent blood would be shed, the land be defiled, and God's favor be so far withdrawn. So now, the thousands of murders done in our land defile the land, and make us as a nation very guilty before God. We must expect that sooner or later the fruits of all these horrible murders will in some way appear, and our nation suffer God's judgments for them.

The gates of eastern cities had towers on either side, and were covered over, so that at the entering in there was a large covered space where the elders of the city sat to hear and try cases of crime or dispute. The fugitive was to claim their protection, and they must receive him and care for him till his case was tried, probably after the friends of the murdered man should bring witnesses against

him. He was to be given a place or supported in some way. He would also be to some extent a prisoner, as obliged to live within certain bounds, away from his home and business. The Jewish law thus protected the innocent, yet put him at some disadvantage to punish his carelessness. If upon trial the refugee was found guilty he would then be turned over to the avenger of blood to be slain; so that no wickedness was tolerated by the law.

The avenger was that kinsman whose duty it was to avenge the murder of any member of a family, or to redeem one who had been sold as a slave, Lev. 25:25; or buy back any landed property which had been alienated. Lev. 25:47. Ruth 4:1-6.

The High Priest was the head of all the priestly mediators of Israel. He alone went in once a year into the Holy of Holies on the great day of atonement with the blood of the victims offered, to make reconciliation for the sins of the people. He only wore the breastplate with the Urim and Thummim to declare by it the will of God. He was thus a type of Christ, our High Priest. The death of each high priest was a symbol of the death of Christ, whereby sins were put away and transgressions removed. Through the death of the high priest the man-slayer found release. Through the death of Christ we find pardon and our sins are no more remembered against us upon repentance and faith. But having died unto sin once, our High Priest ever lives to make intercession for us; and our safety is only as we abide in Him, as in our Refuge from every danger. Then shall the slayer return, and come unto his own city and unto his own house, unto the city from whence he fled. Upon the death of the high priest the unfortunate man-slayer was restored to all his former estate, to the privileges of his city and to his home. So through the death of Christ men are so reconciled to God, that the prodigal can return penitent to his Father's house and be received as a son with open arms with fatted calf and best robe.

And they appointed: That is, set apart or dedicated to this sacred use—*Kedesh in Galilee in Mount Naphtali*. Now Kades, four miles northwest of Lake Merom. It was the home of Israhel. And *Sechem in Mount Ephraim*. Now called Nablus, a town lying in the valley between Mounts Ebal and Gerizim, 1,950 feet above the sea, in a delightful situation. It was also called Sichem, Sychem, and Sychar. It was 34 miles south of Jerusalem, and seven miles southeast of Samaria. Here God first appeared to Abraham in Canaan. Gen. 12:6,7. Here Jacob built an altar when he returned from Padan-aram. Gen. 33:20. Here the blessings and the cursings were read by Joshua to Israel; Josh. 8:

30-35. Here, at Jacob's well, our Lord made Himself known as the Messiah to the woman of Samaria. And Kirjath-arba, which is Hebron, in the mountains of Judah. Kirjath-arba, means city of Arba. Arba was the great ancestor of the Anakims, and who subdued this town. It is a very ancient town, existed in the time of Abraham, Gen. 23:2, 3,700 years ago. The cave of Machpelah, where Abraham was buried, is still there. Hebron now has about 10,000 inhabitants.

And on the other side Jordan by Jericho eastward, they assigned Bezer in the wilderness upon the plain out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Bashan out of the tribe of Manasse. These were set apart by Moses during his life. The cities of refuge were scattered throughout the territory occupied by Israel so that they could easily be reached by a fugitive.

These were the cities appointed for all the children of Israel. The refuge was for all; for the stranger that so-journed among them as well as for their own people, this was a foreshadowing of the salvation provided through Christ, for all men; for the Gentiles as well as for the Jews. Eph. 2:11-13.

God's law to the Jews made the penalty of killing any one, death, but provided a refuge for the unintentional manslaughter.

God has so ordered that sin brings the punishment of spiritual death, but in his love he has provided a refuge for the sinner in Christ. John 3:16. And as the man-slayer had to flee to the city of refuge to be safe, so we must flee from sin to Christ for salvation. We must "strive," "seek," "pray," "knock," and "come," and he will receive us. In Christ we are safe. Rom. 8:1.

The fugitive had to abide in the city of refuge; so we also must abide in Christ. The death of the high priest restored the fugitive to his home; so by the death of Christ we are restored to our Father's house "made nigh." The Jewish law was so merciful as to protect all but willful murderers from death. Christianity is so merciful that it is inconsistent with its spirit to put criminals to death. They should be imprisoned for life.—*Friends' Review*.

Men are coming to understand more clearly that religion is a power in life, for the education of character and the government of conduct; that conversion is not a thing of a moment; that religious experience is not the thing to be proclaimed upon the street corners, or in the public assembly, for the praise of men; that salvation is not obtained except by being wrought out through a lifetime of prayer and devotion of duty and service to God and truth.—*Augustus Woodbury*.

AN EXHORTATION.

*To the Working Classes of all Nations to Unite and
Co-operate for the Abolition of Interna-
tional War.*

Brethren, workmen, sons of labor !
Come ye make effectual stand
'Gainst the custom of dread warfare—
Earnestly join hand in hand.
Form a league, both firm and holy,
'Gainst the horrid demon, War—
Th' Christian Juggernaut which crushes
You, the workers, 'neath its car.

Tell your rulers that the time past
Doth suffice, and more, by far,
To have wrought the monster folly
Of the savage custom, war :
Tell them that six million soldiers
Quartered on your industry,
Are a load of grievous bearing,
Needless to sound policy.

Tell them workmen now see plainly
That their true real interests
Are opposed to brutal warfare,
As are, too, God's high behests:
And that prayers to the Great Father
For His help to kill one's kind,
In His nostrils are a stench, and
Shocking to the thoughtful mind.

Tell them war is anti-Christian—
Wasteful—diabolic—fell;
Has no reason—mocketh justice—
And has horrors none can tell:
That its miseries afflict those
Who are guiltless of its cause;
Inhuman, also—only fitting
Brutes which use their teeth and claws.

When disputes arise 'twixt nations,
Tell them gravely you insist
Arbitration shall adjust them,
As a plan that's always best—
That it's Christian, safe, and easy ;
Just and wise, and cheap withal ;
And that war bears, placed beside it,
No comparison at all.

Tell them that the human frame was
Not so wonderfully made
To be shattered, torn, and backed, by
Cannon balls and the sword's blade
Tell them workmen, of whom armies
Are composed, mean hence to cease
From destroying one another,
And to live as friends, in peace.

Brace your courage, then, my brethren,
For this glorious enterprise;
If war countless wealth* and lives cost,
Peace preserves some sacrifice.
Forward, brethren—here's your warrant—
"Christ, the Great Light of the world,
Has pronounced peacemakers blessed,
They God's children shall be called."
Lloyd's Weekly.

"IS THAT ALL?"

How often have we heard the above question asked, when God's way of salvation has been set forth in the very language of holy Scripture! "*Is that all?*" How little do those who ask such a question know what it sets forth! They know

* It costs Europe annually 500 million pounds sterling to keep up the war system. See "Report of the Anniversary Meeting of the Peace Society, 1867."

not that it involves a positive insult to God and His Christ. "God so loved the world, that *he gave* his only begotten Son, that *whosoever* believeth in him should not perish but have everlasting life." John 3:16. "Through *this man* is preached unto you the forgiveness of sins; and by *him* all that believe are justified from all things, from which ye could not be justified by the law of Moses." Acts 30:38, 39. "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Acts 16:31.

Here we have God's blessed way of salvation set forth, in all its divine and heavenly simplicity. Christ is God's salvation,—Christ given from His bosom; Christ bruised on the tree; Christ raised from the dead; Christ crowned on the throne of the Majesty in the heavens. And yet man's legal heart can presume to ask, "*Is that all?*"

The Eternal Son of God laid aside His glory, came down into this dark and sinful world; took upon Him the form of a servant; emptied Himself, and made Himself of no reputation; went to the cross, and there endured the wrath of a sin-hating God,—the wrath which else should have consumed us in the flames of an everlasting hell! No created intelligence can ever conceive what it cost God to hide His face from His only begotten and well-beloved Son; or what it cost that blessed Son to undergo that lawful judgment of God,—to be made sin for us, and lose, for a moment, the light of that countenance, in which He had found His home and His delight from all eternity. And yet the one for whom all this was done can presume to ask, "*Is that all?*"

* Christ also hath once suffered for sins, the just for the unjust that he might bring us to God." 1 Peter 3: 18.

"It pleased the Lord to bruise him; he hath put him to grief." Isaiah 53: 10.

"He hath made him to sin for us, (he) who knew no sin; and that we might become the righteousness of God in him." 2 Cor. 5: 21.

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold. * * * but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was fore-ordained before the foundation of the world, but was manifested in these last times for you." 1 Peter 1: 18-20.

Thus we have the eternal counsels of God, the precious blood of Christ, and the imperishable testimony of the Holy Spirit,—in a word we have the divine Three in One presented to us in the glad tidings of salvation. And yet, in the face of all this, we are met by the monstrous inquiry, "*Is that all?*"

Yes; with intense delight and holy triumph we reply, that is all! And, we may lawfully inquire, what more would you have? You have the heart of God, to make you welcome; the blood of Christ,

to make you fit; and the eternal record of the Holy Spirit, to make you sure. Are not these enough? Is it possible you can still reiterate the audacious inquiry, "*Is that all?*" Do you want to throw into the scale your miserable doings, your prayers, your alms, your sacraments, your vows, promises, and resolutions, your self-improvement, your moral reform, your tears and sighs, your frames and feelings,—in order to make Christ's person, work, and offices of full weight in the judgment of God? Say, fellow-sinner, is this what you mean by the question on which we are now commenting? Do you imagine for a moment that you can add aught to the finished work of Christ? Do you think God wants any thing more? Was He not satisfied, when He raised Christ from the dead, set Him at His own right hand, and crowned Him with glory and honor? And if he is satisfied, why not you? If He rests in Christ, why should not you? If he has been eternally glorified about the great question of sin, why should not your heart and conscience find a sweet and abiding repose? Give up, we beseech you, once and forever, all your legal struggles, all your unbelieving quarrels, all your self-occupation. Look up to the throne of God, and behold there the Man who hung as the sinner's substitute upon the cursed tree; and as you gaze on Him, in simple faith, you will be able, from the very depths of your ransomed soul, to give a well-pronounced reply to the inquiry, "*Is that all?*" C. H. M.

ALLEGED DISCOVERY OF NOAH'S ARK

London, Aug. 11.—A paper at Constantinople announces the discovery of Noah's ark. It appears that some Turkish commissioners appointed to investigate the question of avalanches on Mount Ararat, suddenly came upon a gigantic structure of very dark wood, protruding from a glacier. They made inquiries of the inhabitants. These had seen it for six years, but had been afraid to approach it because a spirit of fierce aspect had been looking out of the upper window. The Turkish commissioners, however, are bold men, not deterred by such trifles, and they determined to reach it. Situated as it was, among the fastnesses of one of the glens of Mount Ararat, it was a work of enormous difficulty, and it was only after incredible hardships, that they succeeded. The ark, one will be glad to hear, was in a good state of preservation, although the angles—observe, not the bow or stern—had been a good deal broken in its descent. They recognized it at once. There was an Englishman among them who had presumably read his Bible and he saw it was made of the ancient gopher wood of Scripture which, as every

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one knows, grows only on the plains of the Euphrates. Effecting an entrance into the structure, which was painted brown, they found that the admiralty requirements for the conveyance of horses had been carried out, and the interior was divided into partitions fifteen feet high. Into three of these only could they get, the others being full of ice, and how far the ark extended into the glacier they could not tell. If, however, it turns out to be 300 cubits long, it will go hard with the disbelievers in the book of Genesis. Needless to say, an American was soon on the spot, and negotiations have been entered into with the local pasha for its speedy transfer to the United States.

REMARKS.

We are not prepared to vouch for the truthfulness of the above, but give it to our readers as an exceedingly interesting piece of news. The highest point of Mt. Ararat is about 17,000 feet above the sea level, covered for 3,000 feet with perpetual ice and snow. The ark may have landed near the summit of this highest point, and was shortly afterwards covered with ice and snow, and could be in a good state of preservation to this day. If the story is true, the relic will be an exceedingly interesting one and will go far towards strengthening the Scriptural narrative of the flood. Time will soon tell whether the story is correct.—*Gospel Messenger*.

For the Herald of Truth.

EZEKIEL 9:4,6.

“And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof, and slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men which were before the house.”

From this 9th chapter of Ezekiel we may gather the solemn truth, that at one time the inhabitants of Jerusalem were utterly destroyed, save the prophet Ezekiel only. What a serious thought! not a single soul of all that vast number was worthy to receive the mark and escape from death. They had their place of worship. The sanctuary which they attended, with their ancient men standing before them to lead and direct the people, but still when the time of God's righteous judgment came upon them none were able to escape his wrath, as none were found to sigh or cry for the abomination of Jerusalem. Yet this is the kind of a spirit God desires to find in his people. Reader, do you and I possess it? is a question to ourselves that might profit us. Because we, like many others, may be attending regularly a place of worship, and even engage in it with our

leaders standing before us as Jerusalem had it, and like them, too, be void of the true Spirit, since he approves of the sight over sin and even hates it. To one of the churches of Asia he spoke favorably because they hated the deeds of the Nicolaitans, which, says he, I also hate. Not because they hated the Nicolaitans, but their deeds. I believe that professing fathers and mothers to-day may sometimes easily fail to show this kind of a spirit when their unconverted friends insist upon their children being allowed to do the deeds or the works that they do and see no harm in them. The temptation may sometimes be very strong to parents to allow their children certain lib-

"Well may servants mourning God,
The Church's desolation,
The state of Zion calls aloud
For grief and lamentation."

R. J. HEATWOLE.

A SIN TO BE AVOIDED.

EXTRACT FROM A SERMON PREACHED BY
REV. E. GREENWALD, D. D., IN TRINITY
LUTHERAN CHURCH, LANCASTER, PA., ON
SUNDAY EVENING, AUGUST 14TH,
1881.

"Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand." It is lamentable to read the account, as recorded, of a large part of an entire nation of enlightened and religious people, when they reached in their emigration, a tribe of licentious and degraded heathens, running off into the perpetration of beastly whoredom, without allowing any sense of shame or regard for the authority of their rulers to restrain them. Twenty three thousand persons perished in one day, in the land of Moab, on account of the crime of fornication. They abandoned the worship of the true God, and yielded themselves to the obscene idols of the country, worshiped the idols in the licentious and filthy way that was inseparable from idol worship. It was the lowest sensuality.

Men do not now, in Christian lands, make the gratification of their vile passions a part of their religion. But, in secret, the same depraved passions lead them still to the commission of the same dark and infamous deeds. Even the pure, prevalent spirit of Christianity seems unable to check this filthy vice. It is a blot upon our Christian civilization. The record of our courts are burdened, and our civilization is disgraced by cases, constantly occurring, of the most miserable fornication and bastardy. In the list of cases to be tried before our court in this city, during the coming week, as published on Friday in our daily papers, I counted 31 cases of fornication, and kindred crimes, that will come before it from this county. That list as published on Friday evening last is a startling record. The peace and comfort of many families are ruined forever by the shameful conduct of sons and daughters, for whom better things had been expected. No reverence for God's word—no sense of self-respect—no regard for decency—no consideration of consequences—in this world or the world to come are sufficient to check the filthy stream of sensuality and vice. We live

in a land of churches and schools but the dark deeds of men and women under the shadow of both, disgrace our intelligence and put religion to the blush.

These are delicate things to speak publicly about, and yet it seems necessary that something should be said about them. The pulpit speaks out about other vices and sins and it has no right to be silent about this. The apostle did not hesitate to speak about them, and why should ministers regard them too delicate to denounce them. If people are made to blush at their mention, it is perhaps necessary that they should. It would be well if some persons would blush at the perpetration of them, that now do not blush. If they blushed at the bare thought of the crime, it might have them from the subsequent shame and bitter regret after the crime is committed. Blushing will do no harm. The truth is that they do not blush enough.

Crime of this nature is a growing evil. There seems to be a lamentable lack of strict purity of thought and feeling and conduct. Offenses against chastity are painfully multiplied. Many persons fall annually into shameful sins, who had stood well before in respectable families in town and country, and concerning whom better things had always been hoped and believed. We would scarcely suppose it possible that with their knowledge of right and wrong, with their Christian rearing, and with their respectable connections they should become so vile. And yet the mournful facts exist.

Is it necessary to add anything to this more statement of the fact in order to awaken attention to it, to cause all who are exposed to temptation to shudder at their danger, and to prevent in the future the commission of such shameful sin? Is not Christian principle strong enough in the breasts of the young to save them from the ruin that is before them? Have they not strength of virtue enough to preserve them from the artful solicitations of wicked persons who would betray them? Have they not command of their passions enough to prevent them from yielding to their vile indulgence? Have they not independence of character enough to spurn from them the vile wretch who would dare make to them an impure suggestion? Have they not respect enough for God and the church to prevent them from bringing a dark stain upon their holy profession? Have they not regard enough for the feelings of their parents and friends, that they will wound their hearts with inexpressible anguish, and bring a blot on the family name that may never be wiped out? Have they not consideration enough for their own honor, and good name, and peace of mind, so as to save them from the vile arts of the smiling seducer, who will ruin all their dearest hopes of life?

Have they not sense enough to look a little into the future, and contemplate the mortification and shame and distress and tears and lamentation during long, long years, that they will suffer as the sad penalty of momentary dalliance with forbidden and sinful pleasure? Will they not open their eyes and see the serpent that is concealed beneath the guilty couch on which they lie? Are they bereft of their senses, and have they not the small amount of reason that is sufficient to prevent them from stepping into a snare that is so openly baited as this? Will not Christian principle, their holy vows, their accountability to God, their sane judgment, the voice of conscience, the counsel of parents, their own peace of mind, the value of their good name, their sense of shame, the dreadful sufferings of a whole lifetime, the loss of the soul forever—will not these solemn considerations combine to warn them against this great wickedness, and save them from the dreadful consequences to body and soul, for time and eternity, that will follow the perpetration of this great sin?

"FOR JESUS SAKE."

BY W. S. BELL.

We love him because he first loved us, and we serve him because he first served for us. We are Christians now in consequence of his love and service for us. There are many reasons why we should obey the will of God, but none so potent as that embraced in the words, "For Jesus' sake." It was by the love of Christ that our hearts were melted, and were constrained to yield to the ministry of his grace. It was from drinking at the fountain of his divine fullness that we were enabled to rejoice with joy unspeakable and full of glory.

Why do we love and labor in the cause of religion if it be not for the love we bear him who first loved us? It is possible that we may try to be Christians from the lowest motives. Many an act, which of the world appears fair and good, is, in reality, the result of a selfish purpose. Sometimes mere habit leads us to the outward performance of worship. Some feel that they must be connected with the Church because it is respectable. Multitudes travel in the path of outward duty from the most sordid and unspiritual motives. The fire never burns in such hearts, love never sparkles in their eyes, because they are under law, and not under grace—under Sinai, and not under Calvary.

To be a disciple of the highest style, our motives must be of the most spiritual order—love for Christ. We call to mind the mutual love of Damon and Pythias—was their love for each other as fair and pure as our love of the Savior? Unless we seek him by spiritual service,

we will be unable to bear the burdens of life. Let the soul feel and believe that "for me the Savior died," and there will be a constant joy and support. Am I afflicted, and shall I not, with the wondrous cross before my eyes bear it patiently, if not cheerfully? Am I persecuted for righteousness' sake, and shall I not endure it "for his sake" "that endured such contradiction of sinners" "for my sake"? Can you, dear disciple, follow the Master? Can you, bear, Christ-like, to be mocked, persecuted, and spit upon? Have you learned how to suffer for him? Has your close adherence to Christ enabled you to see the fingers of his providence guiding all the threads of your life? Do you truly feel that all things work together for good to them that love God?

This, then, is the key to wind the spring of our lives with—the love of Christ. With Paul, then, we may say, "For me to live is Christ"—to labor in his vineyard, to suffer his afflictive dispensation—all, all shall be done or suffered "for Jesus' sake."

FAITH WITHOUT REPENTANCE.

"I do not care for what I have done in the past," says a letter before us. "I trust in the blood, and Jesus has paid it all." But the conduct of the past had been criminal and abominable, and the fact that the writer was indifferent to it because he supposed that Christ had borne the penalty, and that he was free and safe from the consequences of his conduct, is the best evidence possible that he would do the same thing again if he could do it with impunity. That man had been taught by some one who did not understand the nature of salvation. The vicarious sacrifice is stigmatized as the "commercial theory of the atonement," chiefly because it has thus been travestied by those who profess to understand and teach it. No soul is pardoned until from grief over and hatred of its sin it turns from it with a full purpose and endeavors to lead a pure and righteous life. The redeemed soul will never cease to be ashamed in the memory of a mean act that it has committed, whether that act be toward God or toward man. Those hymns and homilies which represent the saved as glorying in the shame of their lives before supposed conversion are misleading and mischievous. It is setting vice up as virtue, to extol depravity as a background necessary to magnify God's mercy. Repentance is not part of a bargain, or of a shrewd speculation, by which a wicked man imposes on the generosity and good nature of God. The tests of its genuineness is nothing else than hatred of sin because of its moral repulsiveness, and love of righteousness for its own sake.—*Interior.*

TEACHING AND CONDUCT.

The application of scripture truth to practical life demands wisdom and diligence. Some teachers may need to reiterate over and over again in the plainest forms the commands against stealing and lying. Others may go on to apply the Christian ethics of Paul's epistles to the various relations of life as masters and servants, husbands and wives, parents and children. The London *Sunday School Chronicle* recalls the story of William Jay, who, when pressed to trade with inferior tradesman or to engage inferior servants because they were pious people, used to reply, "There is many a good woman who is not a good washer-woman." The editor relates the story of a family who had engaged a pious servant out of the Sunday-school and the church, and found her far enough removed from being a good servant. Before this they never had a professedly Christian girl, and now they had secured one who was a member of the Christian church. Coming on the recommendation of their pastor, they were full of hope that she would be free from the usual faults and deficiencies of her kind. But somewhat to their surprise, and greatly to their annoyance, they found she had never been taught, or at least had never received the idea that doing her household work thoroughly and well was one expression of religion. Her work was done imperfectly; there were manifold hidden and schemings to conceal facts from the mistress, and the lady soon came to the conclusion that this was the worst servant she ever had in the house. She did not question the piety of the girl, who was not to be considered a hypocrite or charged with insincerity in attending the church-meetings; but her religion was a matter of sentiment; she had never learned to apply it to her common life. Teachers instruct many young people of both sexes who may have a similar misconception of the practical duties of Christian living. A need in such cases is to restate and illustrate the truth that a good servant of the Lord Jesus Christ can not be a bad servant to the human master or mistress. There was much evidence of real conversion, in the answer of the little maid-servant, who gave as her reason for believing the change to be real, "Now I sweep under the mats."—*The Sunday School World.*

THE CHRISTIAN'S WEAPON.

The divine armory contains but one offensive weapon for the Christian soldier. For protection and defense he may take to himself the helmet of salvation, the breastplate of righteousness, and the girdle of truth. He may have his feet shod with the preparation of the gospel of

peace, and may take above all, the shield of faith, wherewith he shall be able to quench the fiery darts of the adversary, and thus be equipped from head to foot in impenetrable and invincible armor. But for offense his only weapon is "the sword of the Spirit, which is the word of God."

"If a man strive for masteries he is not crowned except he strive lawfully," and no soldier in the fight of faith can gain the victory and win the crown, unless the battle has been fought with that weapon which the Lord appoints.

Satan has various implements with which to assail the church of God. He fights with fire and faggot, with rack and torture, with slanders, falsehoods, railings and reproaches; and all these implements are legitimately used by his follower to do their master's evil work; but the soldier of Christ must not for one moment imitate their example. In the use of these unauthorized weapons, he is, and can be, no match for Satan and his children. They can rail on him more than he dares to rail in return. They can use falsehood, but he must speak truth. They can assail him with bitterness and rancor, he must combine with the serpent's wisdom the gentleness of the dove. When Michael the archangel contended with the devil, he durst not bring a railing accusation against him. Michael well knew that he was no match for the devil in railing, and that to undertake to compete with him on his own chosen field, and with his own weapons, was but to court defeat; and so he said, "The Lord rebuke thee, O Satan."

The Christian may take a hint from the wisdom of the archangel, and in every controversy with his foes, present, not the feeble weapons of human wit or human wisdom, but "the sword of the Spirit, which is the word of God." While others curse, he must bless; while others blaspheme, he must not strive nor cry, but must possess his soul in patience, and trust in the Lord with all his heart. And if he be called to meet the embattled hosts of hell; if he be assailed by censure, social, civil, and ecclesiastical; if he be cast out of the synagogues, condemned by Christians, excluded from fellowship, and spurned and scorned by the votaries of the world, the flesh, and the devil, if the proud and lofty scoff him from their presence, and sneer at him in his low estate, yet against all this unlawful striving and unholy warring, he can bring only the passive resistance of Christian patience and endurance, while his only arm with which to fight his battle must be the simple Word of the ever living God. He must not meet craft with craft, slander with slander, abuse with abuse, nor lies with lies. Victories won thus are to him no better than defeats, and the applause of men is but a poor compensation for the Master's stern re-

buke; for though men may pronounce him triumphant in such a strife, there is no blessing from on high upon a course forbidden by the Word of God.

Take unto yourselves, then, "the whole armor of God," but especially equip yourselves with "the sword of the Spirit." Passive virtues as weapons of defense, are needful and are proper, but this age and hour demand aggression on the part of the children of the Lord. It is time to go forth to war. It is not enough to stand simply upon the defensive. Our enemies are at our doors. Let us be bold for God, but let us not go forth unarmed. The King's armory is open, every weapon is provided and prepared. Only through neglect are we destitute of the requisite preparation for the warfare. Let this neglect no longer disgrace and endanger us. Let us gird ourselves with strength, and put on the whole armor of righteousness, that we may be able to stand in the evil day, and having done all to stand.—*The Armory.*

CHILDREN AND CHURCH.

There was never a greater error than this giving of children liberty about church-going. The Sabbath never was meant for a novelty. Religious teaching can not be a novelty—it is line upon line. To make going to meeting a "refreshing novelty" is precisely what the Bible forbids. "Thou shalt teach these commandments to the children diligently."

I believe that, ordinarily, the church-going habit will not become a second nature unless it is formed before the child is five years old. The baby of three years ought to be asleep in church on Sabbath morning, and we ministers will always be thankful if nobody else is asleep by that time. The only safe place for the children on the Lord's day, from the age of three years, is by the side of their parents in the sanctuary of God.

Profaneness, vile talking and intemperance by young men begin with Sabbath-breaking by the boy. To confess that you can not prevail on your children to go to meeting with you is to abandon them to the devil altogether. You can, God has given you the right, the authority and the power to enforce it. You are responsible if you can not say with Joshua, "As for me and my house we will serve the Lord."—*Set.*

THE MAN who strives to put something into the world that shall make it better, not simply seeking to get the most possible out of it, never had his head bothered over the question whether life is worth living. It is the greedy life, and not the generous one, that has doubt as to the worth of its existence.

HERALD OF TRUTH.

October 1, 1883.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, etc., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

How to SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

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If THE label on your paper is not changed in the second number after you have sent money for it send us a card stating the case.

Entered at the Post Office at Elkhart, as second class mail matter.

WANTED.—A copy of I. D. Rupp's translation of the Martyr Spiegel from the German into English, printed in 1837. Any one having this work for sale will please address this office stating price and condition of the book. Mennonite Pub. Co.

MENNO SIMONS COMPLETE WORKS.—We desire to call the attention of our readers to the Complete works of Menno Simon, both in the English and German languages. This is a valuable book on the doctrine of the Mennonite Church, and has been brought before the public in a complete edition at a great expense and with much care, and it should find its way into every Mennonite family, and for the purpose of enabling all who desire it, to obtain it on the best terms we will send the book to any one ordering it before the first of January for \$4.50 postage prepaid. This offer will enable any one to have it sent to his Post office address without extra cost. We hope many who do not have this work will take this opportunity to order it.

BAER'S LANCASTER ALMANACS.—We will supply Baer's Almanacs from this office at the same rates as ours. Please send your orders.

OUR FAMILY ALMANAC for 1884 is finished, and all orders are being filled. This almanac should find its way into every Mennonite family. It contains the usual calculations, made by the celebrated astronomer L. J. Bach who furnishes the calculations for the most popular almanacs in the country. It contains also a first class selection of reading, profitable and interesting; also receipts and valuable information of various kinds, together with two fine illustrations. Send your orders early. The price is as follows:

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SOMETHING TO READ.—The evenings are now getting longer again and many will want something good and useful to read. Now then is a good time to subscribe for the Herald or to select some good book from our catalogue and send for it.

FROM MONTGOMERY CO., PA.—We regret to learn that Sister Clemmer, wife of Bishop Josiah Clemmer, who has been suffering for some time with consumption, is failing gradually, and little hopes of her recovery can be entertained. May the Lord be with the dear brother and sister in their afflictions.

The aged brother and Minister Henry Nee is also suffering severely, so that his bodily pains are sometimes almost unendurable. May the Lord strengthen him and keep him to bear every trial with resignation to his will.

A SAD ACCIDENT.—Disobedient children always come to a bad end in some way. There lived in this city two boys whose names were Willie and Bertie Sparklin. They were very bad, disobedient boys. They would not obey their parents neither would they behave in Sunday School, though for a while they were members of our school. Their great delight was to be about the cars and moving trains on the railroad, and

very frequently would jump on the trains and ride to the next town and stay away for several days and nights at a time, so that their parents did not know where they were. This they continued for some considerable time and caused much grief and sorrow to their parents, until on the 25th of September when they were again playing about a moving train, Bertie, the younger, in attempting to get off at the end of an engine was crushed and instantly killed. Let all the little folks who read this remember the fifth commandment: "Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee." This is the first commandment with promise.

CONFERENCES.

THE ANNUAL CONFERENCE in Indiana will be held at the Yellow Creek church, in Elkhart county, on the second Friday in October (12th).

THE ANNUAL CONFERENCE for Maryland, and Franklin Co., Pa., will be held on the second Friday of October (12th), in Miller's Meeting house, Washington Co., Maryland.

THE ANNUAL CONFERENCE for the Southwestern District of Pennsylvania will be held this year, in the Martinsburg Mennonite Church, in Blair county, on the third Friday in October (19th). The nearest railroad station is Martinsburg. Those coming by the Pennsylvania Central R. R. will stop at Altoona, and take the Holladay and Martinsburg Branch where they will be met the day previous with conveyance. Those coming by the Baltimore & Ohio R. R. will stop off at Hindman and there take the Huntingdon and Broad Top Road to Cove Station, where they will be met with conveyances by giving Jacob B. Snyder, of Martinsburg, Blair Co., Pa., notice. A cordial invitation is given to all the brethren and sisters and especially to the ministering brethren and deacons everywhere.

CHURCH NEWS.

BRO. J. S. COFFMAN of this office is still in Missouri and will not return before the early part of October. We wish him God's blessing in his work.

PRE. EPHRAIM NISLEY and Bro. Samuel Stauffer, of East Donegal, accompanied by their wives are off on a two

weeks' trip to Canada.—*Mount Joy Herald.*

TO KANSAS.—Bro. Christian Holdeman, John Holdeman with several others all of Elkhart county, Ind., left for Kansas on the 24th of September. Their object is to see the country, and the first two intend to settle there if suitable locations can be found.

A VISIT TO NORTHERN MICHIGAN.—Bro. Joseph Holdeman with his brother-in-law, John Brown and their wives, recently returned from a visit to Antrim and Emmett counties, Michigan. They had a pleasant visit and much enjoyed the trip. They met Bro. George Brenne-man of Allen Co., Ohio, in Antrim county.

BRO. CHRISTIAN BOMBERGER, of Lancaster Co., Pa., visited in Montgomery county, and preached in the Franconia Church on Sunday, Sept. 16th in the forenoon, and in Salford in the afternoon. Bro. Bomberger is an earnest worker and makes frequent visits of this kind. We should be glad to see him in the west again.

BRO. HENRY FUNK and sister, Bro. Thomas Shelly and wife, and Sister Elizabeth Stauffer, all of Bucks county, Pa., are at present visiting in Canada, and if we are rightly informed, will come as far west as Chicago, taking in also Indiana. We wish them a pleasant journey, and shall be glad to see them in our midst. Bro. Levi Fretz of the Blooming Glen Church, with several others, is also on a trip in the same direction.

FROM AKRON, TUSCULA CO., MICH.—The brethren Pre. Henry Moyer and Bro. William Kratz from Bucks county, Pa., visited the brethren in Tuscula Co., Mich., on their way from Kent Co., to Canada. Bro. Samuel Good from that place writes: "We feel thankful to God for his blessings and also to the brethren for their kind visit. We had a pleasant meeting and Sunday School, and we hope others of the brethren will visit us." The above is one of those out-of-the-way places, which ministers traveling through the country should not omit to visit. There are a number of brethren living here without a shepherd and these should be visited more frequently, and encouraged.

A BROTHER of Franconiaville, Pa., informs us that on Sunday, August 26th, there were eleven or twelve persons baptized and received as members of the Toamencin congregation. On Sunday, Sept. 2nd, 13 were baptized at Franconia meeting-house, one of whom had been baptized in infancy, and was a member of another church. Sunday, Sept. 16th, about the same number were baptized at the Plain Church. May God bless all these newly converted souls, and may they become true and shining lights to

those who have little thoughts about repentance.

He further says that Bro. Benjamin Leshler, of Franklin Co., Pa., preached on Friday, Sept. 7th, at Skipack; the 8th at Franconia, the 9th, in the morning, at Deep Run, and in the evening at Souderton, from whence he, accompanied by Bro. Abm. Weaver, started for home. May the Lord bless the good seed sown, and may it bring forth fruit to his name's glory.

NOTES BY THE WAY.

At home in our office, seated in our accustomed place, letters, papers, books, articles and other things piled up around, all waiting for their measure of attention, printers clamoring for copy and a multitude of other matters to look after, and the reader will have some faint idea of the surroundings of the editor as he begins to write up for the coming paper.

In our last article we left the kind reader at the doorway of the parental home, in the village of Line Lexington, in eastern Pennsylvania, near the old meeting-house where our parents, forefathers and brethren for many long years have worshipped in their simple ways, and where still from time to time they meet to sing and pray and praise the Giver of all good, and tell of His love to man and the way of salvation through the blood of Jesus.

After spending several hours with mother she accompanied us to the home of father-in-law Jacob Kratz where we met wife and daughter, who had been spending some two months visiting among the friends there. We need not say that with the dear friends there, as well as those of our own household, the meeting was a pleasant one.

On Saturday we visited uncle Jonas Moyer's, in Bedminster and spent the night with Pre. Samuel Godshalk, who lives near the Deep Run Meeting-house. Many a pleasant recollection of the past was brought to mind during these visits and we trust the hours passed to our mutual edification.

On Sunday, Sept. 9th, in accordance with our previous purpose we attended public services at Deep Run Meeting-house. This house is a very large one, and was well high filled with attentive hearers. This is one of the few places in this country where our brethren hold services every Sunday. This is commendable. The people everywhere should have the opportunity of attending services, not only once a month, or every two weeks, but every Sunday. Every Sunday is a Lord's day, and every Sunday should be devoted to his service.

The meeting was well supplied with speakers, and we had the privilege of meeting with Pre. Benjamin Leshler, of Franklin county, and Bro. Abm. Weav-

er, of the same place. They were accompanied by the brethren A. Clemmer and Bro. Hockman, of Franconia. The other ministers present were Bish. Isaac Oberholtzer, Pre. Isaac Moyer and Samuel Godshalk.

Bro. Leshler had attended several meetings in Montgomery county, during the previous days and had another appointment in the evening at Souderton. He spoke an interesting sermon and was listened to with marked attention. We, in our weakness, also endeavored to improve the occasion during the limited time allotted us, to the edification of the audience and the glory of God.

We spent the afternoon at Bro. Enos Hunsberger's, in company with a number of brethren and sisters who were present, among them also was Bro. Christian Henning, of Elkhart Co., Ind.

In the evening we accompanied brother-in-law Henry W. Gross to his home, where we spent the night. The next day we filled an appointment at Doylestown Meeting-house where a goodly number were present and we had a pleasant meeting. We spoke from the text, Gal. 5: 22, in the English language. Nearly all the services in our churches in this vicinity are in the German language, but we are glad to see that the Church in this place is beginning to see the necessity and realize the benefits of services in the English language. A good Sunday school is also maintained in this Church and we are glad to hear that it is in a very prosperous condition. We trust all may take a deep interest in this work, and so help to build up Zion, and work for the dear Master who gave for us his life.

After services we spent a short time with Pre. Isaac Rickert, called at one or two other places, and spent the night at mother's.

On Tuesday we filled another appointment at Line Lexington, where we spoke from Acts 2: 42. There was a fair attendance and good attention. May the Lord bless his work in this place also. Here we met Bro. Abel Horning, Bish. Josiah Clemmer, Bish. Samuel Leatherman and Pre. John Walters, and were rejoiced in heart to meet so many, not only of the ministers, but also of the brethren and sisters. May the Lord prosper them all in the way of a holy and righteous life.

The remainder of the week we spent in visiting among relatives and friends. We visited many and were very pleasantly received by all. It would be monotonous to repeat all the details of these visits and so will pass them with this brief notice that among others we visited Bishop Samuel Leatherman, Pre. John Walters, Bishop Isaac Oberholtzer, and Pre. Abm. F. Moyer and spent pleasant hours with all of them. May a kind heavenly Father bless all of these brethren.

ren in their earnest labors for the Lord. On Sunday we attended public services at Blooming Glen Meeting-house. This is a very large house and was very nearly full. Here we spoke from the third verse of the epistle of Jude, and we hope the spirit of the Lord may richly bless our imperfect efforts to the honor and glory of his name.

It was our privilege here also to meet a number of ministering brethren and many others whose faces had been familiar in years past.

In the afternoon, after having taken dinner with Deacon Samuel Moyer, Bro. Abel Horning conveyed us to Souderton, where upon our arrival we found the meeting-house already quite filled and the congregation waiting for the services to commence. We spoke from Matt. 11:28-30. May the Lord bless the feeble effort. We met here Pre. Jacob Loux, Bro. Herman Godshalk and many others.

On our return we called to speak a few words of comfort and encouragement to an old sister now about 95 years old and entirely blind; but who is looking forward to the glories of a brighter world. As we passed through Line Lexington we stopped to say our final "Good-bye" to mother and commend her to the grace of God, as on the morrow we intended to start for home. When we reached Father Kratz's quite a little company had met together and we spent a pleasant evening, closing with a season of devotion, commending all to the care of our heavenly Master.

Monday, Sept. 17th, Bro. Henry Kratz brought us to Chalfant, and after a very pleasant visit with Jonas Harley and family, at North Wales, we proceeded to Philadelphia, visiting there cousin Mahlon Kratz and our old school mate, Henry S. Cassel, and Sister Esther Frick.

On Wednesday morning on the early train we went to Lancaster, to visit Sister Maria Hershey and her father, Bro. John Cassel, near Junction, eight miles north of Lancaster.

We also visited Bro. Kauffman who is quite old and feeble, waiting only for the Master's call. Also Sister Anna Hershey, wife of Jacob Hershey, lying very low with consumption.* We had a short season of devotion with her. She expressed herself resigned to the will of God and felt rejoiced to have devotional exercises.

We made a short visit with Bro. Henry Snavely and then returned to Lancaster, where Bro. Amos Herr, was waiting to meet us. We visited with Bro. John Shenk and then went with Bro. Herr to spend the night. Here we also met old Bishop Benjamin Herr, and the next morning we returned to Lancaster.

We left Lancaster at 10 o'clock on Fri-

* We learn that she has since died.

day evening and having no delay we arrived safely at home at 3 o'clock on Sunday morning.

A couple hours of sleep so much refreshed us from the weariness of the journey that we were able as usual to meet with our Sunday School and conduct the meeting services, and it afforded us pleasure to meet again the familiar faces, both of the children and older people.

We feel that throughout we had a pleasant and a profitable journey, and that we were benefitted both physically and spiritually, and we trust while we gathered strength and encouragement for ourselves, our feeble efforts to benefit others may not have been in vain.

We return thanks to God with a full heart for all his mercies and blessings. We also desire to thank the brethren and sisters with whom we met for their expressions of kindness and friendship toward us.

JOHN F. FUNK.

VISIT.

On the 29th of August I took the train at Elida and went by way of Forest, to Urbana, Ohio, to spend a short time amongst our Amish brethren, which I long had a desire to visit. When I came among them I soon learned, with sadness of heart, that there was trouble among them, and I was sorry that I happened to go there at such a time; for it caused, some at least, to mistrust, that I came there to take part, or meddle with their affairs; but I was innocent in the matter. It appears, that a certain number became dissatisfied with the rules and regulations of the church, and were no longer willing to be governed thereby, and some partook of forbidden things, for which offense, several were expelled from the church; but as it is getting to be common in such cases, they had backing, and formed a class of their own, and ministers from abroad came and served them.

When will people once become wise, and cease to form more and more new branches? These things ought not to be so, brethren, especially among the defenseless Christians.

Brethren, let us labor together more faithfully, that we may come nearer to the head fountain, from which the pure and unadulterated water of life flows. I verily believe, my brethren, the farther away from Christ and his gospel, the more branches and the more worldly conformity. The nearer we come to Christ and his teaching, the more we will be of one heart and mind, and the more separated from the world.

I remained a few days among these brethren and had several meetings, not very well attended, on account of their trouble. Among others I visited brother and sister Wolf who are the only members of our own church in that neighbor-

hood, they moved with sister Wolf's parents from Fairfield to Champaign Co., Ohio. I also visited the aged Amish brother and sister Joseph Kurtz, who also moved from Fairfield Co., to that place, with whom I had for many years been acquainted, and I was heartily glad to meet with them once more on earth.

On Saturday, Sept. 1st Brother Wolf kindly conveyed me to Urbana, where I took the train, in the afternoon and landed in the same evening in Osborn Greene Co., where Bro. John M. Greider was awaiting me, and took me to his home. The next day, Sabbath, we had meeting in the forenoon and in the afternoon, and also on Monday evening. On Tuesday the marriage ceremony was performed between Bro. Simon P. Good, and Sister Barbara E. Greider.

The next day, I took the train for home, where I safely landed the same evening, and found all well, and was heartily glad and thankful to God for his fatherly care over us all while I was gone.

G. BRENNEMAN.

VISIT TO CANADA.

Through a request of a brother I would inform the readers that we have been favored with a visit by some brethren from the East, a short time ago. Pre. David Buchwalter and Pre. Ephraim Nissley and their wives, and Bro. Burkholder and Stauffer and their wives, all of Lancaster Co., Pa. They have been holding meetings at the different places through our county, and I have reason to believe that their visit was appreciated by many. May the Lord grant his blessing upon the efforts they made in preaching the Word of God unto us, that many may be encouraged in the good old way.

Appointments at Shantz's, Sept. 11th, in the forenoon, at Geiger's in the afternoon, and at Bean's in the evening. On account of the young people, being busy with cutting and bringing in the spring crops, and putting out the fall seeding the day meetings were not large, yet in the evening a goodly number of young and old collected together. All seemed to be attentive in hearing what was said by the brethren, who seemed to have breathed unto us the true Christian spirit.

Next day, the 12th, at Blenheim meeting-house in the forenoon, and at Latshaw's, near Manheim, in the afternoon. On Friday, the 14th, they attended the conference at Berlin. The brethren, Pre. H. Moyer and Bro. Kratz, of Bucks Co., Pa., were also present. They are on their return from the west towards their homes. Buchwalter and Nissley and their wives stopped on the 15th for Markham, in York Co., Ont. May the kind heavenly Father bless them with health on their way and endue them with his

Holy Spirit to proclaim the glad tidings of salvation.

We are greatly refreshed by such visits, both from the east and west. We would have been very much pleased if the brethren could have remained longer and attended some of our Sunday Schools, and given us and the young people a word of encouragement in that way. The Lord bless all to his honor and glory. Amen.

HENRY B. CASSEL.

Haysville, Ont.

THE CONTRAST.

Let the reader turn to the first chapter of the Epistle to Romans, and read from the eighteenth verse through the chapter. So accurately do these words of inspiration describe the villenness of the heathen at the present day that some of these have declared that this passage could not have been written years ago. It must have been written, they said, by the missionaries, after being eye witnesses of the things which are spoken in it.

Then let the reader turn to the first Epistle to the Corinthians, 6: 9-11. Here in briefer form the catalogue is repeated, and then is added: "And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." What a significant, what a glorious contrast! It is what has taken place in every child of God.

It is not affirmed that every unrenowned man is guilty of these sins in their outward, flagrant enormity. But the possibility of every one of them is in every human heart. Many a Christian could tell hours of temptation when he stood upon the brink of some abyss of wickedness, and would have fallen in, but for the restraining strength of an Almighty arm.

Every Christian will echo with gratitude these words, applying them to his own case: "Such was I: but I am washed, sanctified, justified in the name of the Lord Jesus, and by the Spirit of our God." It is the contrast of nature and grace. The brightness of the one sets off the darkness of the other. The darkness of the one makes evident the richness and glory of the other.

Calling to mind this contrast—present character, as compared with that of the past—the Christian gives the glory to God. He did not rescue himself. God rescued him. The Spirit of our God went after him, and sweetly brought him to accept of the divine grace. It was the washing of regeneration that made him clean. It was divine power that took him out of the horrible pit and the miry clay. And so he rejoices in this divine grace.

Rejoicing in it, he devoutly wishes it may be applied to others. The Chris-

tian earnestly longs that this contrast may be wrought the world over. It is being wrought. Men are being gathered out of the city slums, out of the depths of heathenism, and brought into the purity of gospel trust. The work goes on increasingly. To God be the glory!

And yet if the church of God were only more faithful, how much more rapidly would the work advance! The contrast from native sin to a state of spiritual purity is wrought by the divine grace surely. But God works through human instruments. If the church would see this glorious contrast wrought all over the world, wrought in every human heart, it has a duty to do in spreading the gospel. The church of God must arouse itself, and cast itself with all its Christ-given energy into the work. Then this contrast will be true, not of "some" merely, but of all. May God speed the day!

—Am. Messenger.

"SEEING THE BLOOD."

"I hope you are one of the Lord's people," I said, as I took the hand of a pleasant-faced old lady, sitting beside a cot in a large charity hospital, with her Bible open on her lap.

She looked up inquiringly, but made no reply.

"I see you have the good book, ma'am. Do you know Jesus, may I ask?"

"I hope so, indeed!" she said, "and I wish I knew surely. I think I am right though. I wish you would sit down a minute please, if you are not in too much haste. I want to show you something, and ask you what you think about it." And as the nurse brought a seat for me, she drew from between the mattresses a well-worn but carefully preserved copy of the "Christian Almanac," and turning the leaves, eagerly pointed to these words, reading carefully,

"Washed in the blood of the Lamb. 'Blood' is a figure for life taken. 'Seeing the blood' means believing God about the death of his Son in place of your death. Receiving the benefits of Christ's death in your behalf. This is being 'washed in the blood.' You see no real blood, but in God's book you read, 'He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we were healed.' This is seeing the blood. To accept his grace to pardon and renew you, is to be washed in the blood."

"There," she said, "that is what I am trusting in. Am I right do you think? A friend gave me this Almanac last summer before I came here, and I soon found these precious words, and have been clinging to them ever since. And I have been happy. I had been praying all my life that I might be a Christian,

but I did not understand. It's so good, isn't it? And I am quite right, am I not?"

"Yes, my dear friend," I said. "You have God's own unfailing word. What could be more sure than that? 'Through this man'—Christ Jesus—is preached unto you the forgiveness of sins, and by him all that believe are justified from all things. All we like sheep have gone astray; we have turned every one to his own body on the tree, that we might be dead to sin and live unto righteousness.' All that you find in God's word is to be relied on, and you cannot trust too fully. 'Trust in the Lord with all thy heart,' is the Lord's way of trusting." A.

ENDURE AFFLICTIONS.

In that epistle in which Paul, occupying the position of a father as well as a teacher, counsels, instructs and admonishes his "son Timothy," he gives him this command: "But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." 2 Tim. 4: 5. The minister of God is not only commanded to work, and watch, and pray, but to endure. He is "to endure hardness as a good soldier," for, "Behold, we count them happy which endure."

Endurance is the test of strength, He who can not endure hardness, who faints in the day of adversity, who becomes discouraged when assailed by foes, who swerves from his path when tempted, hindered, slandered or belied, has not yet learned the lesson of endurance which the great apostle enjoined upon those who fight the battles of the Lord.

One of the great questions which the servant of God should ask himself, in entering upon the master's work, is, Can I endure? Can I endure hardness, affliction, falsehoods, and wrongs of every kind? Can I endure the curses of Peter while he denies, and the kisses of Judas while he betrays? If I can not endure, then the heavenly calling is not the calling for me. If I am to faint in the day of adversity, if I am to despond when men go back to walk no more with me, if I am to abandon the truth when it is trodden under foot; then the less I have to do with the service of him who was crowned with thorns and crucified, the better for myself and all concerned. But if I can "endure all things for the elect's sake," 2 Tim. 2: 10, if "for conscience toward God" I can "endure grief suffering wrongfully" 1 Pet. 2: 19, then I shall know at last the meaning of that promise, "He that shall endure unto the end, the same shall be saved." Matt. 24: 13.—The Christian.

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There is this difference between conversion and sanctification, that conversion is instantaneous, while sanctification is progressive, and continuous. This

difference is oftentimes not well understood, and often entirely lost sight of.

But some one will inquire, where shall the work begin? How far shall we go in it in order to be saved, and see the Lord? and where will the work end?

In trying to become holy and be sanctified we must be sure that we do not seek to be sanctified by virtue of our own good works, but by the grace of God; not by our own righteousness but by that divine holiness which we receive alone from Christ. The good works which we do, are only the outward evidence of a holy heart and a sanctified Spirit.

When we are converted, we are justified. Justification is based upon repentance, the forsaking of sin, obedience, and forgiveness. When God accepts us for Christ's sake, he forgives us our sins, all our sins, and we are cleansed from all impurity, and in that same hour, being forgiven and justified, we are free from sin; and if free from sin, then holy.

But now begins the conflict; now Satan bears upon the soul with all his forces; and in our flesh dwelleth no good thing, and though a new spirit has been received, and the heart has been changed, and the purposes of life have been turned into a new channel, there remains in the flesh the seeds of sin, and the new born soul, by the grace of God, must now, by a continual exercise in a holy walk and conversation, bring the mind, the body and the affections into obedience to their new life, and thus, through the Spirit we shall be able to mortify the deeds of the body. Rom. 8: 13.

In the second place, and in answer to the question, how far this work must be persevered in, in order to obtain the blessings promised, the reader will observe that Jesus Christ came into the world not only to teach us the perfect way of salvation, but also to be to us an example; and the example which he gave us is a perfect one; in him is neither spot nor blemish: in him is no sin; in him there is not a single imperfection. His teachings are right, his ways are just and pure, and his example is perfect. Now when the imperfect follower of Jesus, looks to him for an example, he has a perfect example, a pattern that is complete in every respect, and this pattern, being thus perfect, is a perfect pattern to every one, and it matters not to what degree of perfection any one in this life may come, he still has work to do and sees before him a perfection in holiness that lies beyond him. However much a Christian has grown in holiness, and in other Christian graces, he can and must continue to grow. He will never reach a point where he can say that he is outgrown; that he has reached a point he need not or may not continue to grow. The further he advances in this perfection of holiness, the clearer he sees the

imperfections of his human character, and the necessity to overcome and be sanctified. The nearer we reach perfection, the more clearly we see what perfection is. The more holy we become, the more readily we see what holiness is. The experience of every Christian (if he has had the experience of a sincere Christian) will testify to this fact.

But now what is the standard? Where is the measure? If not perfectly sanctified where is the line? We have now reached the real practical point, and the difference between the sanctification believed in by our own Church, and taught by the Scriptures, as we believe, and that advocated by the more radical teachers of the doctrine of entire sanctification is perhaps not as great as many suppose; for while Mennonites claim that sanctification is a progressive work which we are to follow as long as we live, and consequently never arriving to its fullness until the seeing in part shall be exchanged for the seeing face to face, the radical teachers tell us of entire sanctification, that makes a man perfect, not as God, not as an angel, but as a man, and with this we fully agree, only that we do not call this *entire Sanctification*. The imperfections that develop themselves in the imperfect man, are imperfections still, by whatever name we may choose to call them, and these tell, that however far a man may be sanctified the imperfections that still manifest themselves in him, require that he should still continue to grow in and follow holiness.

A certain writer, an advocate of entire sanctification tells us that the little imperfections that still crop out of the sanctified are not sins; they are simply imperfections that are overlooked, and passed by unnoticed, because they are incident to, that is, they belong to our poor, corrupted human nature.

With these applications of entire sanctification we take issue, because we consider them inconsistent, and aside from this, not in accordance with the word of God.

When we know that entire sanctification, as taught in our day, is so inconsistent, and self-contradictory, and has no realization, in life and practice, and that no one is good save God himself, and that even our Savior would not have the term applied to himself, yet knowing that no man could show him a single sin, who are we that we would even allow others to call us holy, to say nothing of the boasting of entire sanctification of which we hear so much?

But to return to our question: Where is the standard of our holiness? We pointed to Jesus as our perfect pattern, and his word tells how he manifested himself in his perfections. If we read the Beatitudes in the fifth chapter of Matthew, yes we may indeed read the whole chapter, yes the whole Sermon on

the Mount, the thirteenth chapter of first Corinthians, the eighth chapter of the Epistle to the Romans, and many other portions of the Gospel, we may learn a good deal about this important question and what is required of us to follow holiness.

From these we may learn that a perfect Christian, one that is wholly sanctified, and brought entirely under the control of the Spirit of God must not do a wrong act, speak a wrong word or think an evil thought. He must possess perfect love, to God and man; no shadow of distrust must ever cross the sunlight of his confidence; no desire for worldly pleasure or honor; no inclination toward carnal lust; no undue gratification in eating or drinking, no desire for earthly gain, no thought of misrepresenting anything in any way or shape, in trading, dealing, buying or selling; no desire to have satisfaction for wrongs committed, must ever come up in the mind of the perfect man; he must be able to bear all, endure all, forgive all; no feelings of anger or ill-will, no spirit of exaltation, or pride, or self-righteousness, not one imperfection may be allowed, and where, oh! where is the man still dwelling in the flesh that is able for these things? The writer freely confesses that he is not; he looks only to Jesus for help and grace day by day to be more perfectly conformed to his Master's will. Paul evidently did not feel so when he laments "Who shall deliver me from the body of this death," and when he further says, "Not as though I had already attained, either were already perfect, but I follow after, * * * but this one thing I do, forgetting those things which are behind and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil 3: 12-14.

Now I feel very confident that some who read this will be ready to condemn the writer as an unsanctified sinner, one who is down on the lower rounds of Christian growth, groping his way in the dark, maintaining that Christians must, during all their lives, be in a sort of semi-bondage to the powers of darkness, without ever coming into the freedom of the gospel, and the light of sanctified grace. That, however, does not change facts or Bible truths, and the Lord knows his people; if the world and self-righteous boasters of religion do not and while I will condemn no one, I pray that God may open the eyes of all men and lead them to see aright, and be saved.

A follower of Christ has no right to use religion as a cloak for sin. Sincerity must be his first requirement, dishonesty and deceit have no place in the Christian's heart. Now when men are converted, they have a measure of knowledge and of grace and they must live up to the measure that God has given them,

For the Herald of Truth.

SEEKING THE LORD.

"Seek ye me, and ye shall live."
Amos 5: 4.

This text contains an admonition and a promise, and is a declaration of the prophet Amos, whom the Lord raised from among the herdmen of Tekoah, about 800 years before Christ. He was contemporary with Hosea, though it is believed that he began to prophesy before him and continued in his office a much shorter time.

At this time Uzziah was king of Judah and Jeroboam the son of Joash king of Israel, and both Israel and Judah were very far departed from that condition of purity and zeal and devotion for the worship of the true God, in which the Lord could look upon them with favor; indeed thus saith the Lord: "For three transgressions of Judah, and for four I will not turn away the punishment thereof, because they have despised the law of the Lord, and have not kept his commandments and their lies caused them to err, after which their fathers have worked." Amos 2: 4. Of Israel the complaint went up that they had "sold the righteous for silver and the poor for a pair of shoes," and had in many other ways profaned the name of God, and because of their great transgressions and disobedience to God, unless they repented, they should be brought into captivity and sorely punished.

God ever shows himself a God of mercy as well as of justice, and this blessed characteristic lights forth also in this prophecy of Amos, for in the words of the text he says: "For thus saith the Lord unto the house of Israel, *Seek ye me, and ye shall live.*"

This declaration was made to a people fallen from God, a people who had sorely offended that kind and merciful Father who had in so many wonderful ways made himself known unto them, who had shown them so many evidences of his goodness, and whom they, as a people, in so many ways and upon so many occasions had promised faithfully to serve and obey, yet notwithstanding their disregard of all these things and their great transgressions God yet remembers mercy with justice and in the language of the text informs them, that if they will forsake their sins, and seek him they shall live.

This is one of the grand characteristics manifested in the dealings of God with his people. All along down through the history of time we see justice tempered with mercy. Though the immutable principle, that punishment will follow transgression is everywhere plainly and unmistakably set forth, yet parallel with this, flows the stream of mercy, compassion, forgiveness and pardon.

When Adam and Eve, tempted by Satan, did eat of the forbidden fruit, God made them garments of skins, and promised them the Savior; when on account of their extreme wickedness, he determined to destroy the antediluvian world, he gave them an hundred and twenty years time, and during that time appointed Noah a preacher of righteousness to warn them of their sins, and bid them turn to God before the great destruction should overtake them.

Likewise when Jesus came to show men the "new and living way," he was sent first to the "lost sheep of the house of Israel," but when they rejected, despised and slew him, and persecuted those that were commissioned after his death to proclaim salvation to men, the gospel was preached also to the Gentiles and the terrible destruction, so plainly foretold by the prophets, came upon Jerusalem and the chosen nation of God was scattered, and their land laid waste.

The words of the text have a similar application. In the days of Jeroboam, Israel prospered as a temporal kingdom, and as worldly prosperity always leads men to forget God and become worldly minded, so the people through their temporary prosperity under Jeroboam were led to gross idolatry, injustice and corruption.

Now, however, the prospect of the Lord rises up and declares the judgments that God had determined to bring upon them for their sinfulness; but with the declaration of these judgments, he gives the sweet, comforting words of the text, "Come ye unto me, and ye shall live."

This invitation may be considered first as extending to the unconverted. Dead in trespasses and sins they live in open rebellion against God and regard not his teachings, nor his commandments. They may indeed be guilty of the grossest sins, and the deepest crimes, and continued in their sinful course against many calls of the Spirit of God, many earnest warnings, many warm invitations, yet God who will not that a single soul shall perish, who hath no pleasure in the death of the wicked, but will that all may be brought to him and saved, calls to them, in the words of the text, "Seek ye me, and ye shall live."

Secondly, It may be considered as applied to those who have once turned away from the beggarly elements of this world and took upon themselves the solemn promise to renounce the world and serve the Lord, and after a time returned to the ways of sin and folly, forgetting the solemn obligations they had assumed. To them the Lord says: "Seek ye me, and ye shall live."

How shall we seek the Lord? To seek the Lord we need to understand that we are sinners; we need to realize that we are lost, and that there is no hope of salvation for us in our impenitent con-

The servants of Christ are always anxious to get their children into the same service.

J. F. F.

ditation. Realizing this we are, by the grace of God, led to repent, led to turn away from all unrighteousness, to bring ourselves, body, mind and soul, under the controlling power of the spirit of God; we are led to pray, to ask God to forgive our sins; to give us a new heart, to help us trust and believe in him, and to make us willing to obey him, and walk in the ways of truth. In doing this we will use all our strength and labor with a purpose and we have the promise that if we seek we shall find. "He that asketh receiveth; to him that knocketh it shall be opened, and he that seeketh shall find."

Again, When shall we seek the Lord? We are to seek him early. The best time to serve the Lord is early in life. There are several reasons why we should seek the Lord early in life. First, it is not generally the case that young people have gone so far in sin as older sinners. They have not had time to develop in sin, and become hardened to the extent that older persons have, who choose the path to a life of sin and shame. They are not so habituated in sin, and consequently it is easier for them to turn and habituate themselves to the ways of righteousness.

Again, While they are young the teachings of God's word make a deeper impression on their more susceptible minds; the Spirit of God works on them with greater power and there is a much better hope for a young person to become savingly converted than when men put it off till later in life.

Again, A young person has the prospect of a long life of usefulness in the Lord's work before him. He may, if converted young, do a good work for the Lord, because he has vigor of mind and body; which will enable him to bear the heat and burden of the day and thus be a blessing to his fellow-brethren in the work, which one who is converted in old age will not be able to do, because of the infirmities of age pressing upon him, and the few remaining days that are yet left him. There is a precious promise to the youthful seeker of the Lord in the words of the wise man, where he says, "I love them that love me; and those that seek me early shall find me." Prov. 8:17.

We are also told by the Savior to "seek first the kingdom of God." This indeed should be the first business of our lives. Jesus tells us of three men, one said to him, I will follow thee whithersoever thou goest. But Jesus told him he had no house or home, not even as much as the birds which had their nests, or the foxes which dwell in their hiding places in the earth, from which this man could understand that Jesus was very poor, and that he must not expect many of the comforts and enjoyments after which the world seeks so much, but that he must expect to deny himself and suffer with his

Master that he might afterwards reign with him in the fullness of his glory. The same lesson is given for our benefit also. He that would reign with Jesus must also suffer with him.

To the second one Jesus said, "Follow me," but he was not ready; he wanted to go home first and stay there until after his father, who evidently was quite an old and feeble man, should die, that he might then first bury their dead, and told him to let the dead bury their dead, and to come without delay and follow him. That is, make his first business to seek and serve the Lord and preach the gospel of his kingdom.

The third one said, he would follow him, but wanted first to go home and bid him of his father's house "good-bye." All these did not have it in their minds to seek the kingdom of God as the first business of their lives, and they all received a reproof from Jesus, because Jesus wants us to have no more important business than to work for our soul's salvation. God's business, God's work must be our most important work, just as he gave us an example when his mother found him, when at twelve years of age, he was talking with the lawyers in the temple at Jerusalem, and reproved him for staying behind, he said, "Wist ye not that I must be about my Father's business?" So we should be about our heavenly Father's business first of all, and then God will take care of us and provide for us.

What we have already said teaches us that we should seek God now. "Behold, now is the accepted time; behold, now is the day of salvation." There is every reason for us to seek God now. Our lives are uncertain. If we wait we may die before it is done. If we have a desire, a wish to be saved now, and put it off, a day, or a week, or a year, the feeling, the desire, the purpose to be saved may have passed away, and the accepted time may never return. A thousand hindrances may bar the way at a future time, and like one of old we may be compelled to lament. "The harvest is past, the summer is ended, and we are not saved." Jer. 8:20.

Let us then come to the Lord at once and be saved, receive the gifts of his grace and live in this life so that we may inherit the glorious life of the world beyond. J. F. F.

For the Herald of Truth
MOTHER.

"What is home without a mother?" Were I to tell you, through sad experience, what our home is without a mother, words would fail me to express the extent of sadness and gloom. Yet I would tell you that it is a sad, lone and dreary place, deprived of the brightest

charm that ever adorned a happy earthly home. Mother! what hallowed sweetness fully realized. We speak of mother, consult with mother, call mother, and respond to her calls, with no thought of sadness.

But alas! what a change when death has hushed that dear familiar voice we loved to hear so well, and closed those loving eyes that shone as sunbeams in every heart, in long and sweet repose. It is then the word mother leaves a sad impression upon us, and we do not hear an expression or a sentence it contains but it strikes us with awe, and each relic that meets our eyes or the thought of the many actions of love, and the deeds of kindness and the kind and gentle words that constantly fell from those lips awake and revive a pang.

Oh! the love of a Christian mother! Is there any so great? Yes: a Savior's love. It appears the Savior in an example has shown it next to His "for though a mother forget her children yet will I not forget thee." But we know that our mother had not forgotten us when we remember the care and love she ever manifested towards us.

Who was that loved, and watched, and prayed over us in our earliest days? Who sacrificed her rest for our comfort? Who taught us our first prayer, and told us of Jesus and the home above? Who was ever ready to nurse and comfort us in our pain and affliction, and consoled us in our adversity? 'twas mother, our own dear mother, who ever did her duty towards us and never wished to do less, and can such manifestations of a mother's love ever be forgotten? Never; though we shall live until silvery locks deck our heads as they did hers, yet we will ever cherish the memory of a mother's love.

O that I never had grieved her; that I had never caused her to shed a tear on my account. There would be enough room for grief to think she has gone out from our home never, never to return.

Our conversations with mother are over; no more advice, no more consultations, no more prayers, and though she has gone, her advice remains; her prayers stand up for us, and God grant they were not in vain.

How well we remember the pleasant and talks with mother;

"How sweet were memory still,
But they have left an aching void,
The world can never fill."

I often think of the little child who when longing for a departed brother was told that he would never come again, wished that while he was with him, he had loved him more. So I sometimes in a season of distress and grief feel to exclaim, "O that I had loved her more." But perhaps we loved her too well, and in taking her home we have set our hearts and affection more on Him who is de-

serving of all our love. But she is gone and much as we loved and miss her we will not wish her back to share the trials and troubles of this life; far more would we wish to share the joys with her.

But we will ever cherish the sweet remembrance of a Christian mother, which is one of heaven's choicest blessings.

She is gone to her grave let our murmuring be dumb.
We will patiently wait till the Lord bids us come,
And we'll welcome the day we shall meet her again.
In heaven above, not in this world of pain.

She has had her last sorrow, has felt her last pain;
No more shall awaken to suffer again,
We would not wish her back were it 'e'en in our power.
To share our sorrow, not a day, nor an hour.

Her trials and troubles of life now are past,
She has anchored her bark in the harbor at last,
And our hearts bleed and mourn at the loss we sustain
But the balm of our Savior relieves every pain.

Affliction He sendeth in mercy we know,
Grant that we in our grief say not "what doest Thou?"
But meekly submit to our Lord's holy will,
And trust in His comforting word "peace be still."

She is gone, not forgotten, to reap her reward
She has answered the call of the crucified Lord,
And much as we miss her we'll meekly agree
"He gave her and took her and now she is free."

Sleep on, dearest mother! we will not fret for thee,
'Twas the will of our God thou shouldst His presence see.
And while we bend sorrowing over thy tomb,
"The lamp of God's love shall be our guide through the gloom."

For the Herald of Truth.
ABSTAIN FROM ALL APPEARANCE OF EVIL.

These words of the apostle Paul were written to the Thessalonian brethren at the same time that he wrote to them to prove all things and hold fast that which is good.

Everything has its opposite. When God created all things he made day and night opposite each other. The sun rises in the morning to rule the day, and the darkness comes at night and spreads its shadowy gloom over all the world, the very opposite of light.

God created summer and winter. The sun rises higher and higher in the spring-time, the earth blooms, becomes green and fruitful, but when the fall comes, the leaves begin to drop, the grass withers and the flower fades, and presents a scene directly opposite to that of summer. Good

and evil are opposites. Heaven and hell are opposites, the children of the world and the children of God are opposites. The apostle tells us that the flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary one to another. So the admonition of the apostle is in place, "Abstain from all appearance of evil." When evil comes in our way, we must turn away; we should not wantonly put ourselves in any position where we may show even an appearance of evil.

If then the apostle admonishes us that we should abstain, even from the very appearance of evil, how much less should we be guilty of *doing* those things which indeed many do not seem either to shun or fear.

We often hear of how churches have small congregations in time of service, while theaters, shows, fairs, races, dances and other places of sinful amusements are overcrowded. How plainly this illustrates the truth that the inclination of the heart is evil, and that men love darkness rather than light. Even professors of religion often frequent such places, and forget the apostle's injunction.

The drinking saloon is a source of evil from which flows a perfect stream of corruption, and brings shame and ruin to millions in this world and everlasting sorrow to millions in the world to come.

Here men spend the hard earnings which should feed and clothe their suffering families. Sometimes we see a father even leading his innocent boy into one of these dens of vice, as though to corrupt the very innocence of childhood with the vileness of its corruption, instead of leading him to the church and Sunday school, where he might learn of God and the truth of his word. Oh! may every father use his influence against this flood of sin, every young man avoid these terrible places, and every young woman use her influence against it; yes let every God-fearing Christian shun these places and exert all his influence against them.

Pride is another of the great evils of our time, against which we all need earnestly to contend. Pride is a characteristic, or a development of the mind that is in the highest degree displeasing to God, and repulsive to all reasonable and God-fearing persons. A proud person always makes himself contemptible though pride so blinds him that he fails to see it, and glories in the vanity which others despise. Pride manifests itself in the conduct and behavior of persons, in their manner of speaking, in the effort to parade one's abilities, knowledge or other accomplishments before those with whom we meet, in the personal appearance, in the vain display of fineries and jewelry, in the putting on of costly apparel, in fine horses and costly equipage, houses, furniture and in the undue and unneces-

sary display of one's possessions in whatever form it may be; but there is a pride that some people unwittingly indulge in, which perhaps, if there is any difference, is more despicable and sinful than all the others, and that is spiritual pride; pride in one's goodness, proud of one's religion; thinking too highly of one's religious attainments, of one's religious experience, that spirit which acts out against others the thought, "Stand back; I am better than thou." O how sad that this self-righteousness should be found in the hearts of the professed followers of Christ. Such a feeling which leads a brother to think that he is better than his neighbor, or a sister to think that she is better than another sister. Let us avoid every appearance of evil. Let us shun everything that the Bible and our consciences condemn; let us walk in all purity and sincerity before God, that brotherly love, humility, forbearance, purity of heart, and earnest devotion to God may increase, and that we may finally walk together on the golden streets in the new Jerusalem and strike glad hands with the pious fathers who have gone before to the blessed home where no parting will be known.

CATHARINE BLOUGH.

ECLECTIC TEACHINGS.

Men begin by loving money for the advantages it procures; they end by loving it for its own sake and seeking it as the chief concern of life.—A man may be at the same time both prodigal and covetous.—The covetous man loves mammon as he ought to love God.—It is not what a man has, but what he is, that determines his standing before God, and fixes his destiny at last.—How many are destroyed by their very prosperity.—The needs of the soul cannot be satisfied by material good.—While nothing is more evident than the uncertainty of human life, few seriously apply the truth to their own case.—*Merideth's Notes.*

The Christian minister is to proclaim true principles, not be the arbiter in personal quarrels.—There is danger to the soul, even from things that are right in themselves, by undue absorption in them.—The greatest sources of happiness and usefulness are open to the rich and poor alike.—Treasure in heaven is the only sure and lasting treasure.—The great question of life is not what we have but what we are. We may be rich as we please, if only to be rich in good works, heavenly riches.—What will it profit a man if he gain the whole world and lose his own soul?—Often those who seem the most successful in the eyes of men, are the greatest fools in the sight of God.—Covetousness turns God's blessings into a curse.—*Peloubet's Notes.*

ATTRACTIONS OF HEAVEN.

"Though earth has many a beautiful spot,
As a poet or painter might show,
Yet more lovely and beautiful, holy and
bright,
To the hopes of the heart and the spirit's glad
sight.
Is the land no mortal may know.

O! who but must pine in this dark vale of
tears,
From its clouds and its shadows to go,
To walk in the light of the glory above,
And to share in the peace and the joy and
the love,
Of the land that no mortal may know.

These the crystalline stream, bursting forth
from the throne,
Flows on and forever will flow,
Its waves as they roll are with melody rife,
And its waters are sparkling with beauty and
life,
In the land that no mortal may know.

And there on its margin with leaves ever
green.

With its fruits healing sickness and woe,
The fair tree of life, in its glory and pride,
Is fied by that deep inexhaustible tide
Of the land that no mortal may know."

Selected by J. M. S.

For the Herald of Truth.

SUNDAY SCHOOLS.

A brother from Iowa, writes us that they have there a large and successful Sunday School, but as in most other places, the parents and older people take very little interest in the work, and do not attend as much as the teachers and leaders of the school would like to see, and the brother, with many others asks the question, *What is the reason that the older people do not interest themselves any more in a work so important, and upon which so greatly depends the welfare of the church in years to come?*

We think the answer can be readily given: Sunday Schools are a new thing among almost all of our people, and the older people having never attended Sunday Schools, they are not accustomed to them, and do not feel at home in them, as they would if they were better acquainted with them. They have not been accustomed to show their interest for this church and the rising generation in this way, and older people are slow to get accustomed to any new order of things.

For the very reason also many do not see the use of the Sunday School as some see it; they do not realize its benefits, and while we feel that they should be as deeply interested as we are, we really cannot blame them so much. It is only a natural result of a natural cause.

The strength of the Church and Sunday School is, and naturally must be with the rising generation. It will be only after a generation has grown up in the Sunday School, and has learned this method of instruction, and has, in this

manner, been brought to see its great benefits to the young, that the older people will interest themselves in this work, and until that time, we need not expect to see the older people become active workers in these things. But while we labor and hope for a happy consummation of our brighter expectations, we are after all, all the more encouraged, if the old men, the fathers in the church, the old sisters, the mothers in the church, give us a word of encouragement, and, at least, sometimes cheer us with their presence.

We have often seen the older people giving blessed encouragement in these things. We remember of seeing at least middle-aged mother's coming as scholars with their children, and even carrying an infant in their arms, and taking their places in the class regularly. We have seen quite old brethren and sisters being regular attendants in the school and with the younger scholars commit and repeat their proof texts. We remember now, a dear old brother, a minister, who, as we verily believe, by a special interposition of providence was necessitated to stay over a Sunday, in one of the great cities of the west, where we then had our home, and by this means attended our Sunday School, and when he understood the purpose and the design of the work, he rejoiced at what was being done, and wrote us a letter of encouragement after his return home, which was worth Gold. It is now full twenty years ago, and to-day it makes our heart feel glad to think of the kind brotherly, *"Twigh you God speed."*

The dear old brother may never have thought of the value those words were to one who was struggling on against many difficulties in the Master's work; but he may never have thought what special providence there was in the simple misgiving of a train, and laying over in that large city; he may never have thought how large a factor he became, by that simple incident, in the great work of the Lord in his church, and none of us will fully know till eternity itself shall reveal it. But now we see in part; and God often uses ways and means that we do not understand, and though the old brethren and fathers do not help us in the way we may think they ought, they often help us in a way that does us more good perhaps than if they were working in the way that we would choose.

And as in the instances referred to, so there are many whose counsels, and prayers, and encouragements accomplish results that if we could see them would be wonderful before our eyes. Therefore let us not be weary in well doing.

J. F. F.

EMBLEMS OF CHRIST.

Cast thine eye which way thou wilt
and thou shalt hardly look upon anything

but Christ Jesus hath taken the name of that thing upon himself. Is it day? and dost thou behold the sun? He is called the Sun of Righteousness. Or is it night? and dost thou behold the star? He is called a Star. "There shall come a Star out of Jacob." Or is it morning? and dost thou behold the morning star? He is called "the bright Morning Star." Or is it noon? and dost thou behold clear light all the world over? He is that "Light that lighteth every man that cometh into the world." Come nearer: if thou lookest upon the earth, and takest a view of the creatures about thee, dost thou see the sheep? "As a sheep before her shearers is dumb." Or seest thou a lamb? "Behold the Lamb of God." Seest thou a shepherd watching over his flock? "I am the Good Shepherd?" Or seest thou a fountain, waters, rivers? He is a Fountain. Or seest thou a tree good for food, or a flower? He is "the Tree of Life," and "the Lily of the Valley, and the Rose of Sharon." Art thou adorning thyself, and taking a view of thy garments? "Put ye on the Lord Jesus Christ." Art thou eating, meat, and taking a view of what thou hast on thy table? He is the Bread of God; the true Bread from heaven; the Bread of Life.—*Ambrose.*

For the Herald of Truth.

THE FOLLY OF REARING OUR CHILDREN IN PRIDE.

"Bring them up in the nurture and admonition of the Lord." Eph. 6:4.

Every parent who has had the experience of raising children properly knows that many are the cares anxieties, and even sorrows, often occasioned by the disobedience or improper conduct and desires of a child, which by nature, is prone to evil inclinations. And especially will our anxiety over them be augmented when we consider that they are the creatures of God, entrusted into our care, and upon us rests the great responsibility of bringing them up in the nurture and admonition of the Lord.

"Train up a child in the way he should go; and when he is old he will not depart from it." Prov. 22:6. This training must essentially begin in early youth, for the little seeds that are then sown will eventually spring up and bear fruit in their season. But we find too often that parents are beginning to sow the seeds of pride in the child's mere infancy, while it is yet prattling on its mother's lap, and this once firmly rooted is hard to be exterminated. Mothers perhaps too often labor under the mistaken impression that it will occasion no harm to indulge in a little display and dress their infants a little showy; but as the child grows older its desires will naturally become stronger, and the parents, gradually

yielding, will add little by little, until their children are dressed in the gayest fashions of the world.

It is deplorable to behold how rapidly this dreadful monster *pride* is forcing its way into our church! Where but a few years ago we were gratified to behold the children of our church members coming into the house of public worship in plain and modest apparel, we are now pained to see them puffed up, adorned in costly apparel, with ruffles and flowers and ribbons, in the vain and sinful fashions of the world. And what makes the sight more humiliating is that the children of those who are set as watchmen over the flocks—those whose duty it is to warn the sinner of his dangers, to "Feed the flock of God, . . . taking the oversight thereof . . . and being ensamples to the flock" (1 Peter 5:2,3), are among the foremost in this vain departure. Dear brethren, can we who profess to be the followers of the lowly Jesus tolerate such vain things and say that we have trained our children in the way they should go? Can we tolerate it and say, with a clear conscience, that we spared no pains or labor in trying to bring them up in the nurture and admonition of the Lord? Can we tolerate it and feel free to say that "We have done that which was our duty to do?" Luke 17:10. It is true that many children are persistent in having their own course, but by the help of God we can accomplish much through earnest efforts. Had we to strive against the loss of our earthly treasures and possessions, our efforts would, no doubt, be vigilant and almost untiring; but is it not worth a greater effort to save these precious souls from destruction? Have we done all in our power to bring them up as the Lord has commanded us, or have we been sowing these wicked seeds into their tender hearts since their infancy?

Brethren and sisters, let us try and do our whole duty, and tenderly watch over these young, tender souls that God has entrusted into our care. A. M.

For the Herald of Truth.

A WORD TO THE YOUNG PEOPLE.
WHO RECENTLY UNITED WITH THE
CHURCH IN SOMERSET CO., PA.

My dear young friends, you have now made a wise choice. If you hold out faithful to the end the crown of life will be yours. But you will have trials to go through; the enemy of souls is ever busy trying to deceive and mislead you; to lead you into a careless and indifferent habit, so that you will neglect to watch and pray; he may lead you again in many ways to conform the world, trying to conform to the world, trying to make you believe that these things will make no difference, but to all his deceptions turn

a deaf ear; and let it be your joy and delight to live near unto Christ; flee from the temptations of sin, and the allurements of the world, watch and pray; read the Bible, meditate upon it, and when you are tempted to do anything that the Bible and your conscience condemns, learn confidently, kindly, yet firmly to say "no." Be regular in your attendance at the public meetings of the church and to observe all the ordinances of his house. Pray in secret, and thus seek to grow in grace and in the knowledge of the Lord, and work while it is to-day for the night cometh when no man can work. L.

STRAIGHTWAY.

ACTS 9: 26.

"Straightway!" do what the hand findeth to do! It may be less or more. It may be a thing or a course that will be commented on, or passed over in silence by others. No matter; when the light comes it is to be followed. When the sense of duty is produced, it is as sacred to the soul as the Bible itself, the sense of duty is the Bible of the soul! It is produced only to be obeyed.

"Straightway!" and you will be giving your soul the first and one of the most indispensable of all conditions of growth. Children would not grow if they were laid all day on couches—they would sicken and die. A man might be born, organically a Sampson, but if he never used his muscles, if he never "went out and shook himself," any Delilah could bind him, any Philistine could lead him away. Work and grow. Struggle and grow strong. "But Saul increased the more in strength."

"Straightway!" and you will have ended no small part of the lesser misery of life. For indeed, not a little of that misery is the result of duty undone. A word unspoken, an action postponed, a visit unmade, a letter unwritten, a sacrifice declined,—how to do such things as these shadow our days sometimes! How do they drink up our joys, or hinder them from flowing! We never can have a retrospect perfectly clear, even for a day; there is always something to check, or something to make us thankful with the old thankfulness for the open fountain. But "straightway!" will make that misery as little as it well can be. It will fill us, as much as any thing else can, with the "joy of the Lord," which is our strength.

"Straightway." Let us remember, that the word is not for the beginning alone, although it is most appropriate and most significant then, but for the whole of the course. It should run along the life like a golden thread, binding and holding altogether. It is found

in every great and beneficent life, invisible sometimes for awhile amid uniformity of circumstances, then breaking out again like a sun-flash when occasion comes, but steadily gathering in fullness and force all the while, and on to the end. The end of such a life is grand in the highest degree, and yet the mode of reaching it is as simplicity itself. It is putting "Straightway" at the beginning, holding by it through the course, and no to the end.—*Sunday Magazine.*

A TORN BIBLE—A SOUL SAVED.

The tract No. 414 was given to a young English sailor by Colporteur Stanley. The reading of the tract brought him under deep conviction, and while in this state of mind he was obliged to go to sea. He was told that God was able to send pardon and peace on the sea as well as on the land, and that if he continued to pray, God for Jesus' sake would send salvation to his soul. He has just returned, bringing the cheering news that in the harbor of Portland he felt the joy of pardon which brought peace to his heart, and he is now happy in Jesus. He has made application for membership to an evangelical church. He brought a shipmate with him, of whom he tells the following story:

"While we were lying in the harbor of Portland, I was reading my Bible in the forecabin. My shipmate came in and snatched the book from me, and with an oath tore it in two and flung the pieces at my head. I told him God would punish him for using his word with such scorn. He came to me afterwards and told me he was sorry for what he had done, and asked me to forgive him. I told him I would, but he must ask forgiveness of God whom he insulted and whose word he treated with scorn. That evening he asked me to pray for him, and as we were on our watch that night I had an opportunity to pray with him and to tell him about Jesus. We continued to pray together daily, and on the voyage to this port the Lord converted his soul, and, as you see, he is now a happy man." His friend corroborated the story, and added, "I am now going to Philadelphia to tell my Christian wife what the Lord has done for my soul. She has been long praying for me, and, thank God, her prayers were heard at last and I am a saved man."

PROVIDENCE looks a great way forward and has a long reach. God sees his work from the beginning to the end, but we do not. How admirable are the projects of providence! How remote its tendencies. What wheels there are within wheels, and yet all directed by the eyes in the wheels, and by the spirit of the living creatures! Let us therefore judge nothing before the time.

HERALD OF TRUTH.

October 15, 1883.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send our books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

How to SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

THOSE of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

If you wish your papers changed from one Post Office to another, please always give the Office where you now receive it, as well as the office to which you wish it sent.

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IF THE label on your paper is not changed in the second number after you have sent money for it send us a card stating the case.

Entered at the Post Office at Elkhart, as second class mail matter.

OUR FAMILY ALMANAC for 1884 is finished, and all orders are being filled. This almanac should find its way into every Mennonite family. It contains the usual calculations, made by the celebrated astronomer L. J. Bach who furnishes the calculations for the most popular almanacs in the country. It contains also a first class selection of reading, profitable and interesting; also receipts and valuable information of various kinds, together with two fine illustrations. Send your orders early. The price is as follows:

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BAER'S LANCASTER ALMANACS.—We will supply Baer's Almanacs from this office at the same rates as ours. Please send your orders.

MENNO SIMONS COMPLETE WORKS.—We desire to call the attention of our readers to the Complete works of Menno Simon, both in the English and German languages. This is a valuable book on the doctrine of the Mennonite Church, and has been brought before the public in a complete edition at a great expense and with much care, and it should find its way into every Mennonite family, and for the purpose of enabling all who desire it, to obtain it on the best terms we will send the book to any one ordering it before the first of January for \$4.50 postage prepaid. This offer will enable any one to have it sent to his Post office address without extra cost. We hope many who do not have this work will take this opportunity to order it.

BRO. J. S. COFFMAN, who has been visiting among the brethren in Missouri, Southern Illinois and Indiana arrived home to-day, Oct. 11th, accompanied by Pre. Daniel Royer and Bro. George Funk. He was away now for over a month.

BRO. JOHN D. COFFMAN, of Clinton tp., Elkhart Co., Ind., known to our readers as the "sleeping preacher," spoke to a very large audience in the Yellow Creek Meeting-house in this county on Sunday evening, Oct 7th.

BRO. EPHRAIM NISSLEY and wife, of Lancaster county, Pa., who were visiting among the brethren in Canada and Illinois, started home on the 10th of October. We regret to hear that he could not spare at least, a few days to stop with us also.

CONFERENCE IN ELKHART CO., IND.—It is well known to our readers that this is our conference week and we are glad to see that already (Oct. 11th) a number of brethren and sisters from a distance have arrived. Among them are Pre. Abm. Ebersole and wife, of Whiteside Co., Ill., and Pre. Peter Unzicker and wife with several others, from Livingston Co., Ill. We trust the Lord may be with us and give us a blessed season of refreshing.

STRICKEN WITH PALSY.—It is with deep sorrow that we inform our readers that Bro. Christian Christophel, minister in the Yellow Creek Church, in this county, was taken with a severe stroke

of palsy on Saturday, Oct. 6th, by which his whole right side was palsied and he has since been unconscious. In the afternoon he attended counsel meeting, although he did not feel well. In the evening as he was sitting at the supper table when he was taken as above stated, and though in the following days he appeared to recover a little, there is still little hope of ultimate recovery. May the Lord keep him and comfort the sorrowing family. We have just learned that Bro. Christophel is dead this 12th, M.

MENNONITE HISTORY.—While the history of the popular churches, has been so prominently set forth by the writers of history during the past centuries it is a notable fact that the history of the Mennonites has received hardly a passing notice, and then often greatly corrupted and misrepresented. The reason for this, however, is not that there was no material for the purpose, but from the fact that the Mennonites have always been more reserved and modest in their claims and have held their place in the world by patient suffering and endurance while others, in many instances at least by the force of human power and the protection of the secular authorities, have pressed their claims and pushed forward their work, receiving the applause of men, while these unassuming, persecuted, non-resistant followers of the Lamb, suffered on in obscurity, and yielded up not only the right of possession, but also their lives for the grand principle which was dearer to them than all else—the right to worship God with a pure and untrammelled conscience.

While historians have lauded, and poets have sung the progress of a religion honored by men and protected by civil powers, a religion that sanctions conformity to the world, oaths and revenge, violence and war, the simple and inflexible lives of a devoted, faithful people, worthy of a better record, have been left to linger in obscurity, or when noticed by their enemies, and those unacquainted with their doctrines and practices, were only defamed and evil spoken of.

Notwithstanding, however, that modern Mennonites themselves were too modest to lay these things before the world in their proper light, and the general historian passing by them with a

mere casual notice, men have come up to the work as if by a special providence, who have made the history of these people their study and from the shadows of oblivion have drawn records, which, no doubt, will place them before the world in a very different light. Among the more modern works on this subject, we have M. Klaasen's History of the non-resistant Baptist* churches, from the time of the apostles to the present time (1873). Klaasen is a minister in the Church in Koppenthal Russia.

More recently Dr. Ludwig Keller, of Muenster, appears before the public with his "Ein Apostel der Wiedertäufer," bringing up from the days of Menno Simon, and just previous to the time in which Menno began to labor in the right direction, the work of a man who, no doubt in a large measure, appeared as a forerunner of the great reformer, Menno Simon himself.

For several years past we have heard of the valuable researches of our well known friend. S. W. Pennypacker, of the Philadelphia Bar, who has no doubt the largest collection of Mennonite literature and the largest fund of historical knowledge concerning them, of any man in this country. Several papers on various subjects written by him have previously been published and now recently revised and collected with a number of other sketches and biographies published in a book under the title of "Historical and Biographical Sketches," a notice of which appeared in the Herald of August 15th.

Now, however, last, but not least appears, in the "History of Lancaster Co., Pa., recently published by Everts & Peak, and printed by J. B. Lippincott & Co., of Philadelphia, a general history of the Mennonite Church by E. K. Martin, of the Lancaster Bar, which is of great interest to our people and a very valuable addition to the historical literature of our Church. We feel that we really owe a debt of gratitude to our

* The word Baptist here has no reference to immersion. It is simply used to designate the non-resistant Churches who baptized on confession of faith, and to distinguish them from the anabaptists or Munsterites, and is used in this sense in the Martyr's Mirror. We know well enough that the term Baptist is generally understood as meaning an immersionist, but this is by no means the scriptural signification of it.

friend Martin for his able and impartial work. It has elicited a great deal of comment from the secular press and while many refer to it with the sneer of contempt many also speak of it in the highest terms of commendation.

From the *Harrisburg Daily Telegraph* of Sept. 18th, we add to this present notice the following:

"The influence of the German race upon civilization in its first feeble steps on the Western Hemisphere and in the later establishment of the principles of American civil and religious liberty is but little understood and cannot be overestimated. It is not saying too much when it is declared that the German race was in advance of all others on this continent in consistent advocacy of the principles of rational freedom. In fact the English Quakers of Pennsylvania were alone the associates of the early Germans in this respect, and the wholesale claims of the Puritans in this direction are the veriest assumptions, especially when they set themselves forward as the exponents of the true spirit and practice of American freedom. The Crefeld colonists who landed at Philadelphia, and established themselves in German township, afterwards in part Germantown in October, 1838, transplanted from the valley of the Rhine, the spirit of the Mennonite fathers, who had struggled for centuries against the persecutions of the Church and State. These same Mennonites formulated the doctrines of American freedom in a protest against slavery as early as 1685, or almost a century before the Declaration of Independence. In fact, the history of the Mennonites of Pennsylvania is the history of a symmetrical superstructure of real liberty and religion, reared upon foundations laid by St. Paul and whose doctrines were handed down in unbroken succession, through the heroic Vaudois of the Alpine valleys of Lucerne, San Martin and Perouse, were carried forward by the followers of Menno Simons, Luther, Calvin, Wyckliff and Fox among the people of the Rhine and the Thames, and were transplanted by Pastorius and his companions to the bank of the Delaware. E. K. Martin has just completed a pamphlet concerning the Mennonites of Lancaster county. It is a work of extreme care, and shows the important influence of the Lancaster branch of this

remarkable people upon the affairs of the surrounding region."

This History of Lancaster county contains also in addition to the above a detailed account of the bishops, date of ordination of the ministers, meeting houses with dates of building, forming altogether an excellent sketch of the Church of that section.

We are pleased to see so much interest manifested in the history of our church and trust that while thereby the Church is presented in her true light before the people, it may have a tendency to make more humble and more devoted, and prove a stimulus to urge us on to make ourselves worthy followers of a people, who, by devotion to their principles and patient endurance have made themselves worthy of the highest esteem, among all who love the Lord in sincerity.

CONFERENCES.

THE ANNUAL CONFERENCE for the Southwestern District of Pennsylvania will be held this year, in the Martinsburg Mennonite Church, in Blair county, on the third Friday in October (19th). The nearest railroad station is Martinsburg. Those coming by the Pennsylvania Central R. R. will stop at Altoona, and take the Holladay and Martinsburg Branch where they will be met the day previous with conveyance. Those coming by the Baltimore & Ohio R. R. will stop off at Hindman and there take the Huntingdon and Broad Top Road to Cove Station, where they will be met with conveyances by giving Jacob B. Snyder, of Martinsburg, Blair Co., Pa., notice. A cordial invitation is given to all the brethren and sisters and especially to the ministering brethren and deacons everywhere.

CHURCH NEWS.

FROM COTTONWOOD CO., MINN.—One of our correspondents from the above place writes us as follows: "Further we are well, thanks to God. We have dry weather which enabled us to make progress with the threshing. A kind heavenly Father has given us an abundant harvest for which we ought all to be very thankful. God grant that we may be.

In three weeks (from Sept. 24th) we intend to have communion services. Here in Wall's Church we have communion two successive Sundays and the third in Lamberton, Redwood county,

where also several families of our church reside."

BRO. GEORGE BRENNEMAN visited the Church in Antrim Co., Mich., during the month of September. He held a number of interesting meetings and on the 22d two young persons were received into the Church by baptism. On the 23rd communion services were held. On Monday night (Sept. 24th) Bro. Breuneman preached his final discourse and in the same night took his departure on the train for Kent Co. It was with deep sorrow that the brethren said farewell to the aged minister and their sympathies and prayers follow him in his varied labors. May the Lord richly bless the Church in that place.

FROM MARKHAM, ONT.—A brother of Mount Joy, Markham, Ontario, informs us that on Saturday the 22d of September, at Wideman's meeting-house, there were seven young persons baptized and received into the Mennonite Church. This was a season of rejoicing among God's Children. Tears of penitence and of joy were made to flow as these dear young souls sealed their vows in baptism. We hope that they may hold out faithful to their sacred promises until they shall realize the fullness of joy in heaven, and that they may be the cause of others to come and do likewise; and on the following day (Sunday 23rd) the communion was held which services were well attended, and all seemed to feel it was a season of grace and blessing.

FROM SOMERSET CO., PA.—We had communion meeting on the 30th of September in the Blough Church, in the Northern part of Somerset county, Pa. About two hundred partook of the emblem of the broken body and the shed Blood of our Lord. Bro. Jacob Snyder from Blair county, Bro. John N. Durr from Fayette county, and Bro. H. H. Blough from the South end of Somerset county were present, with us. The day previous fourteen young persons were received into the Church by water baptism, one was received from another church, and one was reclaimed. I hope they will let their light shine before men that they may see them and glorify their Father in heaven.

In reference to the above meeting (on Sunday) another brother writes as follows: "The meeting to-day was opened by Bro. Durr, after which the discourse was spoken by H. H. Blough in the German, after which the other ministers followed in the English language. Communion was then held and in the evening the brethren Blough and Snyder held a meeting in the State Church. All these meetings were well attended, and we have reason to rejoice that God permitted the brethren to visit us and so encourage and instruct us in the ways of life."

SINGING—PREACHING.

For the Herald of Truth.

I took the train at Harrisonburg, September 13th. Traveled on B. & O. R. R. to Fostoria, O. Thence on the Lake Erie & Western to Bluffton in the North Eastern part of Allen Co. Here I visited Bro. C. B. Amstutz with whom I had previous correspondence on the subject of singing. Upon my arrival appointments were made and three classes organized. In each of these classes there is good talent at work, and we think succeeding quite well. As text books, we are using Bible School Hymns (Pat. Note) and Golden Light (Round Note). In addition to these classes we are organizing Juvenile classes for the special purpose of instructing, or starting children in the science of singing.

The children here, like in other places, seem to be much pleased to have a singing all for themselves, and hence are making a good start. I believe many children under such special inducements will learn to sing that would never learn otherwise.

On yesterday, the 7th, the brethren had meeting for the first time in their new brick church 2½ miles west of Bluffton. It was an old church which they remodeled and enlarged in length and height, being now in size 45x73 and in height 20 feet; inside arranged with anterooms over which is a large gallery. The building when fully finished will be nicely painted inside and outside. This church will comfortably seat nearly 700 people, which was filled to about its full capacity upon this occasion. Services by the brethren Zimmerly and Musser. Zimmerly, the introductory and Bishop Musser, after making some dedicatory remarks, took for a text the first part of 15th chapter of John. (All German). By request of the brethren an appointment for singing in the afternoon was announced. When the hour arrived, people, young and old, collected until the house was again pretty well filled. Those that took part in the singing were principally members of my different classes.

Any person wishing to write to me will please address Bluffton, Allen Co., O. Providence permitting I will be here at least a month from this writing, Oct. 8th. Or I may be addressed at any time at Dale Enterprise, Rockingham Co., Va. C. H. BROWN.

TO OREGON AND RETURN.

As I formerly stated in my correspondence from San Francisco, California, I left home on the 27th of August, for Hubbard, Oregon, met the rest of our company at Chicago, and proceeding on our way to San Francisco, we had to lay over three days, waiting for the boat,

State of California which sailed for Portland, Oregon, at 10 A. M. on the 6th of September. Our trip on the ocean lasted three days and two nights. The vessel was uncomfortably crowded with passengers, of whom many were sea-sick. While running up the Columbia River our boat struck on a sand-bar and we were delayed several hours having had to wait until the tide rose, so that the boat could be got loose again. In consequence of this delay we missed the train at Portland, and had to lay there from Saturday evening until Monday morning. We then took the train and arrived at Hubbard the same day.

I then visited among the brethren a few days, and while there held a number of meetings at different places. I had the pleasure also of preaching to an attentive congregation of the Swiss Mennonites, at the house of Pre. C. Geyer near Silverton. Good order prevailed at all our meetings, a church was organized, several expelled members reinstated and five persons received by baptism.

Communion services were held on Tuesday, September 25th, and on the 26th I started for home over the Northern Pacific Railroad. I arrived home on the 2d of October, and found my family all well. God be thanked for the blessings bestowed and the protection vouchsafed. I also feel to thank the brethren whom I visited for their kindness and friendship.

JONATHAN SMUCKER.

TRUTH.

FROM A DISCOURSE BY ISAAC P. COOK.

What is truth? Pontius Pilate asked that important question of Jesus Christ. No man ever had such a favorable opportunity to obtain a full and complete answer. He was, however, too busy and careless to wait for a reply. Truth among men is the opposite of falsehood, deceit, a lie. It is the guarantee, the insurer, of good faith among all classes of society. With that, broken and violated, mutual confidence is gone, and is difficult to be restored. Truth is the bond which allies to each other—husband and wife, parents and children, brothers and sisters—friends to friends, merchants, artisans, professional men of all classes. It is in positive antagonism with hypocrisy or dissimulation. Every honest man is a man of truth, his word is his bond: "Speak, every man, the truth with his neighbor." A willful liar is a public fraud. Truth, in relation to God, rises in much greater proportions. Wisdom and truth are occasionally used as synonymous: "But where shall true wisdom be found, and where is the place of understanding?" It is not to be found in the land of the living. "The depth saith: It is not in me; the sea responds,

It is not with me. It cannot be valued with gold; the price is above rubies. Whence, then, cometh wisdom, and where is the place of understanding? Behold the fear of the Lord—that is, wisdom; and to depart from evil is the way of understanding." In the times of Job that was the bed-rock of truth.

John the Baptist, who was the herald of the Savior of mankind, declared: "The law was given by Moses, but grace and truth came by Jesus Christ." The whole ministry of the Son of God was an exposition of the truth. He declared: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." He thus announced his preexistence: "For this cause came I into the world." The moral law of God, which is of perpetual obligation, was condensed by Jesus Christ: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." This is the first commandment. The second is like, namely: "Thou shalt love thy neighbor as thyself. Upon those two commandments hang all the law and the prophets." Those great precepts embrace the whole scope and design of the two tables of stone. Who, then, can be saved? We are, by nature and practice, law-breakers, and, by the deeds of the law, no man can be acquitted or justified. The gospel of Jesus Christ is the great remedial system for the world lying in the evil one. It was not announced from Sinai, amid earthquake, fire and the sound of a mighty trumpet, but from the lips of the blessed Jesus: "God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." That is the sum and substance of gospel truth—nothing less, nothing more.

The object of Christ's mission was to save those who were ready to perish—one of the most fearful words in the vocabulary of men—to give everlasting life with its beginnings on earth, and its consummation in heaven. The condition of salvation is faith in Jesus, with its necessary fruits. The love of God gave his Son to redeem those who were under the curse of the law. Those glorious truths have been the life-hope of the world for nearly nineteen centuries. They have cheered and given joy to penitent sinners; revealed the Son of God to all true believers; prepared them for the great battle of human life; shed light into the homes of trouble and sorrow; dried the tears of the widow and her fatherless children; nerved and given endurance to martyrs "for the testimony of Jesus;" upon the gates of the New Jerusalem—an open door which no man can shut against his neighbor.

The gospel of Jesus Christ should form the text and doctrine of every sermon and

exhortation. Christ's ambassadors are commissioned to preach the gospel—nothing but the gospel—the whole of the gospel. Leave essays, lectures, philosophy, science to the reading-desk or platform; but let every Christian pulpit flame with Christ crucified. St. Paul wrote fervent words: "Though we or an angel from heaven preach any other gospel, let him be accursed." But where is Jesus Christ? Our eyes and our faith look heavenward: "By his own blood he entered into the holy place, having obtained eternal redemption for us." Jesus holds the keys of death and of hell. The house appointed for all the living shall open in the first resurrection for all the dead in Christ. Not one such shall be lost. He holds the keys of hell. The fearful lock will be turned on all who obey not the gospel. It cannot be tampered with by any explorer to find some way from final perdition. Keep away from hell, it is the dark abode of the devil and his angels. Fearful company! Wisdom, truth, crieth without: "She uttereth her voice in the streets; she crieth in the chief place of concourse in the opening of the gates. How long, ye simple ones, will ye love simplicity? I will make known my words unto you." "How shall they hear without a preacher, and how can he preach unless he be sent?" He who professes to teach and enforce the word of God, should have clean hands and a pure heart. "To the wicked, God saith, What hast thou to do to declare my judgments and my statutes?" He employs no such agents. Who commissioned them?

Essential truth is "the glorious gospel of the ever-blessed God," "who is the blessed and only potentate, the King of kings, and Lord of lords." "The Holy Scriptures contain all things necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation." We stand by an open Bible, not for the priests only, but an open Bible for all people. "The blessed old Bible that lay on the stand." We will never give up the Bible.

"We'll not give up the Bible,
God's holy book of truth.
The blessed staff of hoary age,
The guide of early youth;
The sun that sheds a glorious light
O'er every dreary road;
The voice that speaks a Savior's love,
And calls us home to God."

When we meet the judge on his throne, we shall be judged by things written in this book.

ADVICE TO BOYS.—You must not find your best pleasures away from your own homes. When the presence of your parents and your sisters put a restraint upon you, and you feel shy of them, you may be sure all is not right.

SELF-DENIAL.

BY WM. S. PLUMER.

I was once at a religious conference. The theme announced was self-denial. The brother who opened the conversation spent most of his time in telling what self-denial did not require. If no one else had spoken, one ignorant of God's word might have doubted whether there was any such duty as self-denial enjoined upon us. But on this subject the Scripture is clear. Hear the Son of God: "If any man will come after me, let him deny himself, and take up his cross and follow me." "Whosoever will come after me let him deny himself, and take up his cross, and follow me." These are the words of Christ as given by three of the evangelists: Matt. 16: 24; Mark 8: 34; Luke 9: 23. The chief difference in the words is found in the fact that in Luke we are told that we must deny ourselves *daily*, showing that self-denial is not to be occasional, or at long intervals, but habitual, entering into the business of every day.

In Titus 2: 12 we were informed of the matters concerning which we are to exercise our self-denial. We must "deny ungodliness and worldly lusts." These terms seem to be designed to comprehend all forms of iniquity, all kinds of indulgence contrary to the true intent and spirit of both tables of the law.

In particular we must deny ourselves in the matter of self-righteousness. This is a vital point. It involves the life of the soul. We cannot enter the kingdom of grace till we see and confess that we have no merits of our own, and that we deserve no good thing from God. When the Pharisee gets the temper of the publican, when the soul stands naked before God, and renounces all claims and pleas before God except those based on rich mercy, unmerited kindness, and infinite grace, it is for the first time in its existence in a good way—a way to be saved.

With self-righteousness, self-will also perishes. The soul cries, "Lord, what wilt thou have me to do?" Hitherto it has been bent on having its own way. It was proud and stubborn. It defied God. It disowned his rightful authority. Like Pharaoh, it said, "Who is the Lord that I should obey him?" But when the soul is renewed, it says, "Thy will be done, O God."

No marvel that such persons give up sinful and foolish reliance on their own wisdom. They have found out that they are fools, and know nothing as they ought to know it, except as they are taught of God. This is not the result of melancholy, but of experience and of divine teaching. One thus enlightened from above greatly desires and often prays for wisdom from heaven.

He who is thus taught is ready to deny himself in the matter of ease. He resists the indolence of his old nature. He regards sloth as an enemy to him, because it debases his nature and dishonors God. He refuses to be the slave of laziness.

Nor will he pander to his own profit. He had rather suffer wrong than do wrong. On the profits of lawful industry he puts a just estimate; but he knows that man's life does not consist in the abundance of things which he hath. He worships not gold. Under fair trial he would say, like the Marquis of Vico when all his vast estates were confiscated in one day, "Their gold and silver perish with them who count all the wealth of the world worth one hour's communion with Christ."

Nor will such a one be found given over to pleasure. Such are dead while they live. They are poor creatures. They live not as seeing Him who is invisible. But the self-denying often think of heaven and hell. They know that time is but a preface to eternity. They do not wish to get their good things in this life.

So, when duty calls, they are on fair trial ready to lay down their lives rather than dishonor Christ. This is a term of discipleship in the school of Christ. Luke 14: 26. Nor is it an unfair one. He who would win the prize must lay aside every weight, even his elegant apparel. He who would become a scholar must not be afraid of hard study. He would win Christ, and be found in him, must not count his life dear or his blood precious, if the loss of them is the price of unflinching fidelity to Immanuel.

Some have asked, Does self-denial ever cease to be irksome? Surely it does. St. Augustine says, "Oh, how sweet it is to deny all sinful sweets for Christ! Oh, how pleasant it is to forego all sinful pleasures for the Redeemer!" The reason is, that the love of Christ constrains us, carries us along on its resistless current.

A great part of the life of Howard was given up to self-denial. Who of this day was a happier man than he? And Paul says in so many words "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake." 2 Cor. 12: 10.

A true Christian Spirit, with a rich Christian experience, will enable us to bear all things for Christ, and that joyfully.—*Am. Mess.*

ONLY our Father's blessing can make any work or deed useful. But the joy of our hearts should be that he has called us into his vineyard and appointed us a work. However small the service required, let us regard it an honor, a privilege. In so doing we will surely find both present and future reward.

REAL COURTESY is widely different from the courtesy which blooms in the sunshine of love, and the smile of beauty, and withers and cools down in the atmosphere of poverty, age, and toil. Show me the man who can quit the brilliant society of the young, to listen to the kindly voice of age; who can hold cheerful converse with one whom years have deprived of charms: show me the man of generous impulses, who is always ready to help the poor and needy: show me the man who treats unprotected maidenhood as he would the heiress, surrounded by the protection of rank, riches, and family: show me the man who never for an instant forgets the delicacy, the respect that is due to a woman, in any condition or class:—show me such a man, and you show me a gentleman,—nay, you show me better,—you show me a true Christian.

LOVING HOME.—Nothing to us appears so beautiful in human experience as the reciprocal affection of parents and children, especially after the latter have attained maturity, and it may be, formed new relations in life. We have seen the loving and lovely daughter, after she had become a wife and mother, seize every opportunity, of visiting the parental home, to lavish her affectionate attention upon her parents, and, by a thousand graceful and tender kindnesses, assure them that though she was an idolized wife and a happy mother, her heart still claved with ever strengthening fervor to father and mother who watched over her infancy and guided her youth. It has been our privilege to know such and, as we have witnessed the outpourings of love and happiness between these devoted and glowing hearts, we have felt that surely much of heaven might be enjoyed here if all families were equally attached. And would that every daughter knew what pure joy she might create in the parental bosom by a constant keeping alive of the spirit of filial devotion, and seizing frequent opportunities to make it manifest in little acts of gentleness and love, notwithstanding the child may have become a parent. It is always the same dear child, and never so dear as when it keeps up the child-like confidence and love of its earliest youth.

Miscellany.

ANTIQUITY OF THE HEBREW ALPHABET.—Whatever disputes may have arisen among the learned, respecting the antiquity of the Hebrew alphabet, or the manner of writing it, little doubt appears to have been entertained of the antiquity of the language itself. The writings of Moses, and the book of Job are undoubtedly the most ancient compositions acknowledged in Europe. Both these works exhibit a language arrived at a great degree of perfection, and which

must have been in use, as a written, as well as an oral tongue, long before these writings were published, or it would have been useless to have written where none could read.

Besides a great number of words in Greek, Arabic and Celtic, which appear to have been derived from the Hebrew, the very structure of the language points it out as an original one.

The radical words very uniformly consist of two or three letters, and the derivatives branch out from them in a manner best calculated to produce precision, and consciousness of expression.

The question respecting the original Hebrew characters has undergone abundance of discussion, from the first fathers of the Christian Church, down to this day. Origen and Jerom, on the authority of the old Rabbis; and among the moderns, Scaliger, Montfaucon, Chishull and Dr. Sharpe, in his treatise on the subject, contend, that the Samaritan was the original Hebrew character, and that the present alphabet was invented after the captivity.

Origen speaks as follows: "In the more accurate copies of the Old Testament, the sacred name of Jehovah is actually written, but in the ancient Hebrew letters, and not those in use at present, which Esdras is said to have introduced after the captivity."

St. Jerom, in his preface to the books of Kings, puts this matter in a still stronger light: "The Samaritans often copy the five books of Moses, in the same number of letters as the Jews do, but their letters differ in form, and the use of points for it is certain that Esdras, the scribe and a teacher of the law, after the taking of Jerusalem, and the restoration of the temple under Zorobabel, invented those other letters which we now use, whereas, before that time, the letters of the Samaritans and Hebrews were the same."

From these passages of Origen and Jerom we may very certainly conclude that this was the opinion of the ancient Rabbis and Jewish doctors; but it is very singular, and worthy of notice, that Origen says, "that even in his time, the sacred name, in the more accurate copies of the Bible used by the Jews themselves, was written in the ancient or Samaritan not in the Hebrew or modern alphabet, for both Esdras and the other rulers of the synagogue, who patronized the use of the new characters, believed themselves conscientiously bound to preserve the name of Jehovah in the same letters in which they first received it."

In support of the opposite opinion, the modern Rabbis, the two Buxtorfs, Was, muth, Schickard, Lightfoot and P. Allix, contend with the alphabet, now in use among the Jews, is the same that the Law and Old Testament were originally written in, from the time of Moses.

For the Herald of Truth.
LINES
On the death of our dear mother, Nancy B. Yoder, wife of Abraham G. Yoder, who died near Wakarusa, Elkhart Co., Ind., May 21st 1883, aged 68 years, 1 mo. and 5 days.

O dear mother, how we miss thee
Since thy voice we hear no more;
Yet we hope we soon shall meet thee,
Over on the other shore.

Mother dear, we all do miss thee,
Yes we miss thee every day,
But we hope we soon shall meet thee,
In the realms of endless day.

Dearest mother, we do miss thee,
We would not wish thee here again.
Since from earthly care and sorrow,
Thou art free for evermore.

God has called away our mother,
With himself in heaven to dwell,
And though sad that she has left us,
Yet God doeth all things well.

God saw proper to deliver
Her from all earthly toil and care,
That she might beyond the river,
Meet again her children dear.

There her children too will greet her,
And her beloved parents too;
O how blest will be their meeting,
Such as free friends never know.

Hard it seems to give up mother,
The sad bereavement presses sore;
But yet we could not once desire
Her to leave that blessed shore.

Life is short—we learn it daily,
One by one we are passing o'er,
And we soon shall join the number
Of the blest on Canaan's shore.

So we'll not complain or murmur,
Though our mother so kind and dear,
Is no longer with our number,
Our oft drooping hearts to cheer.
M. Y. Y.

Please send marriage and death notices for insertion soon after their occurrence. Always give the name, age, and date of death.

Died.

SEITLER.—Sept. 27th, near Milford, Seward Co., Neb., of diphtheria, Christian Seidler, aged 6 years and 10 months. Funeral services by Joseph Rediger and Joseph Schlegel. Text, Rev. 14: 12, 13.

DAUSMAN.—On the 20th of September, of typhoid fever, Benjamin Dausman, aged 17 years, 9 months and 8 days. Buried the 23d. Funeral services by Henry Shaum and Peter Lehman from Heb. 4: 1.

SALTZBURG.—September 25th, in Elkhart county, Ind., of a lingering disease, Mary Saltzbury, aged 57 years, 7 months and 10 days. She was born in Canada West, and emigrated to Indiana in 1866. Buried at Shaum's graveyard. Services by Henry Shaum in English, Jacob Wisler and Martin Hoerner in German. Text, 2 Kings 29: 1; and Psalm 86.

SMOKER.—On the 6th of August, in Lancaster county, Pa., Leah, wife of David Smoker, aged 53 years, 8 months and 11 days. She leaves a bereaved husband and 8 children to mourn their loss. Services by John Stoltzfus and Eli Zook.

BYLER.—On the 11th of September, in Lancaster county, Pa., Bro. Jacob, son of Jacob

and Nancy Byler, aged 28 years, 2 months and 23 days. He was a faithful member in the Amish Mennonite Church. The funeral services were conducted by Jonathan Kauffman and Christian Miller.

FISCHER.—September 17th, in Logan county, Ohio, infant of Eli and Catharine Fischer, aged 12 days. Buried in South Union graveyard. Services by John P. King, from Matt. 18: 1—3.

LICHTY.—Sept. 19th, in Champaign county, Ohio, Amanda, daughter of Jacob and Veronica Lichty, aged 6 years, 3 months and 15 days. Buried at South Union. Funeral sermon by John P. King, from 1 Thess. 4: 14—18.

MILLER.—On the 12th of August, in Walnut Creek tp., Holmes county, Ohio, of dropsy of a year's duration, Sister Barbara, wife of Moses D. Miller, aged 60 years, 5 months and 15 days. Buried the 14th in the family burying-ground. She was the faithful mother of 8 children, 3 of whom were called to eternity before her. She was a beloved sister in the Walnut Creek congregation of the Amish Mennonite Church. She was very kind and useful with the sick, either day or night, wherever she could be of assistance. The Lord blest her with many virtues, which she seemed always willing to use for the benefit of others. She bore her sickness with Christian patience. Her entire hope was in Jesus her Redeemer. The writer frequently visited her, and her desire was to read and pray with her. The funeral was largely attended. Funeral services were held by A. Mast, from 1 Cor. 15: 44—58, and David Bitschky from 2 Cor. 5.

KILMER.—On the 29th of September, in Harrison tp., Elkhart county, Ind., after a three days illness, Ishmael, son of Philip and Mary Kilmer, aged 4 years, 1 month and 23 days. Services by Martin Hoover and Jacob Wisler from Mark 14: 38.

TROYER.—On the 12th of September, near Sharon Center, Iowa, Elizabeth, wife of John Troyer, aged 72 years, 11 months and 11 days. Funeral on the 13th. Services by D. F. Yoder and Christian Verrye from 2 Timothy 4: 6—9. Sister Troyer was a faithful member in the Amish Mennonite Church for over fifty years. She leaves a deeply bereaved companion and 11 children. But they need not sorrow as others who have no hope, for she expressed a desire to leave this and enjoy a better world.

"Weep not for me my husband dear,
Since I must go and leave you here;
With Jesus I shall happy be;
O husband, do not weep for me.

Weep not for me since 'tis in vain;
In heaven I hope we'll meet again.
Where we can then together be
Forever in eternity."

STICKLER.—September 19th, at the residence of Bro. Jacob Hiestand, in Salungo, Lancaster county, Pa., Daniel K. Stickler, aged 67 years, 6 months and 10 days. Funeral on the 21st. Text, Matt. 25: 21. Buried at the Hiestand family graveyard.

HERSHEY.—September 24th, at Junction, Lancaster Co., Pa., of consumption, Sister Anna Hershey, wife of Jacob S. Hershey, aged 45 years, 7 months and 27 days. Buried at the 27th. Text, Psalm 103: 15—18. Buried at Kauffman's Meeting-house. Sister Hershey embraced religion in her sickness. She felt a desire to depart this life and be with her Savior.

BROWN.—September 30th, of pneumonia, in Landisville, Lancaster Co., Pa., Sister Anna Brown, wid., aged 65 years, 11 months and 3 days. Funeral on the 3d of October. Text Job 16: 22. Buried at Landisville Meeting-house. Sister Brown was a faithful member.

GLIMANHAGE.—On the 6th of October, in Harrison tp., Elkhart county, Ind., of a protracted illness, Sister Catharine, widow of late Moses Glimanhage, who died some eight years ago. She was born in Markham tp., York county, Ontario, and reached the advanced age of 74 years, 1 month and 15 days. She was married on the 29th of April 1828 and was the mother of 11 children, 7 of whom are still living, 9 grand children of whom 4 are yet living. She removed from Canada to Putnam county, Ohio, and from there to Elkhart county, to the place where she died. She was a faithful and devoted Christian, a kind and tender hearted mother and suffered with meekness and patience, enduring faithfully to the end. Her affliction falls heavily on the sorrowing family but 'tis God who bereaveth, and he can heal all their sorrows. She was buried on Sunday Oct. 7th. A large concourse of relatives and friends followed her to the grave. Services at Yellow Creek Meeting-house by J. F. Funk and Noah Metzler from 3 John 2 v. Peace to her ashes.

RINGENBERG.—Sept. 4th, in Bureau county, Ill., Otto John, son of John and Lena Ringenberg, aged 19 days. Buried at Indiantown. Funeral sermon by Joseph Buercky from Psalm 16: 6.

ACKERMAN.—Sept. 15th, near Ohio, Bureau county, Ill., of typhoid pneumonia fever, Jacob Ackerman, son of Wid. Maria Ackerman, aged 15 years, 5 months and 16 days. Funeral sermon by Jos. Buercky. Text, Luke 7: 13.

Letters Received.

WITHOUT MONEY.

David Hertzler.

WITH MONEY.

A—John Albrecht, H. F. Andrews, D. Augsten, Peter Adrian.

G—G. Bergen, John Blosser, Peter P. Bergmann, C. H. Brunk, Bernhard Bergen, C. G. Brenneman, Noah Blosser, P. S. Beecher, Jacob F. Bucher, Henry P. Brenneman, Peter A. Blough, C. C. Blough, J. H. Blough.

C—Andrew Crook, Anthony J. Culp.

E—E. S. Eby, Jacob Eby, Cornelius Ewert, J. R. Eiger.

F—John Friesen, J. B. Foreman.

G—Daniel Glinchir, Daniel Good, David Gorr, David Gascho, Peter H. Goertz, F. Garlmer, N. M. Gell, Peter Good, Minnie C. Gell, Jacob Garman.

H—Jacob Hildebrand, Andrew J. Holdeman, J. R. Hoffer, S. F. Hutchinson, John J. Harris, Lizzie Hershey, Geo. Hertlein, Hoffman & Guttschall, Hawks Bros. & Co., P. B. Holly for Christian Holly died, A. Huestein, Emul Hintz.

K—Henry Kein, Martin K. Kendlig, Gerhard H. Kiewer, Levi J. Kaufman, Anna H. Kaufman, Joseph Kuhns, Sarah L. Kirlin, I. H. Kralich.

F—Alphons Landis, Anna Landis, George Lefever, Susan Littoner, David Lechtman.

M—S. H. Musselman, J. M. T. Miller, D. W. Maust, Allen H. Miller, Joseph Metzler.

N—Male Nisley, Jacob A. Naffziger.

P—Tobias Page.

R—Christian Ropp, George Rupp, L. Rottman, Heinrich Reichlich.

S—Abram Shenk, Jacob Stauffer, Rev. S. J. Shupp, Jos. Stuckey, Jacob H. Strohm, E. M. Shellenberger, Mary Snyder, William Snook, Daniel Shenk, C. S. S. Hiram Shaffer.

T—Daniel Thomas.

W—Daniel B. Weisz, Anna Wenger, Solomon Wenger, Joseph Wagner, Susan Weaver.

Y—Peter Vogt.

Z—John Yoder, S. D. Yoder.

Z—Christian Zehr, Barbara Zuercher, Jacob Zavitsa.

MISSION FUND

T. Y.—\$1.

unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise. Was not this also instant conversion?

Again, consider Zaccheus the publican, who had a desire to see Jesus, who he was when he ran before and climbed on a tree where he was to pass. When Jesus came to the place he looked up and saw him, and said, Zaccheus, make haste and come down, for to-day I must abide at thy house; and he made haste and came down, and received him joyfully, Jesus calling Zaccheus by name, whom he had never before seen, was doubtless what convinced him that Jesus was the Son of God. He also said, Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold (a good token of a change). Jesus who knows all said, *This day* is salvation come to this house. The reader may now judge how long a time it took Zaccheus to become converted. We have another case of the instant conversion of a woman who was called a sinner; she wept and washed the feet of Jesus with tears, and wiped them with her hair. Jesus, who knew her heart, said unto her, "Thy sins are forgiven; thy faith hath saved thee; go in peace." The jailer and his household, and the Ethiopian, with others might yet be mentioned; but the foregoing quotations may suffice to prove that instant conversion is scriptural.

A hardened sinner may go to a church bitterly opposed to Jesus and his holy doctrine, but under a powerful scriptural sermon his heart may be so convincingly touched, melted, and changed that he may leave the church a converted or new man. There always is a time when the sinner crosses the line between darkness and light, or renounces sin and the world, and fully surrenders himself to the Lord Jesus.

Paul was a believer in God the Father, he also believed Moses and the prophets; he was zealous toward God, Acts 22:3 and as touching the righteousness which is in the law blameless. Phil. 3:6. But he did not believe in Jesus, that he was the Son of God, or the promised Messiah, and bitterly persecuted his followers until he saw Jesus descend in such an effulgent light from heaven, and hearing his voice, saying, Saul, Saul, why persecutest thou me? I am Jesus, whom thou persecutest, etc. Paul, trembling and astonished, immediately made a full surrender of himself to Jesus, calling him Lord, saying Lord, what wilt thou have me to do? This was his turning point, and showed plainly that he now believed in Jesus. Therefore, I can not see where there is the least possible room to think that Paul was not now heartily sincere in asking the above question, or that he was not now perfectly willing to do whatever the Lord would ask of him.

"The Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do." And we find that Paul obeyed the orders, and went into the city; but we also find in the 26th of Acts 18-20, that the Lord said a great deal more to him than what is recorded in the 9th chapter; according as Paul related the story before king Agrippa. The Lord said unto him, Rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, thee; and from the Gentiles, unto whom now I send thee (mark he says now, not will send hereafter), to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." In the above Jesus said, I appeared unto thee for this purpose, to make thee a minister and a witness, etc.

In 1 Tim. 1:2, Paul thanks Christ for putting him into the ministry. That Paul understood himself to be commissioned and authorized, from the above words of the Savior to preach, is evident from the following verses, 18 to 20. Whereupon, O king Agrippa, (he says) I was not disobedient unto the heavenly vision; but showed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance." In the above Paul says that he commenced his mission first to them of Damascus. This agrees with what we read, chap. 9:18-20, when Paul was baptized he received meat and was strengthened. Then was he certain days with the disciples at Damascus; and the straightway he preached Christ in the synagogues, that he is the Son of God. I can not see how any one could honestly believe that Jesus commissioned and sent Paul to preach before he was truly converted. I, for one, can not believe it. It is true that he was not yet baptized, but he did not preach until after he had received baptism.

As before remarked, conversion means to turn, and the moment a sinner turns or yields, and fully surrenders himself to the Lord, as Paul did, to serve him from henceforth, he is a converted person. Although he is not yet a full grown man, but a new-born babe in Christ. He must now grow in grace and knowledge. No doubt Paul felt deeply humbled and penitent in his three days of blindness, and reflections over his past life exercising himself in earnest prayers (as would be natural for a true convert to do), which was also answered. The Lord

sent Ananias to him saying, "For, behold, he prayeth." He was made to see a vision which also came into fulfillment. Ananias came and laid his hands on Paul, and he received his sight, just as he saw in the vision. I am doubtful whether Paul was struck blind as a punishment, I would rather believe it was to awaken and convince him of his wrong pursuit. According to Paul's own words it might have almost been taken as a favor. He says, Acts 22:11, "I could not see for the glory of that light." It seems that the light was too glorious and effulgent for mortal eyes fully to behold. It is true Paul's companions saw the light also, but I do not believe that they saw it in the same splendor, power, and glory as Paul did. I am also doubtful whether the holiest saint upon earth could behold that same light as Paul saw it without being struck blind also. A person could not for a few seconds steadfastly behold the sun in the firmament without doing injury to his eyes. Now the light which Paul saw "was above the brightness of the sun."

Paul's conversion was a great blessing to mankind. It was, and still is, a strong confirmation that there is a reality in the religion of Jesus. By Paul's conversion he became an instrument by whom thousands of others were converted, and by them still thousands more, and the work is still going on. His epistles which he left upon record are also still the means (by God's blessing) of helping to convert thousands more.

O how needful is conversion. Without it the sinner cannot enter heaven. Every Christian should try to be instrumental in converting souls to God that they may be saved.

Should any who have been converted, become lukewarm again, and fall from their own steadfastness, they will, like Peter, have to become converted again in order to be saved. Luke 22:32. "Brethren, if any of you do err from the truth, and one convert him; let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." James 5:19, 20.

J. M. BRENNEMAN.

For the Herald of Truth.

INATTENTION.

In every grade of society a certain degree of outward respect is shown to those who stand on equal footing with ourselves, and still more to those who are our superiors. This propensity springs from that instinct of our nature which is closely allied to that which prompts us to reverence and adore the Supreme Being.

If we receive those whom we love and esteem as friends, without manifesting

some sign, or expression, by which they may recognize a token of our respect for them, we soon discover that their feelings have naturally become wounded by our inattention; or by repressing all manifestation of affection we soon find their love for us growing cold. In the same way, is it not a gross error and a well-nigh inexcusable breach of propriety to enter a church and appear in the presence of our Maker, showing no outward mark of respect for the sanctity of the place? An improper posture, or a failure to keep a brightening and intelligent countenance, are clearly an indication that we are not really in earnest. Slovenly habits, together with vacancy of look and carelessness of attitude, all bespeak the same amount of vacancy of thought. More plainly still is shown our lack of respect for the House of God, and for the services, in the habit of allowing ourselves to drop in a state of semi-consciousness as to our surroundings. From physical infirmity, or long watching with the sick, drowsiness will naturally overpower one almost anywhere; but how is it with people, who, at a concert or lecture, are attentive to the speaker, and appear in a high degree wakeful, and when at church, within fifteen or twenty minutes after taking their seats, are fast asleep?

What stolid, dazed look of indifference, and generally unconcerned manner, which we cannot for a moment endure from our best friend when in conversation with him, we inflict upon the minister of the gospel! What can be more trying and humiliating to him, after witnessing the great eagerness manifested to see every one come in, even to twisting of necks at the slightest creaking of the door, and upon rising to speak finds a great part of the audience assuming an attitude that speaks as plain as day, that they are as totally oblivious of what is being said, as though he were addressing so many Egyptian immummies.

It is said that "It is worse to sleep in church than it is to smile in church, for the latter implies at least attention." The constitution of a healthy adult person demands eight hours of sleep out of the twenty-four, but owing to improper habits, such as keeping late hours, etc., in early life, the habit of sleeping at church in after life becomes chronic, and finally develops into physical infirmity. "The time taken out of eight hours daily sleep is not time gained but time worse than wasted. We can cheat ourselves but we cannot cheat nature." If we continue to borrow of the hours that should be devoted to sleep while young, in after life she will come forward claiming her first dues at the very time and place when we ought to be the most wakeful.

But, says one, "It depends upon who is preaching as to whether I sleep at church or not." We have reason to be-

lieve that in a religious audience it is the duty of every hearer to hold up a bright, responsive countenance to the minister, whether he admires his delivery or not. It is astonishing how the manner of listening adds too, or lessens the force of preaching.

L. I. HEATWOLE.

For the Herald of Truth.

THOUGHTS ON PRAYER.

Nothing seems more appropriate to meditate upon at present than the subject of prayer. I feel the more impressed from the fact that I heard a minister try to prove, not long since in a discourse, that it was not necessary to pray so much. For proof he cited to the palsied man whom they let down at the feet of Jesus. "When Jesus saw their faith he said unto the sick, Son, thy sins be forgiven thee." Mark 2:5. Forgiven and healed without a single petition or outward expression on the part of the diseased or his friends. Well I had heard skeptics say that it certainly was a sin to pray at all, that it looked so much like distrust or dissatisfaction on the part of the creature to be continually begging the Father for one thing or another. Why not (say they) leave it all to Him and let it go at that? Is not that as good reasoning as we can expect from the world? But is not this minister following in the same track? Let us see what the Bible teaches on this subject.

"If they speak not according to this word, it is because there is no light in them." Isa. 8:20. We will look at Christ's example. "And he withdrew himself to pray," Luke 5:16, "and continued all night in prayer to God." Verily I know, we are more needy and weak than Christ was; and he tells us to "pray without ceasing." See also the power of continued prayer in the case of the women and the unjust Judge. "I have set watchmen upon thy walls . . . which shall never hold their peace, day or night . . . keep not silent and give him no rest till he establish . . . Jerusalem." Isa. 62:6, 7. "Praying always," Eph. 6:18. "Continue in prayer," Col. 4:2. "Night and day praying exceedingly," "Evening and morning and at noon will I pray, and cry aloud." Ps. 55:17. "I cry daily unto thee." This is sufficient to prove that both Old and New Testament characters were men of constant prayer.

I hope our ministers will not forget to encourage prayer, for this is our only hope. A man of prayer is a man of spiritual power. But how shall we attain to this habit of mental prayer? Watching seems to stand before prayer. Watch what? Our thoughts. But this seems to be the most difficult thing in the world. Who can guide his thoughts? This leads us to another point in connection to prayer, and that is fasting. I believe we read

of all the saints that they fasted at times. If there are evils that can not be subdued without fasting, this must be one of them.

Daniel fasted twenty days and then received a wonderful answer to his prayer. When the apostles had an important work before them, they would previously fast; so did Christ, and why should not we?

Prevailing prayer includes yet other things. We must have a forgiving heart, see the Lord's prayer, and a "contrite spirit." "If I regard iniquity in my heart the Lord will not hear me." To pray acceptably, we must love his words and obey them. "He that turneth away his ear from hearing the law, even his prayer shall be abomination. Prov. 28:9. "Whatever we ask, we receive of him, because we keep his commandments." 1 John 3:22. "He that doeth his will him he heareth." John 9:31. We should pray believing. "Let him ask in faith not wavering." James 1:6.

We should be submissive to God, "Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine be done." Luke 22:42. "I waited patiently for the Lord, and he heard my cry." Ps. 40:1.

Prayer also includes humility and repentance. "If my people shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin." 2 Chron. 7:14.

We should pray without ceasing. "And he (Jacob) said, I will not let thee go except thou bless me." Gen. 32:24. "Though he will not rise and give him, because he is his friend, not because of his importunity he will rise and give him as many as he needeth." Luke 11:8. "Continuing instant in prayer," Rom. 12:12. "Praying always," Eph. 6:18. "Continue in prayer." Col. 4:2.

Above all, prayer should be unselfish, and to the glory of God only. "O Lord, forgive; defer not, for thine own sake, O my God: for thy people are called by thy name." Dan. 9:19. "Purge away our sins for thy name's sake," "quicken me, O Lord, for thy name's sake." "O Lord, save us from his hand, that all the kingdoms may know that thou art the Lord." Isa. 37:20.

Prayer implies a sincere and compassionate spirit. "Ye shall find me when ye shall search for me with all your heart." Jer. 29:13. "Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard." Prov. 21:13. "The righteous cry, and the Lord heareth." "The eyes of the Lord are upon the righteous, they cry, and the Lord heareth." Ps. 34. "No good thing will he withhold from them that walk uprightly."

These quotations are sufficient to prove that we need to pray much. David would

rise at midnight to pray. Daniel prayed with open windows regularly. It is a great mistake to teach that we need not pray much that God knows our hearts without us telling him. Such mixture of error and truth does much harm. Samuel says: "As for me, God forbid that I should sin against the Lord in ceasing to pray." I know prayer is the hardest thing for a soul that is far away from God. Hence it may be that some seek excuses because prayer is a burden to them. But it is not so with one that lives in sweet communion with God. To such it is the dearest engagement upon earth, and the nearest spot to heaven. It is because of this difference that professors differ in regard to methods of prayer. Those that live nearest to God delight in prayer, and encourage it upon all reasonable occasions.

I would once more refer to the conditions of available prayer, with reference to forgiving. "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, . . . first be reconciled to thy brother, then come and offer thy gift. Matt. 5: 23, 24. Again, "When ye stand praying, forgive, if ye have aught against any. Mark 11: 25. The latter is perhaps not so hard to do as the first. "Rememberest that thy brother hath aught against thee," does this mean a brother in the same church only? No; it certainly means any one that "hath aught against us." "Well," says one, "I know, but here are A, B & C, who blame me for some things of which I am innocent, and they are so unreasonable, I will forgive them, and let the matter go." Ah, but that is not God's method; you must go to them. There may be some cause for a confession. At any rate let us take the Bible track, and do our part; make peace if possible. O how many prayers are lost for want of attending to this matter! We might as well stop prayer as to attempt it out of God's order.

Now if we can think of some one that hath aught against us, it may be concerning a piece of line fence, an unkind word, which was "not convenient;" whatever it be, let us go, even to our own families, that nothing may hinder our prayers.

JOHN O. SMITH.

HOW SHALL WE UNDER- STAND IT?

"Be ye angry, and sin not." Eph. 4: 26.

To admit that the anger originating from human nature, even if it be not allowed to manifest itself in voluntary or involuntary actions, is what the text implies, surely is a mistake; for the passionate anger or wrath of man, without any manifestation whatever, is sin, and is condemned by the whole law of God, and in

every particular, without exception, is unjustifiable. Anger and wrath are almost invariably used as synonymous terms by the inspired writers, meaning the same thing having the same root, and being the same kind of fruit, or at least something of a very close relation.

But there is another anger we read of to which this and similar texts, have a proper relation. Namely the divine and righteous anger of God. Christ manifested the anger against the hard-hearted Pharisees, when healing the withered hand on the sabbath-day. Mark 3: 5. This is the kind of anger alluded to in the text, and applies to the "new creature," "Which after God is created in righteousness and true holiness," who, having obtained "all things that pertain unto life and Godliness, through the knowledge of him that hath called us to glory and virtue, whereby are given unto us exceedingly great and precious promises, that by these ye might be partakers of the divine nature," &c.

The Scriptures plainly tell us that there is an anger or wrath and also a hatred, which are as truly and justly attributed to this divine nature as love and mercy. Having then, attained to this state of virtue, obtained possession of this divine nature, being "created in righteousness and true holiness," I ask the reader, Is it not naturally in harmony, and consistent herein? Or can it possibly be otherwise, when we behold the wickedness of the world around us than to be affected or moved, through this inherent divine nature with a feeling of this righteous anger and indignation against sin? The fear of the Lord is to hate sin." Though feeling or being affected with this anger, we dare not avenge; "sin not," "be still."

The Psalmist says, "Stand in awe and sin not (The German has it "Zuernet ihr, so suendiget nicht"), commune with your own heart upon your bed, and be still."

Dearly beloved, avenge not yourselves; but rather give place unto wrath—(place unto the wrath of God, not that fretful, peevish anger of man), for it is written "Vengeance is mine, I will repay, saith the Lord."

J. K. ZOOK.

LOVE THY NEIGHBOR AS THY- SELF.

If we love our neighbors as ourselves we will not wrong them by taking the advantage of them, but will rather, when it is truly necessary, discommode ourselves to assist them if our circumstances are such that it is proper to do so.

The Savior says, "Whoever therefore ye would that men should do to you, do ye even so to them." "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned

love of the brethren, see that ye love one another with a pure heart fervently." 1 Peter 1: 22:

Do we love one another with a pure heart fervently, or is it only with a pretense of love as it often appears? Children of God, or those so called, often deal closer with brothers or sisters than the worldling does. Oh how pitiful to behold this while we are striving to enter in at the golden gate where they need no lamp by night, for the Savior is their light, with those who have gone before who had all things common.

"If thou wilt fulfill the royal law, love thy neighbor as thyself." Then wilt we also sympathize with them, and help them, to ease their burden. Brethren, look not every man on his own things, but also on the things of his neighbor or brother. The apostle does in no means try to compel a person to neglect his own family, and let them suffer want, but he writes in another place, "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

Let us not be weary in well-doing, for in due season we shall reap if we faint not. Oh for a love that is stronger than any earthly consideration is my sincere desire prayer.

"Love the best blessing here below,
The highest rapture of the blest."

ELIZABETH GARNIER.

NO NIGHT THERE.

There shall be no night there in that beautiful land. While many of us are now looking out of our western windows toward the setting sun, it is eventide, and the soft clouds throw their thin shadows now and then over the face of the sky as day drops slowly out of sight and only twilight remains. The sun of life is going down. But see, to-morrow the sun will rise on a new scene. That is not the scene of a sunset, but a glorious rising of a heavenly morning. Afflicted, tired, aged pilgrim, looking at the setting sun, just turn your eyes of faith. See what scenes of beauty shines through the new east window. If the shadows are a little dark along the river, and the angel of hope holds its lamp and lights up our pathway. Yes, blessed be God! we have the promise that "at evening it shall be light."

"I am reading Erasmus," says Luther, "But he daily loses his credit with me. I like to see him rebuke with so much firmness and learning the groveling ignorance of the priests and monks; but I fear that he does not render great service to the doctrine of Jesus Christ."—*D. Aubigne; Hist. of the Reformation.*

LABOR—THEN REST.

A few more days to labor here,
With care and grief oppressed;
A few more days the cross to bear,
And then we find our rest.

Cuo.—In that blest home,
In that sweet by and by,
We shall meet that
Blood washed throng
In that sweet by and by

A few more words for us to say,
A few more songs to sing;
And then our harps are laid away,
Untuned in every string.

A few more times for Christ to speak,
A few more times to pray,
And the bright morn for us shall break,
Morn of eternal day.

A few more tears for us to shed,
A few more partings o'er;
And then the golden way we tread
Up to the shining shore.

Selected by MARY S. PLETCHER.

For the Herald of Truth.

EARLY LIFE.

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them; while the sun or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain." Eccl. 12: 1, 2.

This text is instruction for man in early life, while God's promises favor them, and his blessings are upon them. Then the light of Christ shines more clearly upon them than in after years when the life is beclouded by sin. It would be blessed for them did they but thus remain under the blessings of Providence, with the same trust as when their hearts were tender and their affections warm. Good impressions are lasting then, but the same is true of bad impressions; therefore the necessity of faithful parental training is very clear.

To fear God as a loving Father in heaven should be early implanted into the child. "The fear of the Lord is the beginning of wisdom." "Train up a child when he is young, and when he is old he will not depart from it." The wise man said the conclusion of the whole matter was to fear God and keep his commandments. This, he says, is the whole duty of man. How many sorrows might man escape and how many blessings enjoy if he should follow this from early youth.

If man forgets his God in youth, and revels in sin as the years pass by, the evil day is sure to come when he finds no pleasure in his wicked pursuits. The sun, the light of his life, the moon and the stars, the brightest and highest of sinful joys must all be darkened, the clouds will return after rain. How blessed then to have such parental care

that will plant in the child a knowledge of God that will save him from the evil day. Make the home a place where godly fear will comfort and please the child, even though it be a humble cottage.

Young Timothy was taught his lessons by his mother and grandmother, and from a child he knew the Scriptures. Does the parent ever fully consider the result of that mother and grandmother's teaching's? Might not God give you many a young Timothy that would be a blessing to the church and the world, if you would only teach him, mother?

Moses remembered the lessons of early childhood by a pious Hebrew mother, and all the glitter and honor of Egypt could not keep him from his duty to God. O what a power is the lesson of early life!

J. D. HERSHEY.

For the Herald of Truth.

UNBELIEF.

As I go from house to house, selling books for the Men. Pub. Co., I learn more and more of the various forms of unbelief; and one of the most common among the seemingly honest hearted is not to believe it necessary to belong to a church. In direct opposition to the great commission from the Savior's own lips, they allow themselves to be deceived. He commands all the world to believe, be baptized, and be saved. Obedience to this command brings every one into the Church. Jesus Christ knows this to be necessary for every man or he would not have commanded it. They who are deceived, and remain standing in unbelief say it is not necessary to be obedient to His command.

By uniting with the church in faith and baptism Christ's promise is salvation. They who are deceiving themselves say we can be saved without belonging to church, without being baptized, and really the summing up of the matter is as much as we say, we can be saved without obedience to Christ. Though he says, "I am the Door, by me if any man enter in, he shall be saved. He that climbeth up some other way is a thief and a robber."

This climbing up some other way has its multiplied forms, in the country, and still more in towns and cities. I was glad to notice in HERALD of Sep. 1st that Bro. C. Brenneman had preached in the city of Delphos. I think this ought to be more insisted upon and carried into effect by our people than it has been; for in towns and cities Satan's power to reign and lead to ruin is more enormous than in the country. No doubt in many such places of our enlightened Bible land, the non-resistant, non-swearing gospel as we believe it, has never been presented. Will not our ministers become moved to renewed efforts in this direction, and we

lay members get on the whole armour of God, and be willing to go with them; so that there may be at least two and two as our Savior appointed? One member with the minister may strengthen him much with his presence and prayers. And there might follow additional blessing and strength if the church at home, brethren and sisters, young hearts and older ones, were earnestly engaged in supplicating a throne of grace in behalf of the minister sent out. Would not the Lord abundantly bless his humble doctrine, since he is not willing that any should perish? Or is there too much of a certain form of unbelief with us that we could not thus labor in faith? The apostolic church labored in united prayer for their minister (Peter) until chains fell from his hands and the great iron gate opened of its own accord unto him. The church was astonished; so we too might be brought to wonder and adore were we to put forth more united, earnest, prayerful efforts against unbelief by presenting the gospel in its power and purity.

R. J. HEATWOLE.

GIVING THANKS FOR DAILY FOOD.

I confess it, I am shocked and saddened when I sit—sometimes, though, seldom, I do—at the table of a professed Christian where no thanks are given to the Giver. Very refreshing to the spirit, on the other hand, it is to sit at table where any members of the family necessarily absent at the commencement of the meal, in tardily taking their seats offer a silent prayer of thanks by themselves, before beginning to eat.

Let Christians inspire themselves, by Paul's example, not to omit their thanks, even at the table of the hotel or of the restaurant. The act need not be obtrusively conspicuous. But so, too, it need not be in the least awkward or ashamed. A moment's pause, a moment's closing of the eyes, an unuttered thanksgiving, let it not be neglected. You cannot afford to neglect it. It is a good thing to give thanks unto the Lord. Not simply to feel glad, but to feel grateful. Not simply to feel grateful, and let the Lord take your gratitude for granted; but to give the thanks that you feel. No matter how informal your meal, give thanks. If it is a private picnic in the woods still give thanks.

There is no danger of fanaticism or of folly in the matter. You need not fear being too thankful. Your danger is all the other way. You may be formal, but so your act be genuine, you cannot thank too much or too often. Remember the example of Jesus and of Paul. In everything give thanks; but then surely when you take food from God.—*W. C. Wilkinson in S. S. times.*

DAILY STRENGTH.

"As thy day thy strength shall be,"
This shall be enough for thee;
He who knows thy frame will spare
Burden more than thou canst bear.

When thy days are veiled in night,
Christ shall give thee heavenly light;
Seem they wearisome and long?
Yet in Him thou shalt be strong.

Cold and wintry though they prove,
Thine the sunshine of his love;
Or, with fervid heat oppressed,
In his shadow thou shalt rest.

When thy days on earth are past,
Christ shall call thee home at last,
His redeeming love to praise,
Who hath strengthened all thy days.

—F. R. Havergal.

"THAT IS TOO SIMPLE."

M. D. WELLCOME.

So said one who had been requiring of the writer respecting the way of salvation. She had been telling him that he must first make the unreserved consecration of all to God, and then believe that the offering was accepted through the merits of Jesus Christ. He complained much of his heart, it was too unfeeling, and he must do something to soften it and prepare it for the reception of Divine grace. He was told to give it up to Him who had said, "I will take away the stony heart." Christ could make his heart all right—just place it in His hands as it is.

"That is too simple, I must do something more than that," was the reply. Just then this illustration struck the mind of the writer. Suppose you had a watch and it was out of order, would not keep good time, what would you do with it?

"I would take it to a jeweler and have it repaired."

Would you try to assist him in the work; fixing a little here and there by way of preparation?

"O, no! I would leave the watch with him and go away about my business."

Do just so with that heart of yours—it is out of order—it does not harmonize with the will of God, you cannot make it right.

Christ is the great repairer of human hearts. He came to earth to qualify Himself for this very work, now just place your heart in His hands, leave it there with perfect trust in Him to make it all right.

"That's it, that's it!" he exclaimed emphatically. "I will do so."

Alas! how many stumble at the simplicity of the way! "If the prophet had bidden thee do some *great thing*, would thou not have done it?" asked the servant of his master the Syrian general, as he turned away enraged at the prescription of the prophet for his recovery from leprosy. "Only to dip seven times in the

Jordan! As though that simple act would effect a cure! Why I might as well return to my land and dip in Abana and Parphar, for are they not far better than the waters of Jordan?"

He had pictured it all out in his mind just how the cure would be effected. He would ride to the door of the prophet's dwelling in his grand chariot; behind him his retinue with the costly gifts to be given if cured. In response to his message the prophet would come out to him with great respect for such a noble personage from a royal court, and stand, and call on the name of his God, and strike his hand over the place of infection, and recover the leper. But, lo! instead of this the prophet does not even deign to see him; his servant bears the direction, "Go dip seven times in Jordan, and thy flesh shall come again to thee, and thou shalt be clean."

Too simple he thought; too humiliating, had it been some *great thing* he must do, why he would have been all ready for its performance, but this simply "wash and be clean," he did not believe in it at all; the idea that the turbid waters of the Jordan possessed any healing virtue was too absurd for credence. The little maiden's story of the prophet's power to heal—well, he did not think that might be true—he had heard of many strange and wonderful things these prophets of Israel could do, and he would test his power, and richly reward him if successful. But as for this command, "Go dip seven times in Jordan," he would not exhibit so much folly and weakness as to obey. Besides he had no evidence that the prophet ever said it; he had not seen the prophet; nor heard his voice; it was only a servant who uttered it, and he might have done it to deceive him—to impose upon him. He may never have informed his master that a general was at his gate; indeed it is more than probable, else would Elisha have come out to him and healed him. So he turns away in a rage.

Have we gone beyond probability in our supposition of Naaman's reasonings? Would not the most of unbeliever's reason thus? And do they not reason after this sort to-day? Would not you, O slow of heart to believe all that the prophets have spoken, have doubted as did Naaman? Do you not reason after the same when bidden go to the fountain open for sin, and wash and be clean?

"If by having one of my legs amputated I could become a Christian, I would become one to-day," said a very intelligent and perfectly moral gentleman to the writer urging the question upon his attention as she had often done before. Being of a skeptical mind he had always cavilled at the simplicity of faith. That so great and radical a change as conversion, being born again, could result from a simple act of faith in Christ; a coming

to one unseen, unheard, and by simply believing His promises realize the forgiveness of sin, and experience a change of heart such as Christians spoke of, why it was all against reason; it was something too intangible and he could not receive it. To have a limb cut off and thereby become a Christian, that he could do.

Several years passed away, and again we met; again the subject of religion was introduced. Something had recently occurred that shook his incredulity. Said he, "a man in this place has recently professed to be converted. He was a terrible drunkard and very abusive to his family. He has reformed in every respect, and his very countenance is changed; he does not look like the same man. He says he is very happy and he looks happy. Now all this remarkable change has been wrought, he says, through faith in Christ. I confess it staggers me; I do not know how to explain it."

A few years later and he was heard to say in a meeting, "I have enjoyed more happiness in one hour since I became a Christian than in all the fifty years of previous life."

He had found the way; he had learned the secret; he had become a regenerated man, and that too without the loss of a limb; he had simply believed on the Lord Jesus Christ and was saved.

It has never been said to any soul: "Thy prayer, thy tears, thy earnest desire and good resolutions have saved thee," but, "Thy faith hath saved thee; thy faith has made thee whole," and it must be *faith in the present tense*—now!—*Words of Faith*.

SUFFERING FOR CHRIST'S SAKE.

BY D. P. SAYLOR.

"Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves with the same mind." 1 Peter 4:1.

That Christ suffered while in the flesh, all Scripture readers know. And the apostle here admonishes, Christians should arm themselves with the same mind: that is, have it fixed in their mind that they too must suffer while in the flesh, for his sake, as he suffered for us. Yes, suffer for his sake, but as he suffered for us we cannot suffer for he suffered for us never did, and never can suffer. To read of his suffering as related in the Scriptures from the manger to the cross, in the flesh, it is true that man can, and has endured much of the same suffering; for his suffering in the flesh was of the kind common to the golly in all ages of the world; even the dreadful suffering in the flesh when nailed to the cross, has been suffered by man. It is said of Pe-

ter that he was crucified, and that at his own request with his head downward; and it is presumably that his flesh was as sensitive as that of Christ's, yet he suffered it. Others had trials of cruel mockings and scourgings, yea, moreover bonds and imprisonment; they were stoned, they were sawn asunder, were slain with the sword; they wandered about in sheep-skins and goat-skins; being destitute, afflicted, tormented—of whom the world was not worthy; they wandered in deserts, and in mountains, and in dens and caves of the earth. Heb. 11:36—38.

In more modern times, during the period known as the dark age, when the spirit of persecution ran unbridled over the land when the higher powers, heathen as well as professed Christian, hunted innocent Christian down as the hare is run down by a pack of dogs, even so were Christians hunted, and torn from their families, friends and homes, and were tortured with all manner of tortures. They were roasted on a gridiron over a slow fire, their bodies racked and stretched until one could see through the joints. I will follow the dark picture no further as my blood seems to curdle in my veins, in relating this, with the deeds of crusaders in my mind. All this have Christians suffered for Christ's sake; but terrible as their sufferings were, they have no resemblance to what Christ suffered in the place called Gethsemane. Hear him: "My soul is exceedingly sorrowful, even unto death." And being in an agony he prayed more earnestly; and his sweat was, as it were great drops of blood falling to the ground. Before this, man's suffering, terrible as it may have been, sinks into nothing. I have often thought when reading the history of the sufferings Christians have endured, that in some instances it seems to have exceeded the Savior's suffering in his human nature. But when I come to this, "oh where is man's suffering?" On the bloody battle fields of South Mountain, Antietam, and Gettysburg, I have seen the bodies of men cut, torn, and lacerated in every conceivable manner; and in some places the sufferings indicated by the bitter groans, were past endurance; but in no instance was there any sweat like great drops of blood falling to the ground, though many clear drops stood on the sufferer's forehead.

A preacher once told me that was not blood which fell from the Savior in great drops to the ground. He said that the sweat of Jesus was so thick and clammy that it required a large mass before it would fall off his body. Ah, dear reader! my faith embraces no such infidelity. I believe that here it was that the atoning blood of Christ was shed. I believe that here the Savior bled at every pore; not only did he bleed at the wounds man made in his flesh, the natural result is

such will bleed. But here his soul was in the suffering and he bled unnaturally, his blood oozed out of every pore of his body. The expression, "Behold the man," is consistent even in a heathen governor, when the mind's eye sees Jesus standing before him in a gore of blood from head to foot. We sing, "Five bleeding wounds he bears." But of this bleeding little is said, more than a chance reference to it. It is a theme I love to dwell upon.

The time for persecutions in high places for the present is past. Under the benign government of our country the Christian's lot is not to suffer as the ancients did. Yet there is a form of suffering from which the Christian is not exempt, and the more devoted, the more will he suffer. The Savior told his disciples that the world would hate them. And the Apostle says: "Marvel not my brethren, if the world hate you." From the world the Christian can expect no good. "When we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, abominable idolatry," we were of the world and the world loved its own it had no suffering for us. But turning from these evil ways, we became witnesses for Christ, and testifying that the ways of the world are evil, thus "they think it strange that ye run not with them in the same excess of riot, speaking evil of you." Then to suffer for well-doing comes in, and let the Christian arm himself with the mind to endure it patiently for Christ's sake. There is another species of suffering for the Christian. The law of Christ forbids Christians to defend themselves against even their enemies, hence Paul says, "For ye suffer when a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face." All this the Christian suffers for Christ's sake, for he will not violate his law knowingly. But the worst, or hardest suffering the Christian now endures is from the villainies of false brethren; nothing is so unnatural, so devil like as a false tongue in the mouth of a false brother. Speaking lies in hypocrisy is Satan's weapon to do the Christian harm, and cause him much suffering. A false brother, how unnatural! David says: "For it was not an enemy that reproached me; then I could have borne it; neither was it he that hated me that did magnify himself against me; then I would have hid myself from him; but it was thou, a man mine equal, my acquaintance. We took sweet counsel together, and walked into the house of God in company." When such turn false, the unsuspecting Christian is off his guard, and open to the wiles of this treacherous child of the devil, and much suffering must be endured from such brethren.—*Brethren at Work*.

HELPING OR HINDERING.

Mr. Spurgeon once said to his people: "Many church members think that if they do nothing wrong and make no trouble they are all right—Not at all, sir, not at all. Here is a chariot and we are all engaged to drag it. Some of you do not put out your hands to pull; well, the rest of us have to labor so much the more, and the worst of it is, we have to draw you also. While you do not add to the strength which draws, you increase the weight that is to be drawn. It is all very well for you to say, 'I do not hinder.' You do hinder, and you cannot help hindering. If a man's leg does not help him in walking, it certainly hinders him. Oh, I cannot bear to think of it. That I should be a hindrance to my own soul's growth is bad indeed; but that I should stand in the way of the people of God and cool their courage and dampen their ardor—my Master, let it never be! Sooner let me sleep among the clouds of the valley than to be a hindrance to the meaneast work that is done for thy name."—*Selected*.

A SCENE IN INDIA.

I shall never forget as long as I live that day when in the glow of the eventide, as the sun was sinking, and as the mists were creeping over the land, I walked with one of our native brethren by the river-side, and saw a light in the dim distance, when he said to me, "Yonder is the only Christian in all that great town." Ten years ago he received Christ into his heart; his father and mother turned him out; his friends forsook him; his neighbors persecuted him; and all these years he stood his ground, scarcely getting food to eat. During all these ten years he maintained his Christian character unspotted in the midst of the heathen around him, and the native brother said to me, "Now his business is reviving, because people say he sells the best things, and always means what he says." I entered his humble bamboo hut, and sat down upon the ground by his side, and as I discoursed about his loneliness and his sadness, the tears sprang into his eyes, and he said, "No, I am never lonely; for as Christ was with the Hebrew children, and as he was with Daniel in the lion's den, so all these years has He been with me."

"Lonely, dear Lord! how can I be
With Thy sweet presence here?
Thy strength in weakness to make strong
Thy hand to wipe each tear."

"Lonely, dear Lord! I only am
When wandering from Thy side,
And heaviest crosses light become
If I in Thee abide."

O blessed Saviour, faithful friend,
When earthly friends forsake,
Thy presence lights life's darkest hour,
And earth a heaven doth make.

—From a speech by A. H. Baynes

HERALD OF TRUTH.

November 1, 1883.

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OUR FAMILY ALMANAC for 1884 is finished, and all orders are being filled. This almanac should find its way into every Mennonite family. It contains the usual calculations, made by the celebrated astronomer L. J. Bach who furnishes the calculations for the most popular almanacs in the country. It contains also a first class selection of readings, profitable and interesting; also receipts and valuable information of various kinds, together with two fine illustrations. Send your orders early. The price is as follows:

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MENNO SIMONS COMPLETE WORKS.—

We desire to call the attention of our readers to the Complete works of Menno Simon, both in the English and German languages. This is a valuable book on the doctrine of the Mennonite Church, and has been brought before the public in a complete edition at a great expense and with much care, and it should find its way into every Mennonite family, and for the purpose of enabling all who desire it, to obtain it on the best terms we will send the book to any one ordering it before the first of January for \$4.50 postage prepaid. This offer will enable any one to have it sent to his Post office address without extra cost. We hope many who do not have this work will take this opportunity to order it.

TWO MONTHS FREE.—All new subscribers to the HERALD OF TRUTH who subscribe now for 1884 will get the paper from this date. This will give them the paper free for two months. How many will take this opportunity and secure the benefits of this offer?

MEMORIAL TRIBUTES, a compend of funeral addresses, an aid for pastors and a book of comfort for the bereaved, edited by J. Sanderson D. D., is the title of a new book just issued by E. B. Treat, New York. It is a book of 500 pages and contains a large number of funeral sermons and addresses, from different eminent ministers, many of which contain much good thought, and much comfort for the bereaved. Price \$1.75 per copy.

LANDSDALE REPORTER, published by A. K. Thomas & Co., Landsdale, Montgomery Co., Pa., has just entered upon its 14th volume. This is a good newspaper and seems to be well patronized.

NO NAME.—The article entitled "Sacred Homes" has recently been sent us, the writer withholding his name even his personal note to us. It is our rule not to publish articles unless we know by whom they are sent.

COMMUNION AT ELKHART.—The communion services at Elkhart will be held on Sunday, Nov. 11th, and hereby an invitation is extended to all the brethren and sisters that would be pleased to attend. It is encouragement to us to be visited by the members from the adjoining

churches at all times, and especially on such occasions. There will be a preparatory service on Saturday evening previous.

TO KANSAS.—Samuel Ernst, Editor and Publisher of the "Waffenlose Waechter," has sold his farm near Gap, Lancaster Co., Pa., and will remove to Kansas.

SISTER Heatwole, wife of Bro. R. J. of Kansas, arrived in Elkhart on the 20th. She expects to spend some time visiting her friends here.

VISITING IN ELKHART COUNTY.—Brother and Sister Samuel Detwiler, and Bro. and Sister Lewis Yoder, all of Columbiana county, Ohio have been visiting their friends in this county for several weeks. They made a short call at this office.

BROTHER John K. Brubaker, Brother Samuel Hess, and three sisters Hess, all of Lancaster Co., Pa., arrived at noon of the 20th. They have been for about two weeks on a visit to Kansas, Iowa and Illinois, and expect to visit in Elkhart and LaGrange counties about ten days. Meetings have been appointed for Bro. Brubaker for the whole of the following week. He expects to be with the brethren at the communion services at Shaum's church on Sunday the 28th.

CHURCH NEWS.

BRO. ISAAC EBY, of Lancaster county, Pa., visited the churches in Montgomery Co., Pa., recently. He was in Franconia on the 16th of October.

FROM PENNSYLVANIA.—Bro. Jacob S. Ernst and wife, of Franklin Co., Pa., have been making an extended trip through the west. They visited in Wisconsin, Michigan, Indiana and Ohio. They called at the HERALD office in Elkhart on the 18th of October, being then on their return.

FROM HURON CO., ONT.—Communion services were held in the Church, in Hay township, Huron county, Ont., on the 7th of October. Bro. Elias Weber was present on the occasion and preached the word of truth to the congregation. That all might give heed to the blessed invitations of the gospel, and receive it as a lamp to their feet and a light to their paths.

COMMUNION MEETINGS.—Communion services were held at Clinton, in Elkhart county, on Sunday, the 11th of October, and at Lake Shore, in LaGrange county,

on Sunday the 21st. At the latter place there was a preparatory meeting on Saturday previous. The services on Sunday were well attended at both places. Bro. Samuel Yoder, of South Bend, was present at both places, and reports a very pleasant time among the brethren, and interesting meetings. At Lake Shore one person was received into membership.

FROM MAHONING CO., O.—On Saturday afternoon, October 20th, Services were held both at Nold's and Metzler's churches. Sunday, the 21st Communion was held at Oberholtzer's church where Bro. Michael Rohrer of Stark Co., O. assisted in the services. Bro. Rohrer also spoke German at Nold's Saturday afternoon. Brother S. P. Yoder, of Vistula Elkhart Co., Ind., removed with his family to this county. They contemplate making this their future home.

FROM LOGAN CO., OHIO.—The brethren in Logan County held their Communion as follows: On Tuesday the 2nd at Flat Branch Church on the 3rd at South Union, and on the 6th at Walnut Grove. The first and the last of these meetings were not very largely attended, the weather not being favorable. On the 7th we, with quite a number of the brethren, met with the brotherhood in Champaign Co., where a large number had assembled. The best of order prevailed and the members mostly partook of the sacred emblems of Christ's broken body and shed blood. We had the privilege of attending all these meetings. Thanks be to God for his kindness.

BAPTISM IN MISSOURI.—On Saturday, the 29th of Sept., six persons were baptized at the Mt. Zion Church in Morgan county, Missouri. They are all young persons, and while there may be many surrounding influences to set temptations in their way, yet they should remember that God will safely keep his faithful children that will not cease to trust in him. Besides, they have a glorious work before them. It is a beautiful sight to see young soldiers faithfully standing in active battle. They are the best soldiers who have much fighting to do and are much exercised in actual warfare. Be strong, the Lord will help you to stand, He will make you victors, you will surely accomplish a great work; and if your lives are spared you will see the result of your labors in blessings upon your friends around you.

CONFERENCE IN INDIANA.—Conference met in the Yellow Creek Meeting house according to previous appointment. Thirty one bishops, ministers and deacons were present. Among them were the brethren George Brenneman, John Shenk and Henry Good of Allen Co., Ohio, John Mosser and C. Zimmerly of the Swiss Church in Putnam Co., Ohio,

Daniel Royer and George Funk of the Owen and Clay county Church in Indiana, Peter Unsicker, of Livingston Co., and Abm. Ebersole of Whiteside Co., Illinois and David Fretz of the Blooming Glen Church, in Bucks Co., Pa. Aside from these ministering brethren there were also a number of brethren and sisters from Livingston Co., Ill., from Bucks county Pa., and other places.

The forenoon was chiefly occupied with the bishops counsel. In the afternoon the usual admonitions and instructions were given by the bishops, and the ministers expressed their willingness to labor for the maintenance of the doctrines, rules and order of the Church.

A number of questions were presented and discussed. Especial reference was made to worldly conformity, display of fineries and personal adornment. These things should not be indulged in by the meek and lowly followers of Jesus.

On Saturday forenoon the Conference met again at Yellow Creek, and in the afternoon regular services were held in the same Church. In the evening there were public services at Nappanee and at Hobbeman's Meeting house.

On Sunday the funeral services of Pre. Christian Christophel who died on Friday morning, just about the time the Conference should convene, were appointed to take place, and in consequence the communion of the Lord's Supper, which was to have been observed at this time was deferred to Monday.

In the evening services were held at Shaum's, at Jones' School House and in Elkhart.

On Monday Communion services were observed at Yellow Creek and the house was well filled with an attentive audience, and a large number of the brethren and sisters participated. Altogether we had a season of refreshing and while our hearts were filled with sadness over the death of one of our ministering brethren, we yet felt that even in our affliction the Lord was near to us and gave us much cause to rejoice and bless his name.

Next Conference to be held at the Holdeman Church on the second Friday in October 1884.

CONFERENCE IN MISSOURI.—Conference in the State of Missouri assembled at Mt. Zion Church, Morgan Co., Sept. 28th. After singing the hymn, "Blest be the Sons of Peace," introductory remarks and prayer were made by Bro. Brubaker, of Shelby Co. Bishop D. D. Kauffman then read the 3d chapter of 1 Corinthians and made a short address on the importance of working according to the Word of the true foundation. Bro. D. Driver followed in a few remarks, after which Bro. J. S. Coffman spoke on the necessity of working in the manner which would be productive of the most good for the cause of Christ and the greatest advantage to the Church.

Bro. D. D. Kauffman explained that the mode of baptism used by the Church was pouring, giving scriptural reasons, and that baptism is not a saving power, but a rite of initiation into the Church. This explanation was accepted as the sense of the conference.

The question why persons who have been baptized by another mode of baptism can be received into the Church without rebaptism was asked and explained and it was the sense of the conference that the Church should practice only the one mode of pouring, and yet not place so much stress on mode as not to recognize one as baptized, who had been baptized by another mode.

The conference expressed the opinion that the sacrament of the Lord's Supper was not intended, like the Jewish passover, to be kept at a certain time of day or night, but that a true motive is more important. However, that if any certain time was preferable it would be between 9 and 3 o'clock in the day, because our Savior suffered at that time.

The practice of feet-washing was considered. It should be regarded and used as a church ordinance because it is clearly commanded by the Savior, and because it represents a principle in christian faith and practice, namely, humility and Christian preference.

In considering the subject of the ban, Bro. D. D. Kauffman explained the meaning of the apostle in 1 Cor. 5:11 to be understood spiritually for the reason that we cannot construe the whole matter literally; where this is attempted it fails in part, as in the case between man and wife. It is unreasonable that they should "have nothing to do" with each other, as it is every man's and woman's duty to provide for their families. "With such an one not to eat" has reference to spiritual eating or the sacrament, because all these teachings are in connection with the Jewish feasts. An erring member should kindly be made to feel that he is in error in order to gain him, and be held as a heathen man and publican only after there is no hope of reconciling him, and then we should act towards him as toward other sinners.

Explanations were made as to the reasons that the Church holds to close communion. It is not in the spirit of selfishness, but to keep the church as pure as possible.

The practice of attending fairs was severely censured and many reasons given why Christians should not attend them. And it was accepted as being against the spirit of the church to attend them.

Improvements in the Aid Plan recently put into operation by the Indiana Conference was suggested but no action was taken.

Conference decided to accept a plan to collect funds in all the Churches, to be used in evangelizing.

A suggestion was agreed upon that the brethren who do not shave be asked to wear the hair on the upper lip short.

It was agreed that when a member has been found guilty of a grave offense, but confesses his guilt and asks the forgiveness of the church and promises to live a better life and desires to hold membership that such a member should not be expelled.

CORRESPONDENCE.

FROM MANCERONA, MICH.—We have been favored with a visit from Bro. George Brenneman, of Putnam Co., O., who remained with us from Sept. 18th to Sept. 25th. We had five very interesting meetings in the vicinity of Manceron, and one at Troyer's school house, eight miles west. On Saturday the 22nd, two young persons were received into the church by baptism; and on Sunday following, the communion was observed. We desire the prayers of all the faithful. On the 25th, Bro. Brenneman took the train for Dutton, Kent county. E. G.

FROM COLLINS CO., TEXAS.—We have had a good season here and bountiful crops of all kinds this year. Northern Texas is in a prosperous condition. This is a good time for emigrants to come to this country. We are all satisfied and are doing well here, and would like to have some of our Mennonite friends come to see us and our fine country. Perhaps some would be pleased to settle here, once they saw all our natural advantages for farming purposes. I think it is hard to find anything better in the way of good soil, fine climate, nice farming, etc. H. E. REXRODE.

FROM FRANKLIN CO., PA.—From time to time I have noticed that a great number of reports have been sent to the HERALD, of applicants for church membership in many different places. I feel rejoiced for this, and especially so since it is my privilege to report seven applicants from our church in Franklin county.

The uncertainty of life was forcibly brought before the people of our vicinity on the 29th of September. On that Saturday I spoke to a man in Chambersburg, and he said he was well. The next day at church I was informed that he had died on the same evening of the day I met him. JOHN N. LONG.

FROM ALLEN CO., OHIO.—A few evenings since a little company met at the house of John U. Amstutz for the purpose of holding a singing service for the benefit and by the request of Sister Amstutz, who has arrived at the ripe age of 94 years. She is now confined to her bed on account of physical weakness, but is still blessed with a sound mind and a marked degree of retentiveness of memory. She is said to be the oldest person now living in the township.

On Sunday morning, Oct. 21, according to previous arrangement Bro. Hilty and wife and I started to New Stark, Hancock Co., O., 12 miles distant, where we attended preaching at 10 o'clock. A good discourse was delivered in German by Christian Steiner of the church near Bluffton. Announcements were then made for services in the evening at the same place. For singing at half past five o'clock and preaching at seven o'clock. After dinner and a pleasant talk at cousin Daniel S. Brunk's we returned to the church house where we engaged in singing for an hour, after which Bro. Christian Brenneman of the church near Elida, O., preached an impressive sermon in English to a full house. On Monday morning Bro. Steiner and I returned to Bluffton. From there we attended the burial of Bro. Christian Augsburg's child about five and a half years old. C. H. BRUNK.

FROM CANADA.—In the latter part of September and the first of October, the Brethren, Preacher Jos. Nahrgang and Preacher Solomon Gehman, of Waterloo county, Ont., made a visit to the northern township of the county of Perth. We hope much good may result from the precious seed thus sown, so that their efforts may not have been in vain.

They left their homes on Sunday afternoon of the 23rd, and remained all night with Bro. John Shantz about eight miles from their homes, and started from there on Monday morning for a point fifty or sixty miles north. They held meetings at different places and visited between times. There was meeting at Bro. Jacob Good's in Mayboro in the evening; on the 26th at Wallace Church, near Bro. Isaac Weber's; on the 30th at Jos. Good's, in Cull-Rose; October 1st, Hanover; and on the 2d, in the evening at Elmwood.

We hope these meetings and visits may be richly blessed by the Giver of all good and perfect gifts, and that the brethren and sisters may have been greatly refreshed. May they have been quickened in their hope of entering into the rest that remaineth for the people of God.

The places where these meetings were held, are with the exception of Wallace Church, places where none of our ministers reside, though they are frequently visited by the ministering brethren in Waterloo county. H. B. C.

FROM LANCASTER CO., PA.—On Thursday, Oct. 1th, a minister was ordained at Habecker's Church. Five brethren were chosen by the church out of which Bro. Jacob Newcomer was chosen by lot and ordained. May the Lord bless the dear brother and strengthen him to obey his calling faithfully. May the Lord also so lead and direct the members of this Church, that they may do their duty towards their ministers. All have a work

to do, not only the ministers; and if the brethren and sisters are faithful, and stand by their ministers, their work will be much encouraged.

On Sunday, Oct. 7th, seventeen persons were received into the church by baptism at Riverconner. May the Lord bless and keep them in his love and truth, and may they be shining lights to the world.

On Monday, Oct. 8th, a meeting was held at Habecker's Church for Bro. Philip Parret, of Riverconner. Bro. Parret attended the conference, and several Churches appointed a day for him to be with them.

On Wednesday, Oct. 10th, Bro. John K. Brubaker and wife, of Rorherstown, and a party of brethren and sisters of Landisvalley, started for Illinois. Bro. Brubaker feels it his duty to answer the calls of the scattered members made occasionally in the HERALD. May the blessings of a kind heavenly Father attend them throughout their journey and bring them all safely home to us again. And may we as brethren and sisters not neglect our duty in praying for them. SISTER * *

VISIT TO MISSOURI, ILLINOIS, AND SOUTHERN INDIANA.

By the request of a number of friends I have consented to give an account of this visit, which I would have preferred not to notice in the HERALD.

About the first of September, our aged Sister Rebecca Shank, of St. Martins, Mo., who had spent about eighteen months visiting her friends in Virginia, and her two daughters in Allen Co., Ohio, came to Elkhart Co., Ind., to visit a few days among friends here. On the morning of the 7th I started in company with Sister Shank, for Morgan Co., Mo., where she has her home with her son Bro. David Shank. She stood the trip well for one of her age, and was met at the depot at Tipton by her son and daughter. The pleasure of meeting a long absent mother causes even the beholder to stop and question, What will be the joy when the dearest friends of earth shall meet in the family of heaven? Sister Shank is blessed with good health, and the greatest desire of her life is that the church may prosper and live in the purity which it professes. The Lord is no doubt sparing her for a wise purpose, as she feels a great interest in the young members; if they only could appreciate it, she is a true mother to them all.

The usual service at Mt. Zion on Sunday the 9th was largely attended, and a meeting was held in the afternoon at Wesley, near Excelsior. The next morning a company of seven brethren and two sisters, namely, Daniel Driver and wife, Jonas Wenger and wife, John

C. Driver, Jonas Detweiler, Jacob Shank, Lewis Shank, and myself started for Jasper county, nearly two hundred miles distant. The mode of travel was overland in spring wagons. Several boxes were packed with provisions and a few cooking utensils, plenty of bedding was taken to camp out if necessary, and a supply of horse-feed placed in the wagons, and our outfit was complete. The roads, most of the way, were excellent, the weather was delightful, and the journey pleasant, and seemed to be highly appreciated by all. It was found very convenient to have the sisters along to prepare the meals, which was frequently done out of doors, which they cheerfully did in this to them very unusual way. The men usually slept in barns, because there was not room in the houses where we stopped, but we were always kindly received and well treated to the accommodations that people had, which speaks well for the hospitality of Missourians. On our return trip we stopped the first night with John Kellison, formerly of Morgan county, who was well acquainted with nearly all our company. Our host and his wife both seemed at a loss how to show sufficient attention to manifest all the kindness they felt. The second night we stopped in cedar county near Virgil City, with Brother Benjamin Troyer of the Amish Church, formerly of Nappanee, Indiana. Sister Troyer's father and mother, Yoder are living on the same farm with them. Both are quite aged, and Brother Yoder is very feeble. There are still a few scattered members in this neighborhood, but no organized church. We were entertained and cared for more than we could ask or even desire, and felt that we were truly with brethren and sisters in the Lord. The third night it was our fortune to stop with a young family near Brownington St. Clair Co., who are members of the Baptist Church. We could not help noticing the difference between Christian people and outsiders, even when they do not believe all that we teach and practice.

Much of the country passed over was beautiful prairie, some of it rich and productive, but not generally well improved. In places the country is much broken especially along the water courses, where there are also belts of timber.

All appeared to enjoy the traveling very much, and it was a quiet prayerful company, yet an occasional jesting remark betrayed the fact that human nature is prone to those things which are "not convenient." Occasionally as one of the party would leave the wagons, enticed by the abundance of wild grapes on the wayside, in most cases to be disappointed by finding them sour and worthless, one was reminded of some Christians who are enticed from their path of duty, and hindered on their journey by the show of sinful pleasures, which are not what they appear, and are in the end hurtful.

Four days driving took us from Morgan county to the home of Bro. Jos. Weaver in Jasper county. Bro. W. came from Rockingham county, Va., about 14 years ago, since which time he was ordained to the ministry, and has been holding services regularly at several places with the few members that are here, and fair congregations that assemble with them. Within the last year there were some additions to the church, and many outsiders seem favorably impressed with our doctrines and our people. In the four days that we spent with this little church there were five meetings held, which were nearly all well attended, and considerable interest was manifested. It seemed as though there are a number of souls here that are not far from the kingdom of God. Bro. Weaver has no doubt labored faithfully and taught the simple truth, yet it was clearly to be seen how much encouragement such visits give to these little scattered flocks, how much a little help is appreciated, and how much might be done to build them up, by faithful earnest teaching in a number of meetings held in the fear of the Lord. This was a season of refreshing for visitors and those visited. Long severed friends met together and were happy for a few days, but soon came the parting with affectionate farewells, requests to be remembered in prayer, and expressions of hope to meet in heaven.

On the evening of Saturday the 27th the party reached their homes in Morgan county. On Sunday was the time for the regular meeting at Mt. Zion.

On Wednesday the council meeting was held; on Thursday an instruction meeting for the converts; on Friday the conference, of which a notice is given in this number of the paper; on Saturday a baptismal service, when six persons were baptized; and on Sunday the communion, when it is thought a larger number of persons were present than ever before at Mt. Zion.

The church here seems to be in a prosperous condition at present; the members seem to be encouraged, showing a disposition to work for the upbuilding of the church and contend for her principles, and many outsiders take a lively interest. Yet there is room for improvement and there are many things standing in the way of her prosperity. May the Lord richly bless and prosper them. J. S. COFFMAN.

The remainder of my visit will appear in a later number.

THE PALM TREE.

A stately and beautiful tree is the palm, and perhaps it is of all trees in the East, the most useful. It comes to its greatest vigor and perfection when about thirty years old; and from that

time will frequently yield, year by year, more than three hundred pounds of dates, and continue this wonderful fruitfulness for sixty or seventy years. The trunk, unlike other trees of so large a growth, is not formed of solid, close grained wood, but is filled in the centre with a soft pith. It rises to a great height from the ground, and grows so straight that the prophet Jeremiah uses an expression which seems as if it were a sort of proverb, "Upright as the palm-tree."

Every part of this highly valued tree is of some use. A large part of the population of Egypt, Arabia, and Persia subsist almost entirely on the fruit, which grows in clusters just below the leaves. The date-stones, when ground, furnish food for camels. The leaves, which grow from six to eight feet in length, and are very broad, are used for covering the tops of houses. They are also made into various useful articles, such as baskets, mats, and bags. From the branches are made cages for poultry and fences for gardens. The tough fibres which are found in the boughs are manufactured into ropes, thread, and rigging for small vessels, and the trunk affords firewood. From the sap a kind of honey is prepared, which is said to be almost equal to that produced by bees: a kind of wine is also obtained from it.

In former times the palm was found in great abundance in Palestine. Jericho was so celebrated for its abundance and richness of its palm-groves, that it was called "the city of palm-trees." Dent. 34:3.

Fourteen hundred years after this they seem to have been equally numerous and luxuriant; for they are frequently spoken of by the Jewish historian Josephus. *Bethany* means "the house of dates." At the present time palms are not nearly so abundant in the Holy Land as they formerly were.

Reference is made to the palm in the journeyings of the children of Israel from Egypt to the Land of Promise. They were passing through what is described as a "waste, howling wilderness;" but one day they came in view of a picture of verdure and beauty, which must have been all the more welcome in contrast with the surrounding desolation and barrenness.

"They came," says the sacred historian, "To Eilat, where there were twelve wells of water and threescore and ten palm-trees." Exod. 15:27. And here, for a while, around these wells of refreshing water, and under the pleasant shade of these seventy palm-trees, with their rich green foliage, the weary desert-travelers halted, and pitched their tents.

In the book of Psalms we meet with these words: "The righteous shall flourish like the palm-tree." Psalm 92:12.

Now, when we consider that all around, almost everywhere where the eye

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less to beat upon the great current as it rushes madly along in its mighty channel, sweeping before it every obstruction; but obstruct and stay the little brooks and rivulets that arise here and there, all flowing into this great channel, composing its mighty waters and swelling the stream the farther it flows. Stop all these little brooks and rivulets and the great stream will dry up for want of nourishment.

Now my fellow-pilgrims, should we not all labor, and each one do his part in trying to dry up this mighty, madly-rushing stream of intemperance? If you, dear father, will abstain from the use of spirituous liquors, thus setting an example for your posterity, faithfully warning your sons of the misery and woe it is causing, you may be instrumental in assuaging the current. You young man, by shunning the company of those who are habituated to strong drink, showing them that their habits are too vile for association with respectable company, by a good example, may win them on the side of temperance and virtue. And the mothers and sisters, by remonstrating against this great evil, by making home more pleasant to their husbands, sons or brothers, and impressing their hearts that decency, and respect for their home and friends, as well as for themselves, forbids them to tarry long at the cup, may be the means of saving many precious souls from a drunkard's grave; for as public sentiment against an evil increases, it will naturally abate it.

A. METZLER.

For the Herald of Truth.
BOTH SIDES.

An article in the Nov. 1st issue of the *HERALD OF TRUTH*, under the caption, "Inattention," in which the writer truthfully speaks of the want of attention of many church members during the time of religious services, and which must always be very disconcerting to the minister, as well as unbecoming and disrespectful to themselves. What the writer says on this subject is but too true. There must certainly be a cause for this apparent lack of zeal on the part of many apparently pious church members; and for this cause we must either look to the members themselves, or to the minister, or both.

Perhaps one of the most prolific causes of drowsiness in church, and the lack of interest in the sermon, can be traced to the Scriptural paragraph, "The love of money is the root of all evil," even if it can be but indirectly applied to this case. For, it is evident, that to gain worldly treasures, some are willing to tax their bodily strength to its utmost capacity, from early dawn even into the dusky night, and this more especially through the busy season of the year. When they

come to public worship on the Sabbath, they feel weary and need not long sit in a warm room until they doze and sleep, even under the voice of an eloquent minister. Others, perhaps, have their hearts so engrossed with worldly affairs, that it requires quite an effort to keep their minds engaged on anything else, even for half an hour. They get tired of listening to the sermon, even before it is fairly commenced. Should the speaker explain some way they could greatly add to their worldly possessions, their attention could perhaps be better drawn. But we must not lose sight of the fact that bodily infirmities, or constant watching by the bedside of a sick person, &c., may warrant drowsiness in church, with such we find no fault.

But another cause for lack of attention may sometimes be found in the want of an interesting sermon, or its delivery in a proper manner. This is a very delicate matter to speak of, and for this reason perhaps, the writer above referred to, failed to treat both sides of his subject; but, nevertheless, the minister, as well as the lay-member is but human and liable to err. To hear a minister repeat nearly the same words every time he speaks, for years, will make his preaching monotonous and burdensome to the audience. And is too frequently the case. Neither is it encouraging to hear a minister deliver a passably good sermon, using a reasonable amount of time to deliver the same, then to encroach upon the time by repeating much he has already said, interspersing his sentences with remarks that he will take up no more time, and thus speak on, contrary to his assertions until the whole congregation is wearied and tired, and anxious to get away; yet this is sometimes a sad reality. For the minister to read a portion of Scripture for a text and then deliver a lengthy exhortation or admonition, scarcely touching upon the text, repeating nearly the same words that were many times spoken to the same congregation before, will hardly awaken the hearers to a zeal that might be manifested when listening to a well-directed, original sermon.

But we should be slow in finding fault with our ministers; rather giving them encouragement in view of the great duty and responsibility that rests upon them. I have often been impressed with the solemn thought that, should those who are habitual fault-finders with their ministers, be called upon to fill their responsible positions, their sympathies for them would, perhaps, be warmer, and their criticisms less severe. But still the ministers as well as the lay members have their duties to perform, and this in the fear of the Lord and to the beat of their abilities. A full consecration to the Lord and His constant guidance are essential to a proper discharge of our duties. To the absence of these we may as-

sign the reason of many poor sermons, and inattentive listeners. We all have a work to perform, and the members can greatly assist the ministers by their encouragement, to make their work lighter; while the ministers, by a proper zeal and effort can also do much towards gaining the confidence and encouragement of the members. When all work together in harmony and love their cause will prosper and great will be the reward.

M.

For the Herald of Truth.
HELP THE WORTHY POOR.

Since a method has been adopted to secure persons against serious losses in case of fire accidents, would it not be well, and pleasing in the sight of God, and man, to have a system for helping worthy poor brethren? I have long desired to write upon this subject but felt a delicacy on account of myself being poor; but being lately encouraged by some of the brethren, I will leave the judging of my motive to the honest reader.

Many of our able brethren would doubtless lead in this matter, if they could feel the inconvenience and bitter pangs of financial embarrassments as many are compelled often to do. Some indeed are now in better circumstances, have experienced the same trials, but their opportunities have been more favorable, and it may be they were better talented, that fortune finally smiled in their favor, and may think by equal prudence and industry these also will soon extricate themselves.

Now brethren we acknowledge that partly it may be our fault that we are so poverty stricken, but I am assured that many have done the best they knew, and worked hard, and yet they are unable to meet the most pressing demands upon them. They ventured to buy themselves a little home, expecting to pay for it in due time; they apply to our rich brethren for help on reasonable interest. But these have nothing to spare, they want to build, or buy another farm; thus they never have any to spare. Now what can the poor man do? He must lose his home or borrow at a high interest of speculators, who frequently design finally to get possession of the poor man's home.

The excuse for the "Aid Plan" is offered, that by it we avoid intercourse with the worldly. Now would it not be well if the poorer class could have the same privilege? The worldly Farmer's Insurance Company is really a charitable institution, and is commendable. But you suffer the poor brother to fall a prey to the merciless Capitalist to be robbed of house and home. You call upon a conference to make some provision against losses by fire, but the poor brother is left to row his own boat against tide and wind. He labors and toils early

and late, but fails to clothe his little ones, and what is still worse, at the end of the year of toil he yet fails to pay the interest on his mortgage. Say nothing of principal, but is this scriptural "equality?" The question arises, How can we help the matter?

I know we meet with obstacles, for the best systems will be abused. By reason of this the apostolic commission soon fell into disuse by some. Some became idlers, others reckless; but if we cannot remedy it to perfection, is that a reason that we can do nothing? We pray that God might remember the poor and needy, but God commands us to remember the poor. He does not generally send ravens to feed the poor, but he commands us to give one-tenth for charitable purposes. Are we justified before God if we do it not? You say, "O that was under the Mosaic Law." But should we do less? No, the early believers were so moved by superiority of gospel of grace that they gave all they had. I would not advise to give indiscriminately to all that claim to be needy, in fact there is but little need of giving any.

First the applicant should be worthy, then sufficient money should be lent to him on small interest and to give him a chance to help himself. If he does well or is saving and industrious, more might be given. At all events give all a chance to help themselves. No one that is doing his best should be left to suffer. I would ask the Conference to devise some plan to help the worthy poor especially those of the household of faith.

JOHN O. SMITH.

For the Herald of Truth.
HIDDEN MANNA.

Weary traveler, have you been journeying through a desert country, and has your soul become lean from starvation? Why? When you have access to fields where lies the "Hidden Manna" ready for your gathering. Have you been laboring? Have you been struggling to satisfy your soul? And yet you cry, "My leanness, my leanness!" Have cares and self-imposed responsibilities crowded out the peace that is derived from a perfect love and trust in God? Have you been tossed of wave and tempest and cast upon a barren shore? Have you sought to forget your grief and care in incessant labor and excitement? Come away, O child of care, from the teacher's feast. Fly to thy hiding place and partake of that heavenly food that alone can satisfy the hungry soul. Seek it in all hours of the day, for we cannot bring a supply with us, but must come again and again as we feel our need of it; and as we are in need of it all the time it is well for us to abide in those rich pastures.

Are we sometimes, like Israel, longing

for the "fleshpots of Egypt," not satisfied with the sweet blessings that rest upon us daily, not believing that the Lord knows what is best for us? Do you remember? The Lord heard Israel's murmurings and granted their request but sent leanness into their soul. Have you felt something of this leanness, this spiritual starvation? Have you not gone to the altar of prayer again and again, yet come away unsatisfied? Have you not leafed carefully through the holy Book and found nothing to meet your wants? O Christian, it is the hidden manna that satisfies, and it is the veil of carnality that has risen between yourself and your God that keeps you from finding and partaking of it. Cast it down. Let faith rise and surmount the barrier. Come down to the feet of Jesus with no desire in your heart, but to do His adorable will. Come with nothing but yourself for an offering, and you will surely receive a satisfying portion. You are all the while near this feast of love, if you would but look up instead of down. Who taught you to remove your Morning Star, to dig among the clay and struggle with the "potsherds of the earth"? Weary ye are and fatigued and no wonder with your continual looking down, your continual struggling and longing after things that the Lord for your good has removed from you.

Have you forgotten that our heavenly Father careth for the sparrows and that not one of them falls to the ground without his will? And are we not much better than they? Come then, trust the Lord in all things. "He is thy shield and buckler." He has girded thee and thou hast not known it." Overcome the bondage of the world in the strength of the King of kings, and receive the hidden manna—the white stone, in which is a new name written which no man knoweth saving he that receiveth it."

BARBARA HERR.

STORIES OF HUGUENOT CHILDREN.

In 1598, Henry of Navarre, King of France, granted to the Protestants of his realm the famous "Edict of Nantes," so called because it was first proclaimed in the city of that name. By it the Reformers, or Huguenots, as they were called in France, were to be allowed to worship God in their own way throughout the kingdom. For nearly a hundred years, though many tyrannical laws were passed against these Protestants, they enjoyed a fuller liberty than had been theirs since the evil days of Francis the First.

But the Church of Rome had viewed with anger and dismay the concessions granted by the Edict; Pope Clement VIII. said, in a letter to Henry, that "a decree which gave liberty of conscience to all was the most accursed that had ever been made."

So we are not surprised to find that in the latter part of the reign of Louis XIV. a long series of oppressions culminated in what is known to history as the "Revocation of the Edict of Nantes." This occurred in 1685.

By the stroke of a pen all the immunities and privileges that had been granted by King Henry were swept away, and once more the terrors of the sword and the stake were let loose upon the hunted Huguenots.

A merciless persecution ensued, to escape which the Huguenots by thousands sought to leave their native land. Numbers succeeded in reaching England, Holland, Germany, and even America; but so vigilant was the guard over frontier and sea-coast that it daily became more difficult to escape.

In the town of Nîmes lived a young Huguenot watchmaker and his wife. They had one child—a baby girl. The horrors of persecution daily drew nearer to their town. Friends had preceded them across the sea, and they knew that honor and happiness awaited them in a foreign land; but escape seemed impossible. If they should appear at the gates of the town with the child, their purpose would be divined and frustrated. To conceal the infant was likewise impossible, for every bale of merchandise was rigorously searched; to intrust her to a stranger was out of the question—no Catholic or Protestant would assume the risk.

At length a happy idea presented itself. At dusk of evening the little one was given a strong sleeping potion, and then swathed in cloaks and other wrappings until it looked like a shapeless bundle of rags, a cord was passed around it, and to this was attached several yards of twine, at the end of which was a cork.

Darkness setting in, the trembling parents left their home to put their plan into effect. In the old European towns of that day the streets often sloped from the houses on either side to a small ditch or gutter in the middle, which nearly always contained some running water. This gutter ran under the city gate of Nîmes, and emptied into the open country beyond.

Approaching the postern, which was closed for the night, the mother laid her precious burden in the centre of the ditch, while the father set free the twine tied to the cork.

Then the parents knocked at the guard-house, and requested to be allowed to pass out of the town. The sentry knew them well, and eyed them narrowly, but, seeing that the mother had not her child in her arms, he inferred that they were only about to make a short journey into the country; for, he reasoned, no Huguenot mother would desert her babe. So he turned the heavy lock the iron-bound gate swung slowly on its

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creaking hinges, and they passed out of the light of the ventry's lantern into the blackness beyond.

They waited in the shadow of the wall until his retreating footsteps marked his return to the guard-house. Then the father sprang to the edge of the ditch whose waters gurgled over the stones. Sure enough, here is the cork, bobbing about with a taut string behind it. The babe is hauled safely under the massive portal. A hurried march across country, and parents and child are sheltered in the house of a friend, whence access to a waiting vessel is comparatively easy.

Another Huguenot family, consisting of father, mother, a daughter, Angela, aged sixteen, and two little boys, Edward and Armand, aged six and four years respectively, resolved to fly from their unhappy land. They were wealthy people, so they commenced by sewing their money and jewels in a number of quilted petticoats, such as were then fashionable, which they consigned to friends over sea. But just as they were ready to start the father was arrested and cast into prison.

His loved ones hastened to him, but he urged them not to delay their flight on his account; he would rejoin them when better times came. They yielded to his entreaties. The lady, disguised as the wife of her husband's valet, managed to reach a seaport, where she arranged for a passage to England for herself and children, and then secreted herself while the valet returned for them. The daughter arrayed herself as a farmer's daughter, and put her brothers in a panner on either side of a donkey. Then she covered them over with vegetables and farm produce heaped high, and set out, the man servant riding on ahead in the garb of a farmer.

They traveled only at night at first, but as time pressed they decided to make the last few stages of the journey by day. The children were especially enjoined not to speak or move, no matter what should happen.

On the last days of their travels the girl was alarmed by the sight of a troop of horse-soldiers riding rapidly in pursuit. They reined in their horses when abreast of the donkey, and commanded her to halt.

"What is in those baskets?" demanded their leader.

Before Angela could reply one of the troopers drew his long rapier, and plunged it into the panner in which the youngest boy was hidden. She almost fainted, but not a sound came from the basket. The soldiers, concluding that nothing was amiss, turned and galloped away, disappearing in a cloud of dust.

Scarcely were they out of sight than Angela seized the panner and threw off its upper contents, expecting to see her little brother a bleeding corpse. But happily, though covered with blood, the

only injury he had sustained was a sword cut in one of his arms, which his sister quickly bound up. The heroic little fellow, shut up in his basket prison, bravely bore the pain and kept silent. He carried the mark of that sword-thrust as long as he lived.

These young refugees ultimately reached England, but their father never left his dungeon alive.—*Illustrated Christian Weekly.*

DELEGATING WORSHIP.

That the system of Church choirs belongs to Paganism few, if any who look into the subject will contradict; but aside from its relation to Paganism there is another matter which alone should relegate it to where it belongs,—if indeed it has a place among beings destined to an accountable immortality; this matter is that of delegating worship.

Church music, if it is anything must constitute a part of the devotional exercises, if this is not its nature and object why have it?

As worship it cannot be delegated; to the extent it becomes delegated it becomes papacy.

To the worshiper who has another to do for him his singing, the benefit derived is very much as when one should have another to eat for him his dinner.

If to this fact is added the deplorable one, namely, that into the church choirs almost invariably crowd coquettes, flirts, dandies, worldlings theatricals, and those having in view shallow notoriety, if on the stage, itself, and the attention of theatrical managers. (Who does not see that the church choir is and has been a most successful school of training for the abominable opera, the concert and the theatre) if all these facts come together to thwart God in His own House is it any wonder the Church is not blessed and that it is struck actually blind with "Egyptian darkness?"

But to make "a scourge of small cords," and drive these vermin out, will not, at this stage of the day fully answer the purpose; for a number, even of the congregations will have it so; hence a thorough reformation, alone will meet the case. With pride, vanity, aristocracy, vainglory, worldliness, avarice and unbelief flooding the Church, it is plain nothing can be done, till these roots of iniquity be thoroughly removed.

It is enough to make one groan and ask God for mercy on seeing modern so-called churches assemble

"Tell it not in Gath, publish it not in the streets of Askelon." 2 Sam. 1: 20. Hearts filled with pride, haughtiness, and vainglory; people so arrayed with fineries as almost wholly to incapacitate them for thinking of anything but themselves and their appearance. As Finney says, "Heaven puts on mourning and Hell holds a jubilee."—*The Light House.*

WE HAVE NOTHING TO DO WITH THE OLD TESTAMENT.

Scarcely a day passes but we hear distressing statements like the above, and it really seems as if the Devil is well nigh deluging the world with his piece of sophistry; and the result is every where apparent.

1. An actual change of heart and sound christian experience are things of the past.

2. People are told they are Christians, that they are converted, when really nothing has been done. No sins have been washed away, no change of desires, in putting away of ornaments, of jewelry, of useless, extravagant luxuries, to direct whole soul and body to "Pulling sinners out of the fire," (Jude, v. 23) no self denial, no Pauline experience of traversing sea and land to have men give up their sins and their idolatry and follow through scorn, persecution and blood the meek and lowly Nazarene to the eternity beyond.

3. The Devil does not care how near the truth one is, so he is in error.

4. To "believe" of course is necessary; but to tell one that if he believes that Jesus is the Son of God, that if he believes Jesus died for him, and that if he believes he is saved he is, therefore certainly saved, without pouring into him the stern Law of God, and breaking up the great deep of his heart whereby he is made to see his lost estate, his inward rebellious heart and the need of thorough regeneration by means of profound repentance and asking for forgiveness,—(not Aye, of wrestling for forgiveness, but that he can move God, but that he may continue till he shall have himself so emptied that God can help him). To stop short of this, is to give false instruction and let the sinner go down to Hell while thinking he is saved.

5. It is a shocking yet widely prevalent error that blessings from God depend upon one's willingness to believe or on one's strength of faith; this works double mischief; It makes the sinner proud of his inadequate reason and charges God with partiality in conferring faith.

6. Let the sinner be shown that he must have godly sorrow and ask forgiveness for the sins of the past, that he must henceforth renounce and forsake forever all known sin, that his occupation itself, must be examined, if necessary entirely broken up and conformed to the Holy Law of God that he must be willing to devote the remainder of his life, not to his own gratification, but as to the Lord a missionary to the remotest part of the Earth.

7. By reading his Bible on his knees and asking God for light he will find the clouds disappearing and the "Sun of Righteousness" shining in his soul.—*The Light House.*

For the Herald of Truth.

WHY STAND ALOOF?

Sinners, to the Lamb of glory,
Hasten while 'tis called to-day;
Listen to the wondrous story,
Hear what Jesus has to say.

From His Father's throne descending,
Here to suffer for your crime,
He to heaven the way has opened,
O, what wondrous love divine!

You who are his will opposing,
And his precepts disobey;
Dare you stand and there behold him
In that great, the judgment day?

He to you great joys has offered,
In the mansions of the blest,
If for him you here will labor,
There to gain eternal rest.

O what folly to reject it
While there is no better way;
Sinner, now obey, and hasten
Onward to eternal day.

A. M.

THE SOCIETY OF FRIENDS, COMMONLY CALLED QUAKERS.

The following article shows how sensible, reasoning people look upon the Society of Friends, and how much interest they feel in the principles and practices which have long characterized this class of Christians. While much, though not all, that is here said in reference to the Friends is true of the Mennonites, this article is considered suitable for these columns. It is submitted with the hope that the readers may be encouraged to hold vigorously to those customs and practices which bring the teachings and the spirit of the gospel into a living power. [Ed.]

Sir,—With respect to this community of Christians, two statements have recently been made which have excited interest in the minds of those who admire their principles and appreciate their worth. One is, "that as a denomination they are fast dying out, or being, to a large extent absorbed by the world." The other is, "that some of their members are earnestly endeavoring to restore their primitive mode of dress and manner, which for so many years distinguished them as a community." If the former statement has any truth in it, I most sincerely regret it; if the latter is true, I as truly rejoice; for although not a member of that Society, yet brought up in their midst and tolerably well acquainted with their principles and polity, of which I am an admirer, I hold them in the highest esteem. One sentence in the writings of the Apostle Paul occurs to my mind which may fitly be applied to them: "A peculiar people, zealous of good works." That they are a peculiar people no one will deny. It may appear to some a needless peculiarity; but from their own standpoint it is not so; they can give a

sound reason for all. Whatever may be said of their peculiarities, they have ever leaned to virtue's side and in whatever direction their peculiarities have gone, they have never infringed upon the rights or the rightful peculiarities of others. Their attire, if peculiar, could never be offensive to the most critical taste, and for neatness they have been proverbial "As neat and trim as a Quaker," has often been spoken and heard. Always well dressed, according to their own pattern, they have been necessary as presenting a standing protest against the ultra adornment to which the current, ever-changing fashion tended. In their conversation there was and is the peculiarity of grammatical correctness, even to the "thee," "thou," and "thine," and, whilst polite and plain, was ever free from the flattery, and the unmeaning and unmeaning euphemisms of so-called genteel society. And whilst peculiar, the Friends were ever "zealous of good works." No portion of society have, as a community, done more for the amelioration of human suffering, ignorance, and want—not only have they ever preserved their own members from poverty and distress, but they have been as generous to others as to their own.

Let the history of this people be read in the light of current thought and feeling, and what in times past may have been despised, through the ignorance of their foes and the bigotry of unfriendly critics, will be fully appreciated by the present generation. Religiously, they have tenaciously held to their own peculiar modes of worship, as was their right to do; and whilst zealous in their attachments thereto, they never in the least measure attempted to interfere with the religious liberty of others. It is true that they have refused to pay church rates and similar demands which have been made upon them, but they did not in this resist the law; they passively submitted by allowing their goods to be distrained, and now for years church rates have been abolished, the public mind through the legislative assembly having thus admitted that the principles they advocated in their non-payment of these rates were sound and equitable. And so in relation to tithes and church establishments, although their views are not yet endorsed by the nation, the public mind is gradually tending in that direction.

Politically their views have ever been sound. In all the laws which have been made for the enlarged liberty of the subject, the lessening or removing of vexatious taxation, the cheapening of the provisions necessary to human life and comfort, the education of the people, the removal of obstacles to cheap literature, and all kindred matters, the Friends, and a man, have ever been on the right side. For years in the minority, yet faithful to their principles and loyal to all that was

right and true, they patiently and persistently held on their way until the minority became the majority and the good was effected. The quiet, unostentatious, yet persevering pursuit of the objects they had in view being the results of intense conviction, became the purpose of life to them in so large a measure that they might be said to be impelled by an inspiration begotten of hope, which neither flagged nor ceased until success had crowned their efforts; and so their verdict upon all public questions ever being on the side of righteousness and truth, they have seen their most cherished ideas carried out, or being carried out.

Lovers of peace and order, they have pursued their way without noise or confusion. The force of character and the power of truth has been the influence they have ever brought to bear upon the minds and hearts of others, and hence their steady advancement and successful effort. Their sober, solid, and staid demeanor has ever been a steadfast bulwark against the frenzied excitement of noisy parties and unprincipled demagogues; let a thing or principle be right, and they were its advocates and defenders; they were never moved by the jibes and jeers of their opponents, nor intimidated by the numbers arrayed against them. Our nation has yet to learn (*but it will learn*) how much it is indebted to the Society of Friends for the rapid strides which have been made in all legislative matters which have emancipated and blessed all classes of people. Always to be depended upon in whatever would benefit society at large, by breaking down class-privileges, removing unequal burdens which hindered the progress of any, and in securing equal rights religiously, politically, and otherwise to all, every liberal statesman knew their value; and thus in relation to matters, both at home and abroad and through all circumstances, they have ever been the same. Generous, and yet abstemious; shrewd in business, yet scrupulously honest; clear and fair in judgment upon all matters within their ken (and, as a rule, they had knowledge of most matters, and mostly mastered the subjects upon which they formed opinion,) they have been able to turn the balance upon most moral questions that have been decided by their worth and practicability. It would indeed be sad were this noble Society to depart from their original habits and methods and be lost in the multitude: the world needs their denominational testimony against the evils that yet remain, and in the interests of all that is right and true. Returning to their primitive mode of dress and manner, their existence is recognized and their power felt; but by conforming to the world, their existence would be lost sight of and their value unknown; for their influence for good in the past has

not been exercised so beneficially upon society by them as so many units scattered amongst the human family, as by their united action as a di-tinct body whose denominational convictions have inspired the principles by which their conduct has been actuated. History cannot, we believe, produce a case upon any moral or political principle upon which they have ever been divided, and hence their strength and usefulness. Given the moral beatings of any subject whatever, and their attitude in reference to it might ever be at once decided. No philanthropists in the world have ever surpassed them for patient perseverance and unswerving determination in any course they saw to be worth pursuing in the interests of humanity, and whilst they have most faithfully held to their own principles and brotherhood, they have never sought selfishly to secure liberty or benefit for themselves to the disadvantage or exclusion of others. One might easily refer to celebrated individuals of their number whose efforts for the public good, the emancipation of the slave, the amelioration of suffering, and the enfranchisement of men from the bondage of ignorance and tyranny, history is proud to admit. But my purpose is not so much to speak of individual effort, as of *denominational influence and power*, which has been the outcome of their religious principles, however peculiar to others may have appeared their modes of worship or their interpretations of Scriptures. And most heartily do I desire that as a *community*, they may continue to exercise the beneficial influence upon society of which history furnishes so constant a testimony. The greatest authority in the universe said in reference to men, "By their fruits ye shall know them," and judging the Society of Friends by this criterion, we hesitate not to say they will for good works be second to no denomination of Christians in the world.

J. BRINSKY,
Congregational Minister.
Sutton Valence, Kent.
—The Friend.

YOUNG GROWTH.

There is a constant struggle in this world between the old and the new. The old leaves must drop before the young buds can swell; the old generation must pass away before the new can take its place in the activities of life. And in the church we find there is, sometimes, it may be unconsciously, this struggle going on. There is the conservative element which holds fast to things as they are; and there is the younger, and more active and pushing element, which makes progress, and inaugurates new movements.

Both these elements have their place, and it is unfortunate that they sometimes

come into collision, and neutralize each other. The old has its use and so has the new, and neither does well without the other. With age there is experience; with youth, enterprise; age has caution; youth, ardor. If the two can be united, we may have 'old men for counsel, and young men for war.' But if old men insist on being leader both in war as well as counsel, and the young wish to monopolize both war and counsel, there is little hope that much good will be accomplished.

In all fruit trees, there is the old growth and the new. The old growth holds up the branches and the scions, but the new growth *bears all the fruit*. It is impossible for an apple or a pear to grow out of an old, stubbed branch. Fruit always grows out of the new scions, the latest-formed wood; it is found on the ends of the youngest twigs; and if we were to insist that these youngest twigs should not bear apples, but that fruit-bearing should be left to the old limbs, we simply should have no apples at all: for all the men in creation cannot make an apple grow out of a branch the thickness of one's thumb. It is somewhat so in gospel work. The fruit most commonly springs from youthful, earnest, and ardent souls; and when such persons are withheld from filling their proper positions, or are discouraged in their endeavors and activities, presently things settle into a condition of dignified dullness, and all is quiet, and proper, and orderly; but nothing is accomplished. If we are to have fruit, we must have scions, and buds, and blossoms; and if we have no place for growth, we shall have no fruit. If the large branches will be content to *support and push forward the little ones*, fruit will abound; and if the older Christians will be content to encourage and help forward the younger ones, and guide and sustain them in their work, instead of hindering and disheartening them, they will find fruit that will abound, and abide, to the glory of God, and the good of his church.—*The Christian*.

JERRY'S STOLEN SUGAR.

I want to say to the young converts, that they will be tried many ways; but if you only learn to trust Jesus blindly and fearlessly, you will come out all right. I remember a short time after I was converted, I was sitting in a mission down town, reading, when in came a man who was captain of a vessel. He looked around until he saw me, and said to the man who kept the place:

"What are you doing with that rascal in here?"

The captain was told I was a convert, and lived a Christian life.

"He a Christian?" said the captain; "yes, a pretty Christian he is. He stole a hundred dollars worth of sugar from me once, and if he got his deserts he would be in the penitentiary." Then, walking up to me, he said, "If you are converted and pretend to be an honest man, pay me for that sugar you stole from me."

My friends, that was a trying time for me and the devil tempted me to deny the whole thing, and face him down in it; but I lifted my heart to God, and he helped me. I went up to him, and said: "Captain, I did steal that sugar from you; and if you will walk to my home with me I will pay you for it."

I had got steady work, and had saved a hundred dollars, and had put it away, the first hundred dollars I had ever saved by honest work. I hated to part with it, we needed things so bad; but the Lord helped me, and I said, "Come on: walk right home with me, and I will pay you for that sugar."

"Yes," said he, "you look like paying a hundred dollars. I ain't fooled quite so easy as that."

I took him by the arm and made him walk right along, and the Lord helped me every step I took. He was silent for awhile, when he said, in a kinder tone: "Now, Jerry, you don't mean to pay me that money; you can't spare it."

I said, "Yes, I can. The Lord will help me to spare it."

"Jerry," said he, "I believe you have got religion. Now hold on; I ain't going to take that money. It is diamond cut diamond. *I stole that sugar, and you stole it from me*. Suppose we call it even."

Well, he would go no farther, and I saved my hundred dollars. If I had tried to shirk the matter and run away from that man, I would have lost my own enjoyment, and lost the chance of showing the captain how the grace of God in the heart makes a man honest. Oh, my friend, if you only get honest with God, and honest with yourself, you can defy the world!—*Jerry McAuley's Talk*.

Beware of Antinomianism.—Antinomian Regeneration,—forsake and believe.
—Antinomian Sanctification,—Consecrate and believe.

They simply teach "Believe, believe," Accept of CHRIST, the word receive;
You only need your finger raise,
The fact believe, and mend your ways.

The wicked heart,—the Carnal mind,
Will thus, they say be refined.
You only need your finger raise,
The fact believe, and mend your ways.

The wicked stand, the sinners stare,
Repentance none, nor word of prayer
You only need your finger raise,
The fact believe, and mend your ways.

For the Herald of Truth. HYMN OF PRAISE.

"Great God, we praise thee for thy care,
Which does our daily bread prepare,
Oh, bless the earthly food we take,
And feed our souls for Jesus' sake."

With manna from on high, we pray,
Feed all our souls each coming day:
That we no more may rue astray,
But follow Thee the living way.

O Lord, for this, our daily bread,
Accept our praise, and on us shed
Thy love, and our dear Savior's grace,
In blessings which shall never cease.

Now keep us as thine own, O Lord,
And feast our souls upon thy Word;
That in the strength of heav'n above
We journey to that home of love.

We'll praise thee then with heavens host,
Dear Father, Son, and Holy Ghost,
The Trinity with saints adore,
Forever, and forever more.

S. GODSHALK.

THE PERILS OF THE PLAY- HOUSE.

A PLAIN TALK WITH YOUNG PEOPLE.

BY THEODORE L. CUYLER, D. D.

Young people often ask me the question "would it be right for me to go to the theater? If not, then why not?" Those who propound these questions are not of the dissipated and dissolute class, but clean young men and maidens—too clean to be snatched by a needless exposure to impure influences. That such questions are raised constantly is not surprising; for the play-house is increasingly persistent in its demands on popular attention and patronage. It fills a constantly enlarging place in the daily journals. Theaters multiply more rapidly than churches in some of our great cities. Theater-going increases more than church-going. The dead-walls are covered with flaunting pictorial representations of scenes and actors in full dress (or of no dress at all): and many of these are of such disgusting indecency that they deserve suppression by the public authorities. If the pictures be so shameless, what must the originals be?

Before our youthful inquirers become patrons of the play-house it is but fair that they should know just what perils to their moral nature and to their welfare as *immortal beings* they are likely to encounter. The first peril is to purity of character. Your eyes and ears are windows and doors to the heart. What enters once never goes out. Photographs taken on the memory are not easily effaced or burned up; they stick there, and often become tempters and tormentors for a life time. "I'd give my right hand" said a Christian to me once, "if I could rub out the abominable things that

I put into my mind when I was a fast young man." He could not do it; neither will you be able to efface the lascivious images or the impure words which the stage may photograph on your very soul. We do not affirm that every popular play is immoral, or that every theater-goer is on the scent for sensual excitements. But the stage is to be estimated as a totality; and the whole trend of the average American stage is hostile to heart-purity. The exceptions do not alter the rule. Nor have honest attempts to bring the stage up to a high standard of moral purity been successful. The experiment once made in Boston of so managing a theater to exclude every indecency from the stage and every notoriously improper person from the audience ended in pecuniary failure. The Puritanic play-house soon went into bankruptcy. The chief object of the manager is to make money; and if he can *spice* his evening's entertainment with a plot that turns on a seduction or a scene of sexual passion or with a salacious exposure of physical beauty, the temptation is too strong to be very often resisted.

You must take the average stage *as it is*, and not as you would like to have it. It is an institution, which if you patronize, you become morally responsible for, as much as if you patronize a public library or a public drinking saloon. As an institution it habitually unsexes woman by parading her before a mixed audience in man's attire. Too often it exposes her in such a pitiable scantiness of any attire at all that if you saw your own sister in such a plight you would turn away your eyes in horror. Yet you propose to pay your money (through the box-office) to somebody else's sisters and daughters to violate womanly delicacy for your entertainment. "If the daughter of Herodias" dances to *please you*, then you are responsible for the dance, both in its influence on the dancer and on your own moral sense. There is no evading before God of your accountability for the theater, if you habitually support it. What its influence upon the average performer is, appears from most abundant testimony. One of the most celebrated actresses of this time informed a friend of mine that she "only enters a theater to enact her part, and has very little association with her own profession." A converted actor once said to me, while passing a play-house in which he had often performed: "Behind those curtains lies Sodom." Although sorely pressed to return to his old business he said that he would starve sooner than go on the stage again. Mrs. Francis Kemble Butler—the last living representative of the most famous histrionic family of modern times—has, in her old age, condemned the stage emphatically. As an institution, the American theater tolerates sensual impurity in its performers and pre-

sents scenes of impurity to its patrons. If you become one of its patrons, you go into moral partnership with the theater.

2. It would be a sufficient condemnation of the average play-house if it stimulates one evil passion. But other temptations lurk about. There are dangerous associations to be encountered there. It is a prevalent habit with young people who attend the theater to remain until a late hour amid the excitements of the plays, and then finish off with a midnight supper, or a wine drink at some neighboring restaurant. To this perilous practice a young lady of my acquaintance owed her downfall. Long after sensible people have laid their heads on their pillows, the *habitués* of the theater are apt to be adding a second scene of dissipation to the first one; and it must be pretty hard work for a Christian to finish up such an honest prayer for God's blessing. That is indeed a poor business and a poor pleasure on which we cannot, with a clear conscience, ask our Heavenly Father's approval. Certainly, there are enough innocent, wholesome and beneficial recreations without venturing into the dangerous atmosphere of the play-house. That is a dear bought pleasure which involves even a risk to the immortal soul.

3. Another peril of the theater arises from the fascination which it too often engenders. Like wine drinking, it becomes an appetite, and a very greedy appetite. To gratify this growing passion for the play-house, tens of thousands of young people squander their money and their time most profusely. Other and purer recreations become tame and insipid. Even the entertainments of the stage become dull unless they are spiced with new excitements to the passions. Wholesome pleasures cease to please, just as a brandy-drinker ceases to be satisfied with cold water or a cup of coffee. It is not creation, but stimulation, too, that you will be after, when you become enslaved by the fascinations of the stage.

My young friends, he assured that no sagacious employee ever chooses a clerk, or accountant, or any other employee the sooner because he is a theater-goer. No sensible man is apt to select the companion of his heart and home because she is a frequenter of a play-house. No good woman wants her sons and daughters there. No pastor expects that his youthful church-members can go often into that impure atmosphere without a terrible damage to their piety. I don't believe that the theater has ever helped many souls toward Heaven. *I know* that it has sent thousands to perdition. Now that I have, in kind and candid plainness of speech, pointed out some of the inevitable *perils* of the play-house, do you feel like taking the risk?

Brooklyn, L. I.

HERALD OF TRUTH.

November 15, 1883.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

THOSE of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

If you wish your papers changed from one Post Office to another, please always give the Office where you now receive it, as well as the office to which you wish it sent.

THE DATE on the label of your paper gives the time to which your paper is paid. If it is "dec. 83," it is paid to that time. If "dec. 81," it is only paid to that date, and so of any other date. By this you can always tell if your paper is paid up, or is in arrears. The X on a label shows that your paper is ordered to be stopped at the date on it.

IF THE label on your paper is not changed in the second number after you have sent money for it send us a card stating the case.

Entered at the Post Office at Elkhart, as second class mail matter.

PROSPECTUS FOR 1884.—With this number we send our prospectus and subscription and premium list for the coming year. Our offers are more liberal than ever before and we trust our friends will go to work with a heart and a will to gather names for the coming year. We call especial attention to the illustrated family Bibles and trust many will avail themselves of the opportunity to obtain a Bible on such easy terms, and thus do good not only for themselves but also for others. We should like to see the number of readers for the HERALD largely increased with the opening of the new year.

BOOKS AND BIBLES.—Persons desiring to purchase Bibles, hymn books or any good religious works may obtain them at the Mennonite Book Store in Elkhart, Indiana as cheap as anywhere. We keep a special large stock of Bibles and Testaments.

WORDS OF CHEER.—Our Children's paper, the "WORDS OF CHEER," edited by Bro. Joseph Summers is still making its monthly visits to all the little readers who have subscribed for it for the pres-

ent year. We trust the little paper will find many more readers for 1884. Do not forget the HERALD and the "WORDS OF CHEER" paid for together will cost only \$1.15. Let the little folks ask their fathers, when they subscribe for the HERALD, to put in 15 cents more and have both papers. We hope to have the paper instructive and interesting.

ONE MONTH FREE.—All new subscribers to the HERALD OF TRUTH who subscribe now for 1884 will get the paper from this date. This will give them the paper free for one month. How many will take this opportunity and secure the benefits of this offer?

BAER'S LANCASTER ALMANACS.—We will supply Baer's Almanacs for this office at the same rates as ours. Please send your orders.

OUR FAMILY ALMANAC for 1884 is finished, and all orders are being filled. This almanac should find its way into every Mennonite family. It contains the usual calculations, made by the celebrated astronomer L. J. Ibach who furnishes the calculations for the most popular almanacs in the country. It contains also a first class selection of reading, profitable and interesting; also receipts and valuable information of various kinds, together with two fine illustrations. Send your orders early. The price is as follows:

1 copy post paid	.08 cts
2 copies "	.15 "
4 " "	.25 "
12 " "	.60 "
22 " "	\$1.00 "

By Express, express charges to be paid by the purchaser.
Per 100 \$3.75
Per gross 5.00
All orders by mail to be accompanied by the cash.

MENNO SIMONS COMPLETE WORKS.—We desire to call the attention of our readers to the Complete works of Menno Simon, both in the English and German languages. This is a valuable book on the doctrine of the Mennonite Church, and has been brought before the public in a complete edition at a great expense and with much care, and it should find its way into every Mennonite family, and for the purpose of enabling all who de-

sire it, to obtain it on the best terms we will send the book to any one ordering it before the first of January for \$4.50 postage prepaid. This offer will enable any one to have it sent to his Post office address without extra cost. We hope many who do not have this work will take this opportunity to order it.

BRO. DAVID NEWCOMER of Elkhart county, Ind., is suffering quite severely from affliction on the upper jaw, supposed to be cancer. He intends to take treatment of a physician at Kokomo, Indiana.

AT ELKHART.—Bro. C. H. Brunk, of Virginia, who has of late been teaching singings in Allen county, Ohio, arrived at Elkhart on the 8th of November. Bro. B. expects to teach a number of classes in Elkhart county; while here his address will be Elkhart, Ind. Care of J. S. Coffman.

FRIENDS' MINISTERS.—In the Friends' report of the Kansas yearly Meeting the following paragraph occurs in regard to their ministry:

The state of the church is not what it ought to be. It is expected of ministers that they shall provide for their families when not engaged in traveling, and even then, the common practice seems to be to have them provide for them in such a way that they shall not suffer for food or raiment while they are away. It is expected that the minister must do this himself, without any help from those who stay at home; and if they do not do it, they are censured. This is not as it should be. As a rule, ministers are not money makers. They have not time to take the papers and from day to day watch the markets to see the price of hogs, cattle or grain, as the farmer must do if he keeps up with the times. How shall this be remedied? Ministers in the church are a class, and I know of no more completely consecrated class than they generally are. I would ask. are the membership of the church devoted to this work of spreading the Gospel by helping the ministers? It is the work of the church, and the ministers are its servants and the Lord's messengers. Are not some of us grown more selfish than we used to be, as our acreage increases? and we do not give as much as we ought. The early church had system in the matter of providing means to assist the ministers

in spreading the Gospel everywhere, and thousands were converted."

Friends, as a class, are as much opposed to paying a stipulated salary to ministers as Mennonites are, yet they do not fail to see the necessity of giving such aid to the minister as will enable him to accomplish the most work for the church and the cause of Christ.

DIFFICULTIES.—Going to law is one way of settling a difference between persons. A and neighbor B have been buying and selling articles between each other, exchanging work, etc., and some time has elapsed since they have had a settlement. In an effort to settle accounts they do not agree, and A is positively of the opinion that B has charged too much for some articles sold to A, and credited too little of others received of him. B refuses to settle by A's account, and A goes to law without B's consent or advice and compels him to settle against his will in an expensive way to both parties. This is law, but is the law of compulsion and revenge, which is directly antagonistic to the law of Christ. Christians cannot settle in this way without denying by their works what they profess with their lips.

Arbitration is a better way to adjust differences. A and B both consent to an arbitration, and are agreed at least so far. Yet in the end one or both may be very much dissatisfied with the settlement. So this is not according to that perfect law which Christ taught. Arbitration, however, may be used in full accordance with the spirit of the gospel. Since A and B differ in opinion, they both agree that their judgment may be erroneous, and both, with friendly feelings, submit the matter to the judgment of others, and settle according to that with perfect satisfaction.

The way to settle differences between Christians is to "love our neighbors as ourselves," and obey the instructions of the apostle to the Corinthians, "Let no man seek his own, but every man another's wealth." 1 Cor. 10:24. A is looking as carefully to B's interests as his own in marking his charges and credits, and B seeks to give A the advantage rather than make his book-record favor himself. When they settle their is no difference that can lead to a difficulty; there may be a difference in the accounts

that leaves a sum which neither claims, but they can easily dispose of it by lending it mutually to the Lord in some gift of charity to the needy poor, or to spread the gospel of peace.

Two Christians who live the spirit and teachings of the gospel in its fullness never have difficulties. C.

SECRET ORGANIZATIONS.—The evils and the follies connected with secret organizations are exposed at present as they probably never were before. Many religious papers, and many able pens, are zealously arrayed against them.

As a Christian society Mennonites have ever opposed all secret organizations as antagonistic to the teachings and the spirit of the gospel, and no person has been allowed membership who was connected with any secret society. It is encouraging to the few churches which in times past opposed secrecy, to find a number of other societies taking the same stand, and many members of churches who have allowed it, also arrayed against it as one of the fearful and dangerous evils in the land.

Able lecturers, some of whom have been members of secret societies, but have since renounced their allegiance to them, are traveling over many parts of the United States exposing the horrid oaths and heathenish practices of some of these orders, and the inconsistency of all of them with religion. This has a telling effect wherever they go. The *Christian Cynosure*, a paper published in Chicago, devoted entirely to the exposition of secrecy, has enlightened many who might otherwise have been dragged into the errors of secrecy. Religious and secular pages opposing it have greatly multiplied in the last few years, and new ones are continually coming into existence, among the very best of them is *The Rescue*, Goshen, Ind. Great numbers of books and tracts are published and scattered over the country, which, together with the papers and lecturers already noticed, expose the most profound secrets of Masonry and kindred organizations.

The hope for the downfall of secretism is in educating the children and the young people, not particularly against it, but to as perfect an understanding of it as possible. This might be successfully accomplished if the means at work

would reach every one. But the lecturers cannot go everywhere, anti-secrecy books and papers are read by a small percent. of the people, and many honest, sincere souls are yet in error and darkness on this subject. For this reason the lovers of God, light and liberty should continue zealously at work.

Not long since I was informed that a young man connected himself with Masonry simply to learn what Masonry really is. To such we would say, It is much cheaper to get books that will give you much more information in a very short time, than you could get in many years, or possibly in a life-time, in the Masonic lodge.

The question is asked, whether these lecturers, papers and books give correct information on the topic they treat. Their correctness cannot be doubted. Numbers of the articles published are followed by the affidavits of persons who have taken a number of degrees in Masonry, and they are men whose honor and veracity are not questioned. C.

CHURCH NEWS.

BRO. HENRY WALTERS, of Moultrie, Ohio, visited the church at Oberholzer's, in Mahoning county O, on Sunday, the 4th of November, and spoke very impressively to a large audience. Our informant from that place states, 'Visits from the mini-stering brethren are always highly appreciated.'

FROM CANADA.—The Amish brethren in Zouira township, Perth Co., Ontario, have built a meeting-house during the summer and have now had meeting in it a number of times already, and the house each time was well filled. It is 38 by 60 feet, and the Church seems to be well satisfied with it. It is the purpose of the Church here to organize a Sunday School as soon as they can.

BISHOP ORDAINED.—On Thursday, November 1st, the lot was cast for a bishop in the eastern district of Pennsylvania. The lot fell on Bro. Samuel Gross, of Plumstead township, and his charge will be to assist Bishop Isaac Overholzer, who has charge of the Blooming Glen, Doylestown and Deep Run Churches, and who on account of his age felt that he needed help in his arduous duties. May the Lord bless and strengthen Bro. Gross in the responsibilities laid upon him.

THE BRETHREN. PETER THIESEN, of Jefferson Co., Nebraska and John Klaasen, of McPherson Co., Kansas, stopped over at Elkhart and Goshen on the 30th and 31st of October, on their way to

New York, where they sailed in the steamer Bohemia of the Hamburg American Packet Company on Saturday, November 3rd for Europe. They propose to visit their former home and friends in Russia, and then return again to their present homes in the west.

FROM BUCKS CO., PA.—The brethren, David L. Fretz, Andrew Swartz, and William Overholt and their wives, all of Bucks county, Pa., who made an extended visit to Canada, Michigan, Indiana and Ohio, have again returned to their homes. While visiting at the house of a friend in Ohio, Sister Fretz had the misfortune of stepping off the porch and breaking a leg. The fracture was attended to and she was brought home with the bone only set and splinted. She is doing well and the prospects are that she will in a short time be able to use her limb.

VISIT TO MISSOURI, ILLINOIS, AND SOUTHERN INDIANA.

After my visit in Morgan Co., Missouri, during the conference week. I left on Monday, October 1st, for Crawford Co., Illinois. The intention was to stop at Lawrenceville, and take the next train north to Robinson, but the name of the station was either not called out, or I failed to hear it. I thought myself wide awake and listening, yet I did not hear. The brakeman may have been like some ministers, who, while sinners are listening for the word of life, utter such "uncertain sounds," and so confound the truth by their words and manners, that no one can get from them the true idea of salvation. On the other hand I may have been like some sinners, who, while they appear to be listening intently for the truth, have their minds so much engrossed with other things that they hear only the sound and understand not with their hearts. At any rate I was carried, against my will, to Vincennes, Ind., where I waited till the next day.

Bro. Adam Winger met me at Robinson. The time from Tuesday till Friday was pleasantly spent with the aged brother and a number of his children, all of whom are married except his youngest daughter. There were three appointments for meetings, two of which were well attended, while the third was an entire failure by reason of the very rainy evening. There is here considerable sympathy with, and interest in the religion of Jesus as we teach it.

There is every reason to believe that had our ministers in the past years preached the gospel here we would now have a number of members or possibly an organized church in Crawford county. Had our people had preaching here some of the members in other parts would likely have bought the cheap lands and made their homes here. But it may not

be too late yet; earnest effort might help some souls there to understand that our humble teaching is God's truth, and homes can still be bought at a low price, which would be inducement to our members to make this their home.

On Friday, the 5th, Bro. Winger and his son-in-law, Michael Honderich and wife, accompanied me to Paris, Edgar Co., Ill., where Bro. A. H. Kauffman met us and took us to the meeting in the evening in the North Arm (Methodist) Church, where there was also a meeting the following evening. On Sunday morning there was meeting in Paris in the Baptist Church, where a large city audience was present and appeared highly to enjoy the simple reasonings on man's natural depravity through sin, and his purity in Christ. In the afternoon there was a meeting at Conlogue in the Christian Church. There are only a few members here, all of whom I visited and found in good earnest to continue faithful in the good work. Brother and Sister Kauffman appear to be highly pleased with the country, and are very desirous that a church should be organized and built up here. Visits from the ministering brethren will be much appreciated at this place.

It was a matter of much regret to me that the time was too short to allow a visit to the few members at Cerre Gordo, Piatt county.

On Monday evening, the 8th, Bro. Daniel Royer met me at the depot at Clay City, Clay county, Ind. Meetings were held in the U. B. Church near Bro. Royer, in the Red Brush Church and in the school-house near Bro. George Funk in Owen Co. They were all fairly attended, especially the evening meetings. The church here consists principally of aged members, while the young people are taking but little interest. The members are much less in number than they were some years ago, and it is plainly to be seen that unless greater efforts are made to interest the young people and gain them into membership the church will rapidly decline, and ere long become extinct. While Bro. Royer, and some of the ministers that had charge of this church in the past, have been doing their duty as well as they could under the circumstances, it is certain that this congregation has not received the encouragement due it from other parts of the Brotherhood. Some of the members told me that I was the second minister that visited them in fifteen years. I found souls here that are under deep conviction, and seem almost persuaded to begin a new life. If they could only consider the worth of their souls, how much the church needs them, and what a glorious work they might do by the help of the Lord, they could certainly not hesitate to begin the work. Help in the work by ministers from

other places would be appreciated to the fullest, and should not be neglected by those who are engaged in evangelizing.

What members are here are not especially blessed with this world's goods, and they have been at the additional disadvantage of having their church house destroyed by one of the last summer cyclones. They have the new house well underway, however, but it is not yet finished: the expenses are not all met, and a little assistance would be very much appreciated.

Brother Royer and Bro. George Funk, aged and afflicted as he is, accompanied me home to attend the conference, on the 12th, in Elkhart county.

J. S. COFFMAN.

THE WAY TO PRISON.

As the heavy prison bolts turned on the minister, he looked sadly on the prisoners in their strange garments, and thought with more and more anxiety of his errand. He had come to see a young man of his congregation convicted for forgery. The heart broken parents had begged him to visit the prison, hoping the peace of the gospel might reach even his gloomy cell. As the minister kindly greeted him the youth scarcely replied, but gazed with a sort of defiance. He began giving the mother's tender message, with the interest all the church felt in his welfare. At last the prisoner broke out:

"Do you know what it was done it?"

"What have I done?" replied the pastor, striving to understand his strange language.

"I began the business," returned the youth speaking very loud, "in your Sunday-school fair, when they first set up a raffling, and hid a gold ring in a cake! Just for twenty-five cents, too, I got a whole box of little books, I was pleased with my luck, and went in afterwards for chances. Sometimes I gained, and sometimes lost. Money I must have for lotteries. I was half mad with excitement; so I used other folks' names, and here I am. Don't let the church come blubbling around me. They may thank themselves! Their raffling was what done it! It ruined me."—Selected.

DR. CHALMERS beautifully said: The little that I have seen in the world and know of the history of mankind, teaches me to look upon their errors with sorrow, not in anger. When I take the history of one poor heart that has sinned and suffered and represent to myself the struggles and temptations it passed through—the brief pulsations of joy, the tears of regret, the feebleness of purpose, the scorn of the world that has little charity, the desolation of the soul's sanctuary, and threatening voice within, health gone, happiness gone I would fain leave the erring soul of my fellowmen with Him from whose hand it came.

"GO SIN NO MORE."

(John 8:11.)

"Go sin no more," our blessed Lord, In tender pity said To one who stood accused by all, And bowed her guilty head: Yet in her soul, one spark was left, Not all its light was o'er; He touched that spark, and gently said, 'Go thou, and sin no more.'

Cuo—O sinner, make Him now thy friend, He standeth at the door; Lay down thy burden at His feet, Then, 'go and sin no more.'

"Go sin no more," how sweetly come Those loving tones again; They speak to every wanderer's heart, As kindly now as then; Poor erring child, behold Him now, And give thy wand'rings o'er; Be washed in His atoning blood, Then 'go and sin no more.'

CHORUS.

O Christian, if in evil hour, Allured by worldly pride, From Him thy soul desires to rove, Thy feet have turned aside, Go, tell thy loving Savior all, His pard'ning grace implore; Receive his blessing at the cross, Then 'go and sin no more.'

CHORUS.

MY COMPANY.

"I have read," said Mr. Spurgeon, "of one who dreamed a dream when in great distress of mind, about religion. He thought he stood in the outer court of heaven, and he saw a glorious host marching up, singing sweet hymns, and bearing the banners of victory: and they passed by him through the gate, and when they vanished he heard in the distance sweet strains of music."

"Who are they?" he asked.

"They are the goodly fellowship of the prophets, who have gone to be with God."

And he heaved a deep sigh as he said: "Alas, I am not one of them, and never shall be, and I cannot enter there."

By and by there came another band equally triumphant, and robed in white. They passed within the portals, and again were shouts of welcome heard within.

"Who are they?"

"They are the goodly fellowship of the apostles."

"Alas," he said, "I belong not to that fellowship and I cannot enter there." He still waited and lingered in the hope that he might yet go in; but the next multitude did not encourage him, for they were the noble army of martyrs. He could not go with them, nor wave their palm branches. He waited still and saw that the next was a company of godly ministers and officers of Christian churches; but he could not go with them. At last, as he walked, he saw a

larger host than all the rest put together, marching and singing most melodiously, and in front walked the woman that was a sinner; and the thief that died upon the cross hard by the Savior; and he looked long, and saw there such as Manasseh and the like; and when they entered he could see who they were, and he thought:

"There will be no shouting about them."

But to his astonishment it seemed as if all heaven was rent with seven fold shouts as they passed in. And the Angels said to him:

"These are they that are mighty sinners saved by mighty grace."

And then he said:

"Blessed be God! I can go with them."

And so he awoke.—Selected.

A GENTLE REMINDER.

An old man and a young man were riding in a stage-coach. The old man was grave but sprightly, short of stature, spare, with a smooth forehead, a fresh complexion, and a bright and piercing eye. The young man swore a great deal; until once when they stopped to change horses, the old man said to him, "I perceive by the registry books, that you and I are going to travel together a long distance in this coach. I have a favor to ask of you. I am getting to be an old man, and if I should so far forget myself as to *swear*, you will oblige me if you will, *caution me about it*." The young man instantly apologized, and there was no more swearing heard from him during that journey. The old man was—JOHN WESLEY.

ACCIDENTS—Recently an unusual number of accidents, accompanied by loss of life, have been reported. This year, 1883, has from its beginning been noted for dreadful disasters, and vainly have people looked for an abatement. With each succeeding month horrors have been accumulating. The following is a brief notice of some of these death-dealing incidents which occurred the last few weeks.

On the 30th of October a terrible disaster occurred near Brook's tunnel, on the Baltimore & Ohio Railroad, not far from Confluence in western Pennsylvania. About twelve hundred pounds of dynamite was stored in a magazine, into which four men went, that one of the men attempted to use a dynamite can for a stool, and either let it drop or so jarred it that an explosion occurred. The magazine was blown into splinters, the bodies of the men who had gone inside were blown into fragments, and the one outside horribly mangled. Houses for fifteen miles around were shaken to their foundations, windows for a distance of seven miles were shattered, trees were uprooted near by, and huge rocks were torn asunder.

On the same day a cyclone struck Catahoula Parish, Louisiana, damaging much property and wounding eleven persons, nine of

them severely, and two children are missing entirely.

Between one and two o'clock of the same day a cyclone struck the west side of Columbus, Ind. And a storm in Bourbon Co., Kentucky, blew down a store house and barn, killing a family of four negroes.

On the 30th of October, cable dispatches from Constantinople say, Further reports are constantly coming in of loss of life by the recent earthquakes in Asia Minor and along the coasts of Greece. It is thought when all the reports are in the loss of life will probably be found to aggregate well up in the thousands.

An explosion from fire-damp is reported from Scranton, Pa., on the same day, by which two men were killed and burned to a crisp, and three others injured that they will probably die.

On the 6th of November, another cyclone visited south western Missouri. At Springfield one hundred houses were demolished, fifty to seventy persons were wounded, and four were killed.

On the 8th of November, an explosion of fire damp occurred in the Morefield colliery in Lancashire, England. Sixty-five persons were killed and forty more or less injured.

On the 9th of November, the iron roof and a portion of the wall of the state capitol building at Wisconsin, which was in course of erection, fell. Forty laborers were in the building, and it is estimated that twenty were killed.

Miscellany.

MAN'S POWER OVER HIMSELF TO PREVENT OR CONTROL INSANITY.

In a recent number of one of our daily papers, were notices of seven persons who had committed suicide—probably all within the previous 24 hours. Similar cases are frequently reported, though not often so many in one day.

That these sad occurrences are sometimes the result of insanity, probably all will admit—but there is need to direct the public attention more strongly to the fact that these morbid impulses (at least in their earlier stages) are far more under the control of the person so tempted, than many suppose.

The following remarks, taken from an article which appeared in the *Christian Advocate*, are interesting and instructive:

"In the various lunatic asylums which I have visited, and in that in which for some time I officiated as chaplain, many persons have come under my observation who needed not to be there if they had practiced that self-control which is within the reach of every man. 'Anger is a short madness,' envy, jealousy, incipient delirium, all may become lunacy; but by resisting them, directing the attention to other thoughts, the morbid impulse will pass away, the diseased character of the delusion may be recognized, the normal motives may resume their sway. Bishop Butler, the author of the Analogy, con-

fessed, toward the close of his life, that 'he had all his life-time been the prey of horrible morbid suggestions, which, if he had not resisted them, would have driven him into insanity.' If all who could say as much were to be equally frank the result would terrify the community. I know a man of highest rank who fought the suicidal impulse for years; another who confessed to me that if he had not turned away he should have leaped into his child's grave on the day of the funeral; but, said he, 'I knew that it was morbid, and that I must not do it.'

To show how far self-control may go where there is obviously some derangement Pinel says that Henri of Bourbon, son of the great Conde, at times imagined himself transformed into a dog, and would then bark violently. Once this notion seized him while in the king's presence; he then felt it needful to control himself, and he did so; for, though he turned to the window and made grimaces as if barking, he made no noise. On this a physician remarks: 'Had the king's eye been upon him it is probable he would have avoided the grimaces also.' He gives another case, of an artist often seized with a homicidal impulse, who urged his wife to get out of the way, but tired of struggling with the impulse he often tried to commit suicide, on which Pinel was of the opinion that if he had been as deeply impressed with the guilt of suicide as of the guilt of murdering his beloved wife, he would have resisted that also."—*The Friend.*

MORMONISM IN MASSACHUSETTS.—Jackson L. Evans, elder of "the Plainville branch of the re-organized Church of Jesus Christ of Latter Day Saints," has been sentenced at Dedham to the house of correction for three years for practicing the Mormon doctrine of plurality of wives. It seems Evans has been foremost in the formation of this Mormon church in a little village of Wrenthamtown, and has been proselyting actively, holding meetings in various houses until the church was built.

DISARMAMENT.—The (London) *Outlook* remarks:—"The Italian press seriously discusses a project for a simultaneous European disarmament. We are glad of it. Our English press too often hoots for a while at noble and unselfish ideas, and cries out—Quixotic! Impossible! But the true interest of peoples, the honest dictates of common sense, and the real tendency of our Holy Faith, all point to some grand league and covenant under which nations may cease to waste life and substance in standing armies, and set free their resources for a better rivalry in replenishing the earth and subduing it—not enfeebling and subduing one another."

NEEDED REFORM IN MAINE.—Some amendments have been made in the law

of divorce in the State of Maine. For many years past the law stating grounds of divorce has been that it may be declared "when the judge deems it reasonable and proper, conducive to domestic harmony, and consistent with the peace and morality of society." Under the loose terms of this enactment, and the liberal interpretation given it, the action of the court was invoked so often and so successfully that one divorce, it is stated, was granted for every eight marriages contracted in the State. The amendments alluded to have restricted in many respects the causes for which a divorce may be granted, and in future all decrees of divorce will in the first instance be decrees nisi, to become absolute after the expiration of six months. It is also enacted that after a divorce the party on whose petition the divorce is granted shall not marry again within two years of the entry of the final decree, except on petition granted by the court. Again, the person against whom the divorce is granted is not only not allowed to marry for two years after the decree absolute has been made, but is not allowed to marry at all except on permission granted by the court.

A SCATHING DENUNCIATION.—Judge Johnson, of California, in passing sentence upon a murderer who was drunk when the deed was committed, gave his opinion of dram-selling in the following vigorous language:

"Nor shall the place be forgotten in which occurred this shedding of blood. It was in one of the thousand anti-chambers of hell, which mar, like plague spots, the fair face of our state. You need not be told that I mean a tippling shop, the meeting place of Satan's minions, and the foul cess-pool, which by spontaneous generation, breeds and nurtures all that is loathsome and disgusting in profanity babbling, and vulgarity and Sabbath-breaking. I would not be the owner of a grocery for the price of this globe converted into precious ore. For the pitiful sum of a dime he furnished that poison which made the deceased a fool, and this trembling culprit a demon. How paltry the price of two human lives! This traffic is tolerated by law, and therefore the vendor has committed an offense not cognizable by earthly tribunals. But in the sight of God, he who deliberately inflames men to anger and bloodshed is *particeps criminis* in the turpitude of the deed. It is not high time that the sinks of vice and crime should be rigidly accountable to the law of the land, and placed under the bar of an enlightened and virtuous public opinion?"

Died.

BIXLER.—On the 4th of Oct., in Hellam tp., York county, Pa., of heart disease, David Bixler, aged 67 years and 8 months. About

one year ago the disease made its first appearance and at times he suffered very much for want of respiration. On the morning of the 4th he left his home to attend the Fair, and on his return in the evening, about a mile from the rail road station his strength failed him. On the morning of the 5th he was found dead within one hundred yards of his home. This is another warning for us of the uncertainty of life. It seems somewhat strange but this is the 5th sudden death which has taken place in the immediate neighborhood within the last few years.

BLOSSER.—On the 3rd of November, in Elkhart county, Ind., of typhoid fever, Susan Blosser, daughter of Peter and Mary Ann Blosser dec'd., aged 22 years, 11 months and 23 days. We are comforted with the hope that this young sister departed in peace with her God. In the last year she was deeply convicted of sin and the necessity of salvation, but had not become fully willing to consecrate her life to God till the affliction of her last illness set in. Then she was baptized, and ever afterwards enjoyed peace in her soul and a perfect trust in Jesus for her redemption and the pardon of her sins. The remains were interred at Yellow Creek burial on Sunday the 4th in the presence of an unusually large audience. Funeral text, Psalm 9:9.

YODER.—On the 29th of August, in Tazewell county, Ill., Jacob, son of John and Magdalena Yoder, aged 6 years, 11 months and 14 days. His early death was caused by the accidental discharge of a pistol. He was standing in front of another brother, who was trying to take a cartridge out of one of these instruments, when the hammer fell and the ball was sent through the little one's stomach. For several days he did not suffer much, but inflammation set in followed by great pain, which he endured with much patience, never complaining, only saying, he wished no revolvers but ever been made. We sincerely hope his suffering and death will cause others to come nearer to our dear Savior who gave his life for us. Funeral services by Peter Stuckey at the house, and Andrew Ropp and Daniel Rhodes at the church house, from whence the remains were taken to the Hartline burying ground.

Dear friends, what of the empty seat,
And of the laughing, vanished face,
And the voice that rang with music sweet
Of Jesus' pardoning grace!

What would we give for that hushed strain,
And the restless, buoyant feet,
And the lad we loved, to be back again
In that lonely, empty seat?

The children are gathered glad and bright,
As gay as in the by-gone hours;
There is only one lying still and white,
Underneath the drooping flowers.

And we, who with tears have vainly sought,
The place of the resting one—
God pardon us now for the little wrought—
And the need-work undone.

A little while, and these young hearts all,
Must into the stillness come;
O Master! use us, ere night shall fall,
To bring the dear ones home.

HIS SISTER.
MILLER.—On the 1st of October, near Pulaski, Davis county, Iowa, of cancer of the stomach, of which he suffered long and severely, Michael G. Miller, aged about 76 years. He bore his suffering with Christian patience and resignation. Buried on the 3rd at Pulaski. Funeral services were held by Ph. Roulet and Chr. Zehr, of Hickory county, Missouri.

BOYER.—On the 2nd of November, in Harri son tp., Elkhart county, Ind., of scarlet fever

Harvey, son of Samuel and Eliza Ann Boyer, aged 1 year and 10 days. Services at Shau's Meeting-house by S. Lambert and Noah Metzler from Luke 7: 13.

PAULS.—On the 20th of October, in Okon mus, Ingham county, Mich., of consumption, Rosalie Emilie Gypull, wife of Heinrich Pauls, aged 4 years and 22 days. She was born in Wistynie, Russian Poland, removed to East Prussia and came to America in 1898. She was married to her surviving husband in 1879 and leaves two small children to mourn her early death.

LEHMAN.—Bro. Samuel Lehman, near Upper Strasburg, Franklin county, Pa., departed this life on Sunday evening, Oct. 21st, aged 85 years, 2 months and 9 days. The subject of this notice was a man of a peculiarly strong and healthy constitution, having known little of sickness, except such as rheumatism etc., the results of exposure. Until the last six weeks of his allotted time, he suffered severely from pulmonary and asthmatic affections, but bore his afflictions with much patience; but the time came when human aid and all that loving hearts and hands could do, could no longer keep him and a merciful God permitted the soul to leave its earthly tabernacle, for a better Home not made with hands, where sufferings and sorrows are left behind, and where our tears shall be wiped away. Of this hope our departed father left us a bright evidence, having spent his latter days in much prayer and supplication, expressing nothing of condemnation. Truly, "Blessed are the dead which die in the Lord." Father Lehman, since a young man was a member of the Mennonite Brotherhood in Christ, and a regular attendant at the Church near his home; he having been born, lived and died on the same farm. His parents also lived and died there. His long intercourse with his fellow-men in general, was ever pleasant and unobtrusive, being often sought after to fill places of responsibility. Ever generous to the needy, his removal will be felt by many. Like the uplifting of the oak, with its numerous and long roots, intermingled with many lesser ones which stood around it which will be more or less affected by its removal. The interment took place on the 23rd, when impressive remarks were made from 2 Tim. 4: 6, 7 by Pre. Peter Wadde and Hon. secker in German, and Israel Sollenberger in English. Thus has our father and grandfather gone before us. Which among us will be the first to follow him?

BRENNEMAN.—October 17th, in Franklin Co., Ohio, Catharine, wife of Pre. Noah Brenne man, maiden name Steiner, aged 16 years 2 months and 8 days. She was married to Noah Brenne man Nov. 28th 1857, and became the mother of four children, all of whom now are living. All may have a bright hope of her happiness in heaven.

LAPP.—On the 7th of Oct., in Lancaster Township, Stephenson county, Illinois, of the infirmities of old age, Sister Esther Lapp, widow of deacon Samuel Lapp, deceased, aged 77 years, 6 months and 4 days. Buried on the 9th in the Mennonite burying ground. Funeral services were held by C. C. Snavely in German and E. M. Schellenberger in English. Text Rev. 13: 14. Sister Lapp was the mother of 13 children of whom 10 are living to mourn their loss; but they mourn not as those who have no hope. She was a faithful member of the Mennonite Church; a kind and tender hearted mother; a meek, humble follower of her Lord and Savior, Jesus Christ; was loved by all who knew her; and her example was worthy of imitation. For the last four years she has been unable

to walk, which affliction was caused by paralysis. Since then she had to be taken care of as a child. But she bore her suffering patiently, trusting in the Lord. Her desire was to go home, to be absent from the body and present with the Lord. We rest in the blessed assurance that she has gone to reap the glorious reward which is in store for all those who love the Lord and Savior Jesus Christ.

"Our mother dear has gone
To her eternal rest,
Amid the heavenly throng
She'll be forever blest.

Her suffering now is o'er,
Her warfare now is ended;
We shall see her here no more,
To God, her soul ascended.

With saints and angels there,
She can praise the Lord her King;
The great reward she'll share,
And the heavenly anthems sing.

"Gospel Messenger," please copy.

PRETZ.—On the 13th of October, in Redminister township, Lancaster county, Pa., widow, Isaac Freiz, aged 74 years, 5 months and 23 days. Buried at Deep Run Meeting House on the 18th. Funeral services by J. Meyer and Moses Godshalk.

MEYERS.—On the 13th of October, in the Health Institute in Reading, Pa., of consumption, Susanna Meyers, aged 34 years, 1 month and 6 days. Funeral services by Allen Freiz and Jacob Meyer.

She leaves a mourning husband here,
Two infant children dear,
Who feel the loss and parting pain,
But loss for them is her great gain.
S. GODSHALK.

MYERS.—August 19th, in Lancaster county, Pa., of cancer in the mouth, John Myers, at an advanced age. Buried the 21st. The deceased came from Germany while in his minority. In 1837 he was married to Catharine Summers, to whom were born five children. Sumners, to whom were born five children. All of whom died young. An aged widow is all of whom died young. In that God which causeth the widow's heart to sing with joy.

CHARLES.—On the 20th of Oct., in Bucks county, Pa., very suddenly, Howard, son of Amos and Hannah Charles, aged 19 years, 2 months and 3 days. Interred on the 23rd at Doylestown cemetery. He went to bed in the evening as usual, and was found dead in his bed in the morning.

HOLCOMB.—On the 13th of Oct., in Plumstead township, Bucks county, Pa., Joseph Holcomb, son in law of Joseph Overholt aged 48 years. Deceased came to his death by falling under the wheel of a wagon while carting stones. After the wheel passed over him he rose and went to his bed, but died the following day. Buried the 15th at Tintinnum Church. Services by Samuel Godshalk.

KAUFFMAN.—On the 18th of October, in Wayne Co., O., of a lingering affection of the liver, Joseph Kauffman, aged 78 years and 28 days. Buried on the 20th; funeral services by David Hochstetter and J. K. Yoder. He had a great desire to depart and go to his rest.

HORST.—October 23rd, near Shippensburg, Franklin county, Pa., Joseph Horst, aged 89 years, 9 months and 14 days. He was a faithful brother in the Mennonite Church, and formerly lived in Lancaster county. Funeral services by John Hunsecker, Peter Wadde and Philip Parret.

YODER.—On the 22nd of October, in Juniata county, Penn., of dyspepsia, Bro. Tobias

Yoder, aged 87 years and 9 months. Buried in the family graveyard. Services were held by Benj. Hartzler from 1 Cor. 15: 58. He leaves a mother and three brothers; his father died when he was about two years old. Bro. Yoder was a faithful member in the Amish Mennonite church, was beloved by all who knew him, and was kind to the poor. He willingly left this life in the hope of a better one on the other side of the dark river.

KRONK.—On the 8th of Nov., in Elkhart, Ind., of croup, Grace, daughter of Loudon and Sallie Kronk, aged 7 years, 7 months and 21 days. The funeral services were held at the Mennonite Church where the deceased one had been a regular attendant in Sunday School ever since she was large enough to accompany her older sisters thither. The whole school, with many others, was in attendance at the funeral, and the occasion was made the more solemn by the many manifestations of mingled childish sorrow and love as the long row of little associates filed by to take a last look of the little angel face, which seemed even more beautiful in death. Grace had endeared herself to all, and long will she be missed in the Sunday School, her class, and still more in her home. Sisters and brothers will think of her as they hear some childish voice in mirthful melody repeat the music made familiar by a voice that is now silent. Mother may sometimes forget for a moment and listen for the patterning of tiny feet that shall echo no more for her. Long will it be ere the father will forget to miss the merry bustle with which his home coming was wont to be greeted. Sweetly sleep!

Letters Received.

WITHOUT MONEY.

D. W. Ritter, A. Metzler, A. Sister, Daniel Sheek, Heinrich Paul.

WITH MONEY.

B. Jacob Bowman, Andrew Bachman, Jacob B. Baughman, Michael Bollinger, J. K. Byler, D. Bender, William Bechtel, John B. Bechtel, Bernhard Bergen, Henry Baily, II Bittenbender, C. H. Brunk, J. B. Brunneger.

D. Martin Derksen.
E. C. R. Egle, C. Kyer.

F. Abraham Froese, Cornelius C. Franz, Andrew Freed, Henry W. Frink, Heinrich Friesen, II B. Friesen.

G. Peter H. Goertz.

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the abominable display of fashion—the tucks, ruffles, ribbons, laces, feathers, artificial flowers, and jewelry of all kinds, upon their church-members they would have been utterly disgusted and completely overwhelmed with sorrow at the sight.

But now, many of those who are set as shepherds and watchmen over their flocks, whose congregations are well nigh lost in forms and fashions, don't seem to notice anything wrong with their congregations; or if they do, they don't seem to care. True, there are some who now and then raise a warning cry against this great evil, but what does it avail? The walls are broken down, the wolf is devouring the flock, the little foxes are destroying the tender vines, and the watchmen, many of them, are like "dumb dogs that cannot bark, sleeping, lying down, loving to slumber."

I hope no one will think that I have made the foregoing remarks concerning the present sad state of these churches by way of taunting them, or to try to extinguish their light that our own may shine the brighter; it was with a feeling of sadness, and as a warning to ourselves and others.

In raising a warning cry, the questions naturally arise, how came these churches into their present sad state? How did pride gain such a strong hold on them? Bishop Weaver says, "It has stolen into the church by degrees, and now rules with a rod of iron." Yes, by degrees. Here lies the great mischief. Oh! this "little by little;" "here a little, and there a little." This is one of Satan's cunning devices to lead souls and churches to ruin. He is cunning enough to know that he could not of a sudden drown a plain church by an overwhelming flood of pride; but slowly, slyly, step by step, he makes his inroads into the church.

Not always in his true colors, but in disguise, as an angel of light. He introduces pride and the love of dress as a mark of intelligence and refinement; a God-given love for the beautiful; respectability, &c. In this way he succeeds in misleading the weak and unwary, and, strange to say, also some ministers, who sanction pride and plead for its indulgence, thus giving the enemy every advantage.

Having noticed the condition of other churches, and how they came into their present condition, let us try and profit by their experience, and avoid the rocks on which they have made shipwreck. At present our own church still ranks among the plain churches, but from what I have been able to see and hear of the church here and elsewhere, I perceive that we have not much to boast of in this respect. As in other churches, so in our own, by degrees, little by little, pride and conformity to the world are coming into the church. We can see the marks of the destroyer in lines too

plain to be mistaken. However, I am not willing to believe as some do that the church is just on the verge of ruin, ready to drop over into the gulf of pride and worldliness. I believe if those of us who see the evil of pride will do our duty and labor faithfully against this great evil, by the blessing of God, the Church will remain a plain Church for a long time to come. But we must watch, and labor, and pray. Undoubtedly Satan desires to have us that he may sift us as wheat. He tries every device, no doubt, to bring the Church to ruin, and pride is one of his most destructive weapons. But Satan is in one sense a conquered enemy, and it is only by inactivity and negligence on our part, and by our own consent that he can gain the victory over us. Hence, we should be awake and on our guard in this matter. We see that when we exert ourselves against pride in the right way good results follow. Let us work in love. I know there are some who claim too much is being said about pride. I may be wrong but it appears to me there is not enough said about it. Pride is a great evil, ruinous in its effects to both soul and body, and should be zealously opposed.

Bishop Weaver says, "There are many evils in the land, and in the Church, but I doubt if any one evil is doing more harm than pride." I doubt if any one evil is doing as much harm as pride. Intemperance is a great evil—an enormous evil—but I am not sure that it is as great an evil as pride. Pride is by far more frequently reprov'd and denounced in the Bible than intemperance. Even a proud look is an abomination in the sight of God. Through pride sin came into the world with all its evil consequences. It has destroyed churches, kingdoms, empires and nations, and of old it brought down the curse of God upon the daughters of Zion, who walked "with stretched forth necks and wanton eyes, etc." (Read Isaiah 3: 16—24 inclusive.)

It has also been observed that the woman of fashion spends her husband's earnings to gratify her proud heart, and even contracts debts which he is unable to pay, until, discouraged, he resorts to the intoxicating cup to drown his financial trouble. Thus, pride leads to drunkenness. Besides, what a vast amount of precious time, and how many thousands of dollars of the Lord's money are spent annually, by those who profess to have given their all to Christ, for fineries to gratify the cravings of a depraved fancy, in direct opposition to the divine word.

Who has not noticed the alarming increase of sensuality, unchastity and lewd wickedness with which our land is being flooded? And who will dare say that this great evil is not caused, or at least greatly increased, by the immodest

ty and indecency of female dress? Tallmage has observed that multitudes of men owe their eternal damnation to the boldness of female attire. The devotees of fashion bedeck and ornament themselves and transform their bodies into an unnatural, indecent shape, thus alluring the eyes of men, enkindling evil desires, often leading to the commission of the blackest crimes; while modesty, shamefacedness, simplicity and plainness of dress are undoubtedly inclined to counteract and restrain this great evil.

I consider it not enough simply to write and speak on this subject occasionally; I believe it to be the duty of every minister frequently to warn his congregation against the sin of vanity in dress. It is written: "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins." Isa. 58: 1.

I would further suggest that limits be made, restrictions laid down and enforced. As an old Methodist minister is reported to have said in conversation with one of our ministers on this subject; "Whatever you do," said he, "make limits." He saw that their own Church had drifted away into worldly conformity for want of limits. Pride was preached against, no doubt, but no restrictions being laid down the evil grew instead of being restrained. Now I do not feel able to say just what these restrictions should demand, or to what extent they should be enforced. I will leave this for older and wiser heads to say, but, that something should be done, I think is plainly evident.

For the Herald of Truth.

JESUS LOVES HIS OWN.

That was a sorrowful time to Jesus and his disciples—the night before he was crucified. "When Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were of the world, he loved them unto the end." He said, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples." "If ye keep my commandments, ye shall abide in my love."

How Jesus prayed to the Father for his disciples that he should keep them from the evil of the world. He said, "For their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me." So his prayers reached even unto us. O what a mingling of love and pity Jesus has with fallen mankind. What agonies he endured for our sakes. Truly we can say with the poet,

"For us his flesh with nails was torn, He bore the scourge, he felt the thorn; And justice poured upon his head His heavy vengeance in our stead."

For us his vital blood was spilt, To bury the pardon of our guilt, When for black crimes of biggest size, He gave his soul a sacrifice."

How sad and tender was his last conversation with his disciples. He called them his little children though some of them were older men than himself. But their hearts were filled with sorrow, and it did not seem strange to them. No doubt they felt like children toward their Lord and Master, He said, "A little while, and ye shall not see me; and again, a little while, and ye shall see me, because I go to the Father." His disciples said, What is this that he saith, we cannot tell? Jesus said, Verily I say unto you, Ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy." "It is expedient for you that I go away: for if I go not away the Comforter will not come." "When the Spirit of truth is come, he will guide you into all truth." But they could not understand these things till Jesus was glorified and they had received the Holy Ghost.

Dear readers, have you received the Holy Ghost? did you receive the testimony that you are pardoned, justified, gladdened, and satisfied? As long as we have not this testimony we cannot comprehend and know the love, spirit and grace of God, any more than the disciples could before they were endued with power from on high; for they looked at these things with a natural eye. And Paul says, "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." "But God hath revealed them unto us by his spirit." He said, "The fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance; against such things there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. 'Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting."

Let us not be weary in well doing, for in due season we shall reap if we faint not. As we have opportunity, let us do good unto all men, especially unto them who are of the household of faith. If we have tasted that the Lord is gracious, it is meat and drink to do God's will. Jesus will be precious to our souls, his yoke will be easy, and his burden light. Let us so live that we can say with Paul, "For me to live is Christ, and to die is

gain." If dying will be our gain, what greater joy than to hear the welcome voice, "Come, ye blessed of my Father. Enter into life and joy, Banish all your fears and sorrow: endless praise be your employ." A. M. C.

For the Herald of Truth.

FOOTSTEPS OF JESUS.

JESUS RESISTS THE TEMPTER.

"Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." Luke 4: 8.

At the age of thirty, Jesus was baptized of John in Jordan, at which time, together with the Holy Ghost descending on him, a voice from heaven declared that he was the beloved Son of God. The Spirit then led him into the wilderness to be tempted. After he had there fasted forty days, and was hungry, the tempter came to him with the flattering words, "If thou be the Son of God, command that these stones be made bread," which indeed would not have been impossible with Jesus: for with him all things were possible, but he repulsed the tempter with, "It is written." He called to mind the words of Moses to the children of Israel which told how God had fed them with manna, that they knew not, but that they might know that man does not live by bread alone. Deut. 8: 3. Then was Jesus tempted to worship Satan, again the answer, "It is written." Next he was set on the pinnacle of the temple, and was told to cast himself down. Satan now came with the same words, "It is written," and made quotations from the psalmist. But the answer again was, "It is written." With this was the tempter conquered. Jesus came out victorious with the sword of the Spirit, which is the Word of God. Satan fled, and angels came and ministered unto Jesus.

Such was the conflict which Jesus our Savior had with Satan. This was the weapon he used to resist him. We are all subject to temptation. The tempter is constantly watching, if possible, to ensnare us. What! are Christians tempted? Yes; the more we try to be Christians, the stronger are the temptations. The man who never yet had any conflict with Satan is no Christian. For by nature we are all under the power and dominion of sin. It was after Jesus was baptized, after he had received the Holy Ghost, and was declared to be the Son of God, that he was tempted. So it is with man; after we are enrolled in the army of Christ, and declared to be the children of God, then we have to fight this enemy.

We have a more powerful word written for our benefit, than Jesus had. We

have not only law and commandments, but also gospel and promises. We have not only "Thou shalt," but, thank God, we have also, "I will." But in order that this weapon may be of service to us, and that we may be able to withstand Satan in the hour of temptation, it is not only necessary that we have it, but we must also use it. We must make ourselves acquainted with it, that we may know how to strike when assailed. We must keep the armor bright with prayer. Jesus felt the importance of teaching his disciples to pray, "Lead us not into temptation," that is, suffer us not to be tempted, or if tempted, help us to endure temptation.

The tempter comes to us in various ways, under various circumstances. The most common way is in our thoughts. Oh that we may be able to resist him in whatever way he comes. Jesus was tempted with his power as the Son of God; so may we be tempted with our power as children of God. Let us resist the tempter with, "It is written;" "without me ye can do nothing." John 15: 5; 19: 9; Matt. 28: 18. We may also, like Jesus, be tempted with riches. All these things will I give thee. Let us resist him then with, "It is written, Seek ye first the kingdom of God and his righteousness," Matt. 6: 33; Luke 6: 24; 1 Tim. 6: 9; Psalms 62: 10; Prov. 11: 28.

In whatever form the tempter may present himself to us, if we resist him with, "It is written," he will flee.

"It is written," O wonderful word! O powerful sword! As soldiers in the army of Christ, with this weapon in our right hand, these words on our lips, our eyes fixed on Him who can be touched with the feelings of our infirmities, because he himself suffered, being tempted, let us face the enemy boldly, counting it all joy to be tempted; "for the trying of faith worketh patience," James 1: 3; "and the Lord knoweth how to deliver the godly out of temptation."

Now my dear reader, I know not what your name is, but this I know, that if you will try to lead a Christian life you will be subject to temptation. Will you therefore now please lay this paper aside a few moments, and in order that this important subject be fixed in your mind, before I come to you with the next footnote of Jesus, take your Bible, find the above quotations and ponder them in your heart. See also the following: 1 Cor. 10: 13; James 1: 12—14; Rev. 3: 10—12. JOHN L. KULP.

TAKE the hand of the friendless; smile on the sad and dejected; sympathize with those in trouble; strive everywhere to diffuse around you sunshine and joy. If you do this you will be sure to be loved.

For the Herald of Truth.

FATHER'S GRAVE.

Why linger round a loved one's grave?
Why heave the mournful sigh?
Why should we weep when parents dear
Are called to homes on high?

Though death may part, it reunites,
On Canaan's happy shore,
The blessed who in Christ shall die,
To dwell there evermore.

Take warning, friends, we too await
The cold and silent grave;
But God will "calm the seas once more,
And smooth cold Jordan's wave."

Oh let us cast our cares on Him,
Who bears us o'er the tide;
And trust through light and shadows dim
Our faithful Friend and Guide. E. S.

For the Herald of Truth.

YOUR TREASURE.

"For where your treasure is, there
will your heart be also." Matt. 6:21.

In the preceding verses where Christ
spake concerning our treasures, where
they should be laid up, he says, "Lay
not up for yourselves treasures upon
earth, where moth and rust doth corrupt;
but lay up for yourselves treasures in
heaven, where neither moth nor rust
doth corrupt." The treasures laid up on
earth, even at best, can remain only for
a few years whereas those laid up in
heaven are durable, and will lead to a
crown of glory that fadeth not away.

Let us see that our hearts are set on
heavenly things, and not on this world's
goods; for wherever are laid up the
goods which a soul desireth, there the
heart and affections will also remain.
How necessary is that command, "Love
not the world, nor the things that are in
the world." If we love pleasures, riches
or the present things more than we love
God, we can not be his children. Then
we must give him all our affections and
all our love. "If ye then be risen with
Christ, seek those things which are
above. Set your affections upon things
above."

Let us make the glory of God our first
and highest object. The apostle says,
"Whosoever ye do, do it heartily as to
the Lord, knowing that of the Lord ye
shall receive the reward of the inheritance."
The Christian fixes his mind by
faith upon God, and seeks those things
that are pleasing and acceptable unto
him, casting off all unrighteousness.

In the parable of the rich man who
amassed much of the goods of this world,
and made preparation for a long life,
thinking within himself what he would
do, where to bestow all his goods, he
said to his soul, "Soul, thou hast much
goods laid up for many years, take thine
ease, eat, drink, and be merry. But God
said unto him, 'Thou fool, this night thy

soul shall be required of thee, then whose
shall those things be which thou hast pro-
vided?' While his heart was filled with
the hopes of a variety of pleasures and
indulgences, instead of the much ease
and pleasure he had promised his soul,
weeping and wailing was the portion of
that soul to all eternity. The Savior
says, "So is he that layeth up treasures
for himself, and is not rich towards God."
Then shall be taken away all his soul de-
sireth, none of his enjoyments shall fol-
low him. This parable should awaken
those who are laying up treasures for
sensual enjoyments.

Dear friends, you that are yet con-
tented in seeking the perishable treasures
of this earth, which are only trifles and
uncertainties, why not seek these holy
treasures of God, which the world nei-
ther has nor can give. "Godliness hath
a promise of the life that now is and of
that which is to come," and if we "seek
first the kingdom of God and his right-
eousness," all other necessary things shall
be added unto us. The Savior cautions
us not at any time to have our hearts
overcharged with the cares of this life,
as the cares of this life may render many
inattentive to the most important duties,
and to mistake the design of this life,
which is to prepare for another, a better,
and eternal state of existence. If we are
desirous of sharing the joys of eternity,
we must lay up our treasures above.

"Beyond this life of ease is laid,
In realms of joy and love,
A treasure that will never fade,
For those who true and faithful prove."
SUSAN M. HENSHY.

For the Herald of Truth.

PRAISE THE LORD.

"O give thanks unto the Lord; for he
is good: for his mercy endureth forever."
Praise waiteth for the Lord, and is very
acceptable to him. Let all the earth
praise the Lord. May all the readers of
the HERALD praise the Lord in sincerity,
and magnify his holy name. May the
non-resistant church be built up and
shine to the glory of God.

There is a blessing resting upon those
who praise the Lord from pure motives
and a sincere love. These may truly
proclaim the glad tidings of salvation to
a dying world, make known the good-
ness of God, and sing praises to "him who
alone doeth great wonders; for his mercy
endureth forever."

The following incident shows how that
which might be considered a calamity
proves a blessing to such as fully trust
God and praise him under all circum-
stances:—A godfearing man was always
in the habit of saying with every occur-
rence, "Thank the Lord." As he was in
the act of boarding a ship to cross the
ocean, he fell and broke his leg. His
usual "thank God" much surprised those

who heard him. That ship went down
and all on board perished. Thus his life
was saved, and he was entirely safe to
trust and praise the Lord even in his
affliction.

"It is a good thing to give thanks unto
the Lord, and to sing praises unto thy
name, O Most High: to show forth thy
loving kindness in the morning, and thy
faithfulness every night." Thou, O
Lord, hast made us glad by thy goodness,
and thy mighty works showing forth thy
mercy, "Bless the Lord, O my soul, and
forget not all his benefits." S. GODSHALK.

For the Herald of Truth.

PRAYER AND FAITH.

On the wings of these two saints
of God are borne aloft towards heaven.
Much are they as the pinions of the lark,
that mounts up the skies singing as he
goes. For the child of God in prayer,
offered with faith, is assured of success
and may, therefore, sing aloud for joy,
even before he is fed upon the heavenly
manna. "They that wait upon the Lord
shall renew their strength. They shall
mount up on wings as eagles." Glory
and honor to God for the wondrous
manifestations of His love and grace to
the children of men in response to their
fervent faith and prayer!

Beloved, should you clip one of these
wonderful wings in approaching to God
you will fail to rise with all your efforts.
Let prayer be maintained in any wise and
you cannot soar. So if the wings of
faith be crippled you will never so much
as be lifted with your feet from the face
of the earth. But if both the wings of
faith and prayer be healthful and strong
you will go up at once upon the mount
of transfiguration to converse with your
transfigured Lord or soar to heaven to
call down God's choicest benedictions,
while there thus in audience with the
Deity. Only try it and see. Heaven
will bless you in the trial.

"Give me the wings of faith to rise
Within the veil and see
The saints above, how great their joys,
How bright their glories be!"
I. H. KANAGA.

For the Herald of Truth.

ALMOST.

ELDER JOEL H. AUSTIN.

A little word, but fraught with so
much portentous prophecy. It seems
to express doubt—it indicates something
not yet accomplished. When used in a
religious or moral sense, it carries with
it a dreadful meaning. It expresses
much of anticipation; much of ambiguity
and doubt; something that was begun
or intended, and is left unfinished.

Almost saved is only to be awakened
to the fact that it was within the possi-
bilities of avail; that we might have
been saved, but are not. Then a *terri-
bleness* attaches itself to the ideas con-
veyed by this portentous *almost*—ideas
that no other single word in the English
language seems to convey.

Oh, the awful import of the *almost*,
when we attach it to that one who is
awakened to the fact that he ought to be
a Christian now. He may be moral, but
the *one thing* is lacking; he has not
made a full surrender of himself to Je-
sus Christ; he is *almost* within the
opening gate of entire obedience. Alas!
he stands outside, and the door of oppor-
tunity is just swinging to a close; the
golden moment of a gracious privilege is
passing! He hears the music of heaven;
its sweet harmony breaks on his soul,
and he longs to sit down in the beautiful
bowers of paradise, and join the raptur-
ous melody; almost decided to give
himself in a perpetual covenant to God.

Oh, the eternal destinies that are in
the *almost*! Now, O trembling, waiting,
halting one, cease the parleying with sin
and Satan; for it will only darken the
despair of the lost souls to know that
they were *almost* a Christian. It will
add ten-fold bitterness to the eternal
woes, when the echo comes back from
the caverns of despair. Thou wert *al-
most*—most saved; and thy soul, in its
sadness lost, remembers that when you
were in sight of salvation's strong arm,
you caught sight of the cross and you
halted; there you dallied, there you
tremblingly hesitated. It was the cross
by which you are crucified unto the world.
But, oh, the pain, the mortification of
human pride that you must undergo;
the dying out to self and sin; *the being
born again!* Alas, you hesitate; con-
science is awakened, judgment is en-
lightened! The Holy Spirit pleads—now
is the time, now is the day of salvation.
O, surrender that will of yours to God;
put the case in the positive. O, be done,
yea, forever done with that *terrible al-
most!* Goshen, Ind.

For the Herald of Truth.

CHARACTER.

The above caption I have selected for
an address to you, my dear young friends,
whose acquaintances I formed during my
labors of teaching the last few years both
at home and abroad. So strong is my
desire for your welfare, temporal and
spiritual, that I esteem it a duty and a
privilege to write something for your
consideration.

In selecting this subject I do not pre-
sume that you have a bad character. I
know, to the contrary, that many who
read this have a good character in the
eyes of men, and I trust, good in the
sight of God; but many live with but

little thought as to what kind of charac-
ter they are building, or what their char-
acter implies.

Please think for a moment what a
precious thing your character is. It is
the only thing that you can take with
you to the future world. Your charac-
ter you take with you, be it good or bad.
All would then desire to have a good
character, just as all would desire to die
happy. To build a character that is good
in the eyes of God, who sees the inward
workings with a spiritual eye, and in the
eyes of men who see the outward work-
ings with a temporal eye, is not simply
the work of a day, or a week, or a year,
but a progressive and perpetual work.

You must not, dear young people,
think that your life consists only in eat-
ing, moving, playing or sleeping. Life
is a battle. All thoughtful people see it
so. A battle from childhood between
good and evil. A battle in which moral
courage is more important than physical
force. A battle in the reward of whose
labors we will only fully reap in the fu-
ture world. A battle in which the
sooner we begin the work the better, be-
cause we shall be rewarded according to
our labors. Now to spend the best of
life gratifying one's self, indifferent to all
that is good and noble in man, neglect-
ful of the commands and will of God is
not a reasonable service.

Obedience to parents is the first step
toward moral virtue. You grow larger
and get stronger little by little. Faith-
fulness in small things is the way to be-
gin. You must not think that you can
live carelessly and thoughtlessly along,
and that God, in his own time and way,
will convert you and make you a perfect
Christian; that he will send one surge of
the Spirit that shall possess the soul
against all opposition, and bring peni-
tence, faith, and obedience, that shall re-
sist all temptation. Although a victory
may be instantaneous, yet the whole vic-
tory cannot be won at a single blow, but
by patient and faithful discharge of ar-
duous duty. Every victory that right
gains over wrong, that truth gains over
falseness, that honesty gains over dis-
honesty, that temperance gains over im-
temperance adds strength to the victor.
Such combined victories put a new im-
pulse into the whole man, new heaven in
our affections, new light into our path-
way, new courage into our hearts, and
a new vision into our understanding.

You should not expect, then, to get re-
ligion as one grand *whole*, that one bap-
tism in the river of faith will secure to
you the *white robe*; but rather that one
little act of obedience will pro-
mote the other, and that many lit-
tle good deeds put together will se-
cure to you the grandest of all things—a
Christian character. God's moral les-
sons and appeals, his revelations through
prophets, apostles, and his Son, his provi-
dence and spiritual dealings with men,

all magnify the importance of your lives
and every little thing that you do. All
show how, little by little, you grow into
his moral likeness; how, little by little,
you may be saved from the evils you en-
counter, and how you are to go up step
by step into orderly and happy conditions
of life.

Now, my dear young friends, if you
have not done so already resolve to be-
gin now the foundation of a good char-
acter, not only a moral character, but as-
pire to something higher than to be mere-
ly a good citizen, a good neighbor, a
good husband or wife, a good father or
mother; stop short of nothing less
than Christianity with all its requisite
graces. Upon you depends the future
of the church and every thing else that
is good and useful around you.

Absolute faithfulness will, however,
cost the sacrifice of some worldly pleas-
ure, but faithfulness itself is a higher
pleasure when we can get the right view
of it. If you would be absolutely faith-
ful in building a good character you
must not stop to ask what the world will
say of you, what votary of fashion or the
leader of the circle of pleasure will say,
but rather what will God say. You
must make personal endeavor, unre-
strained by whatever your most intimate
friends may think or say, for by your ex-
emplary walk and conduct you will show
your entire allegiance to that, and only
that, which is right good and virtuous.
By this you will gain the sympathies and
affections of those around you and some
will conform to your views and to your
modes of action. Then you will have
the gratifying eye, the blessed assurance
that you are leaders in a good cause in-
stead of being led in a bad one.

"Oh the grandeur of doing little
things as God would have them done."
C. H. BRUNK.

THE WISDOM OF WORDS.—Too often
the "wisdom of words" explains the Gos-
pel away. It is possible to refine a doc-
trine till the very soul of it is gone; you
may draw such nice distinctions that the
true meaning is filtered away. Certain
divines tell us that they must adapt the
truth to the advance of the age, which
means that they must murder it and fling
its dead body to the dogs. It is asserted
that the advanced philosophy of the
nineteenth century requires a progressive
theology to keep abreast of it; which
simply means that a popular lie shall
take the place of an offensive truth.
Under pretense of winning the cultured
intellects of the age, "the wisdom of
words" has gradually landed us in a de-
nial of those first principles for which
the martyrs died. Apologies for the gos-
pel, in which the essence of it is conced-
ed to the unbeliever, are worse than infi-
delity. I hate that defense of the gospel
which razes it to the ground to preserve
it from destruction.—C. H. Spurgeon.

VANITY OF THE WORLD.

God gives his mercies to be spent,
Your hoard will do your soul no good;
Gold is a blessing only lent,
Repaid by giving others food.

The world's esteem is but a bribe,
To buy their peace, you sell your own;
The slave of a vain-glorious tribe,
Who hate you while they make you known.

The joys that vain amusements give,
Oh, sad conclusion that it brings;
The honey of a crowded hive,
Defended by a thousand stings.

'Tis thus the world rewards the fools
That live upon her treacherous smiles;
She leads them, blindly by her rules,
And ruins all whom she beguiles.

God knows the thousands who go down
From pleasure into endless woe;
And with a long despairing groan,
Blesspheme their Maker as they go.

O fearful thought! be timely wise;
Delight but in a Savior's charms;
And God shall take you to the skies,
Embraced in everlasting arms.

JOHN L. KULP.

THE CHARACTER OF CHRIST.

Whoever considers with attention the character of our blessed Lord, as it may be collected from the various incidents and actions of his life, for there are no labored descriptions of it, no encomiums upon it, by his own disciples, we will soon discover that it was in every respect the most excellent that ever was made known to mankind. If we only say of him what even Pilate said of him, and what his bitterest enemies cannot and do not deny, that we can "find no fault in him," and that the whole tenor of his life was blameless; this is more than can be said of any other person that ever came into the world.

But this is going a very little way, indeed, in the excellence of his character. He was not only free from every failing, but he possessed and practiced every imaginable virtue. Towards his heavenly Father he expressed the most ardent love, the most fervent yet rational devotion; and displayed in his whole conduct, the most absolute resignation to his will, and obedience to his commands. His manners were gentle, mild, condescending, and gracious; his heart overflowed with kindness, compassion, and tenderness to the whole human race. The great employment of his life was to do good to the bodies and souls of men. In this, all his thoughts and all his time were constantly and almost incessantly occupied. He went about dispensing his blessings to all around him in a thousand different ways; healing diseases, relieving infirmities, correcting errors, removing prejudices; promoting piety, justice, charity, peace, and harmony; and crowding into the narrow compass of his ministry more acts of mercy and compassion than the longest life of the

most benevolent man upon earth ever yet produced.

Over his own passions he had obtained the most complete command; and though his patience was continually put to the severest trials, yet he was never overcome, never betrayed any intemperance or excess, in word or deed; never once spake unadvisedly with his lips. He endured the most cruel insults from his enemies with the utmost composure, meekness, patience, and resignation; displayed astonishing fortitude under a most painful and ignominious death; and to crown all, in the very midst of his torments on the cross, implored forgiveness for his murderers, in that divinely charitable prayer, "Father, forgive them, for they know not what they do."

Nor was his wisdom inferior to his virtues. The doctrines he taught were the most sublime, and the most important that were ever before delivered to mankind, and every way worthy of that God from whom he professed to derive them, and whose son he declared himself to be.

His precepts inculcated the purest and most perfect morality; his discourses were full of dignity and wisdom, yet intelligible and clear; his parables conveyed instruction in the most pleasing, familiar, and impressive manner; and his answers to the many insidious questions that were put to him showed uncommon quickness of conception, soundness of judgment and presence of mind, completely baffled all the artifices and malice of his enemies, and enabled him to elude all the snares that were laid for him.

From this short and imperfect sketch of our Savior's character, it is evident that he was beyond comparison. He is the wisest and most virtuous person that ever appeared in the world.—*Selected by C. GNAGY.*

MELODY WITHOUT THE SPIRIT.

What is melody without the spirit, and what is melody without the heart? You have noticed the fountains on the Common, with the water running so noiselessly through iron lips which can neither taste its sweetness nor be refreshed by its coolness. And every Lord's day, in some of our churches the most limpid strains of melody flow through lips that are just as obvious to their import and just as unaffected by their sentiment as those lips of iron. How many times are those words, "Come, Holy Spirit," sung with no sense of longing for the blessed Comforter, with no apprehension of His holy mission, with no belief indeed, in His divine personality. And what more direct and obvious way of violating the commandment, "Grieve not the Holy Spirit," is possible than this? We have no doubt of the necessity of

union with Christ, in order to pray acceptably and prevailing, "no man cometh unto the Father, but by me;" but the worship and praise and intercession of song must come through the same meditation, in order to be acceptable. "*By Him*, therefore, let us offer the sacrifice of praise."—*Musical Herald.*

GEOGRAPHY FOR LIQUOR DRINKERS.

A little item which I met with in a newspaper not many days ago, set me to work at a geographical exercise, which, as it resulted in a somewhat astonishing showing, may interest others beside myself. The item referred to reads as follows: "Pennsylvania receives an annual income of \$76,000,000 from its mineral wealth, but it spends it all and \$2,000,000 more for its annual liquor bill."

Well, the exercise which occurred to me, was to see whether it might not be possible to compass my native State about with the silver dollars—78,000,000 in number—representing the total of the annual liquor bill. A silver dollar measures exactly one inch and a-half diameter. Starting, on my map, at the point on the Delaware which is the south-eastern corner of the State, I proceeded westward along the historic Mason and Dixon's line, laying in imagination the silver dollars one by one firmly against each other. Arriving at the south-west corner after a tramp of 270 miles, I followed along the western boundary line until Lake Erie was reached, a distance of 120 miles more. Next, came 40 miles along the lake, then 20 miles southward to where the main northern boundary line begins, following which for 220 miles I reached the upper Delaware.

The supply of dollars not nearly exhausted, I now turned southward following the various windings of the river and laying the precious tokens one against the other as before, until the 250 miles of the State's eastern boundary were finished at the point whence I started. I had thus travelled (on the map) 920 miles, and laid down \$39,000,000; but as the annual liquor bill amounts to precisely double this sum, we would therefore have enough remaining to lay a second similar silver cordon or track completely around the Keystone State. And all this is the waste of one year only.

Thus, tens of thousands of men may dig and delve day after day all the year through, for the State's great treasure of iron and other ten thousands of men, and leagues' lengths of cars and barges, may bear the vast product of our furnaces and forges to all our town and shipping ports, and still the grand total, representative of the value of all this product and of the toil required to procure it, will not suffice to balance the liquor bill of a single year!

J. W. L.

BEYOND.

Never a word is said,
But it trembles in the air,
And the truant voice has sped,
To vibrate everywhere;
And perhaps far off in eternal years
The echo may ring upon our ears.

Never are kind acts done
To wipe the weeping eyes,
But like flashes of the sun,
They signal to the skies;
And up above, the angels read
How we have helped the sorer needs.

Never a day is given,
But it tones the after years,
And it carries up to Heaven
Its sunshine or its tears;
While the to-morrows stand and wait,—
The silent mutes by the outer gate.

There is no end to the sky,
And the stars are everywhere,
And time is eternity,
And the here is over there
For the common deeds of the common day
Are ringing bells in the far away.
—*Henry Burton in Sunday Magazine.*

RAILROAD IN PALESTINE.

The first railroad in Palestine is being laid out and the preliminary survey has been completed as far as the Jordan. It is to run between Acre and Damascus, and it is called the Hammad line, because it is named after his present Majesty, the Sultan Abdul Hamid, and probably one reason why the firm has been granted so easily lies in the fact that it passes through a great extent of property which he has recently acquired to the east of the plain of Esdracelon. The concessions is held by ten or twelve gentlemen, some of whom are Moslems and some are Christians, but all are Ottoman subjects resident in Syria. Among the most influential are the Messrs. Sursock, bankers, who own the greater part of the plain of Esdracelon, and who have, therefore, a large interest in the success of the line.

Starting from Acre, it will follow the curve of the bay for ten miles, in a southerly direction, at a distance of about two miles from the beach. Crossing the Kishon by a 60 foot bridge, it will turn east at the junction of a short branch line, two miles long, at Hatfa. Hugging the foot of the Carmel Range, so as to avoid the Kishon marshes, it will pass through the gorge which separates that mountain from the lower ranges of the Galilee Hills, and debouch into the plain of Esdracelon. The station for Nazareth will be distant about twelve miles from that town; there may, however be a short branch to the foot of the hills. So far there has only been a raise from the sea level in 20 miles of 210 feet, so that the grade is imperceptible. It now crosses the watershed and commences to descend across the plain of the Jezreel

to the valley of the Jordan. Here the Wady Jald offers an easy incline as far as Beisan, the ancient Bethshan, and every mile of the country it has traversed so far, is private property, and fairly cultivated.

At Beisan it enters upon a region which has, partly owing to malaria and partly to its insecurity, been abandoned to the Arabs, but it is the track of all others, which the passage of a railway is likely to transfigure, for the abundance of the water, which is now allowed to stagnate in marshes, and which causes its unhealthiness, is destined to attract attention to its great fertility and natural advantages, which would, with proper drainage render it the most profitable region in Palestine. Owing to the elevation of the springs, which send their copious streams across the site of Beisan, the rich plain which descends to the Jordan, 500 feet below can be abundantly irrigated. There is a little bit of engineering required to carry the line down to the valley of the Jordan, here 800 feet below the level of the sea, which is then followed as far north as the Djiser el Medjamich,

Near this ancient Roman bridge of three arches, which is used to this day by the caravans of camels which bring the produce of Hauran to the coast, the new railway bridge will cross the Jordan, probably the only one in the world which will have for its neighbor an actual bridge in use which was built by the Romans, thus, in this now semi-barbarous country, bringing into close contact an ancient and modern civilization. After crossing the Jordan the line will follow the banks of that river to its junction with the Yarmunk which it will also cross and then traverse a fertile plain of rich alluvium, about five miles long and four wide, to the banks of the ridge which overlooks the eastern margin of the Sea of Tiberias. This is the extent to which the survey has been completed.

It is not decided whether to raise from the valley by the ridge which overlooks the Yarmunk, or to follow the east shore of the Lake of Tiberias to the Wady Semakh, which offers great advantages for a grade by which to ascend nearly 3,000 feet in about fifteen miles. This is the toughest bit of engineering on the line, and is in close proximity to the steep place down which the swine possessed by devils are said to have rushed into the sea. Once on the plateau, it will traverse the magnificent pasture lands of Jaulan and the grain-growing country of Hauran, with probably a short branch to Mezrib, which is the principal grain emporium, and one of the most important halting-places on the great pilgrimage road from Damascus to Mecca.—It is calculated that the transport of grain alone from this region to the coast will suffice to pay a large divi-

dend upon the capital required for the construction of the road, which will be about 130 miles in length.—The grantees have also secured the right to put steam tugs upon the Lake of Tiberias, and under the influence of this new means of transportation, the desolate shores will undergo transformation.—*Boston Advertiser.*

PROVIDENTIAL ESCAPE FROM A PRECIPICE.

The belief in a special Providence is rather out of fashion in this day, men apparently preferring to believe that God has set the world in motion, has established laws to govern it, and has since stood aside and refrained from interfering in its affairs. The Christian whose faith in the efficacy of prayer is unabated and who believes that God watches over the lives of His people, entertains no such thought. There are many incidents on record which confirm this view, and it is well in these days of shifting faith that they should be widely known.

In John Wesley's diary under the date of June 20th 1744, the following narrative is given. "About nine I set out for Horsley with Mr. Hopper and Mr. Smith. I took Mrs. Smith and her two little girls in the chaise with me. About two miles from the town, just on the brow of the hill, on a sudden both the horses set out without any visible cause, and flew down the hill like an arrow. In a minute John fell off the coach-box. The horses then went on at full speed, sometimes to the edge of the ditch on the right, sometimes on the left. A cart came up against them. They avoided it as exactly as if the man had been on the box. A narrow bridge was at the foot of the hill. They went directly over the middle of it. They ran up the next hill with the same speed, many persons meeting us, but getting out of the way. Near the top of the hill was a gate, which led into a farmyard. It stood open. They turned short, and ran through it, without touching the gate on one side of the post or the other, and galloped on through the cornfield. The little girls cried out, 'Grandpapa, save us!' I told them, 'Nothing will hurt you; do not be afraid.' The horses ran on till they came to the edge of a steep precipice. Just then Mr. Smith, who could not overtake us before, galloped in between. They stopped in a moment. Had they gone on ever so little, he and we must have gone down together."—*Christian Herald.*

To say almost a Christian, is to imply that we are awakened to a conscious need of salvation.

Do we hate and loathe Sin for the same reason that God does?

HERALD OF TRUTH.

December 1, 1883.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

THOSE of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

If you wish your papers changed from one Post Office to another, please always give the Office where you now receive it, as well as the office to which you wish it sent.

THE DATE on the label of your paper gives the time to which your paper is paid. If it is "dec. 31," it is paid to that date. If "dec. 1," it is only paid to that date, and so of any other date. By this you can always tell if your paper is paid up, or is in arrears. The X on a label shows that your paper is ordered to be stopped at the date on it.

IF THE label on your paper is not changed in the second number after you have sent money for it send us a card stating the case.

Entered at the Post Office at Elkhart, as second class mail matter.

SENDING MONEY.—As the time for renewing subscriptions is again at hand, we suggest to our patrons, when they are about to send their orders for the paper that they invite their neighbors to send with them. A good many new subscribers might be gained in that way.

"I HAVE OBTAINED ONE NEW SUBSCRIBER."—A brother from the west sends us his order for the next year's HERALDS, with the remark, "I have obtained one new subscriber." This gaining one new subscriber may seem to many a trifling matter, but if all who send the renewals of their papers would gain just one new subscriber for the coming year, how large an addition it would make to our list, and how many more families would thus have the privilege of reading the paper? Let us see how many will go and do likewise.

BOOKS AND BIBLES.—Persons desiring to purchase Bibles, hymn books or any good religious works may obtain them at the Mennonite Book Store in Elkhart, Indiana as cheap as anywhere. We keep a special large stock of Bibles and Testaments.

WORDS OF CHEER.—We desire to call special attention to our children's paper. The new volume begins with January, and we should like to have it read by a much larger number of our little friends than has heretofore been the case. We will publish a good little paper, and one that the children will like to read. So, if you have not yet subscribed for it, we should like to have you try it for a year. It will cost only 25 cents, and if you get up a club you will get one of the excellent presents we offer.

BRO. SAMUEL BRUNK, of Harrisonburg, Rockingham Co., Va., has on hand Bible School Hymns, and will furnish them or any of the books published by the Mennonite Publishing Co., to parties desiring them.

ORIGINAL ARTICLES.—Since the HERALD has been issued semi-monthly, much more matter is required to fill its columns. It has not been difficult to find matter in sufficient quantity, but to fill the paper with that which is strictly pure and productive of the highest good is no light task for the editor; and, with all his efforts, he fails to succeed to his own satisfaction.

Many of our correspondents have kindly answered our appeals for their help, and have sent us good original articles, but still, for the last two years, the copy box has been kept quite low. A number of clever writers have ceased to let the readers hear from them, and we would gladly welcome them back to our columns the coming year.

We need original articles, and hope our present writers, who have so kindly stood by us, will continue to respond, that many who have been for a while silent will again come to the front, and that some who have never written for the HERALD will favor us with edifying articles.

ONE MONTH FREE.—All new subscribers to the HERALD OF TRUTH who subscribe now for 1884 will get the paper from this date. This will give them the paper free for one month. How many will take this opportunity and secure the benefits of this offer?

BAER'S LANCASTER ALMANACS.—We will supply Baer's Almanacs from this office at the same rates as ours. Please send your orders.

OUR FAMILY ALMANAC for 1884 is finished, and all orders are being filled. This almanac should find its way into every Mennonite family. It contains the usual calculations, made by the celebrated astronomer L. J. Bach who furnishes the calculations for the most popular almanacs in the country. It contains also a first class selection of reading, profitable and interesting; also receipts and valuable information of various kinds, together with two fine illustrations. Send your orders early. The price is as follows:

1 copy post paid	.08 cts
2 copies "	.15 "
4 " "	.25 "
12 " "	.60 "
22 " "	\$1.00 "

By Express, express charges to be paid by the purchaser.

Per 100	\$3.75
Per gross	5.00

All orders by mail to be accompanied by the cash.

RUSSIAN NOTES.—D. S. Holdeman, of Newton, Kansas, writes us that in the Canton Church, the following persons, are prepared to pay the notes held against them, on condition that the holders of the notes are willing to take the principal and charge no interest.

Benjamin J. Schmidt	Section 15
Henry Buller	" "
Abraham H. Eck	" "
Andrew Voth	" "
Benj. A. Voth	" "
Tobias H. Schmidt	" "
Jacob Wedel	" "
Benj. Wedel	Section 25
Tobias Jantz	" "
Benj. Nachigal	Section 21
Jacob P. Becker	Section 23
George A. Koehn	Section 33
Corn. B. Koehn	" "
Andrew P. Upruh	" "
Benj. P. Schmidt	" "
Henry A. Koehn	" "
Corn. T. Koehn	" "
Adam Jantz	Section 35
Benj. Koehn	" "

Persons holding notes against any of the above persons will please send the notes, to D. S. HOLDEMAN, NEWTON, KANSAS, who will attend to the collection and send them the money. The notes will best be sent in registered letters.

MENNO SIMONS COMPLETE WORKS.—We desire to call the attention of our readers to the Complete works of Menno Simon, both in the English and German languages. This is a valuable book on the doctrine of the Mennonite Church, and has been brought before the public in a complete edition at a great expense and with much care, and it should find its way into every Mennonite family, and for the purpose of enabling all who desire it, to obtain it on the best terms we will send the book to any one ordering it before the first of January for \$4.50 postage prepaid. This offer will enable any one to have it sent to his Post office address without extra cost. We hope many who do not have this work will take this opportunity to order it.

PISTOLS.—In the death notices of the last number of the paper is another account of a little innocent losing his life through the presence of a pistol. Only a few months ago we made an urgent appeal through the HERALD to have these dangerous weapons banished from the possession of every one, and especially non-resistant people. This incident furnishes us with an excuse to continue our importunities on this subject.

It is not enough that people be cautioned against the careless handling of pistols; they are never safe, even when they are thought not to be loaded, as the following incident will prove: On the evening of October 26th, a young man in Goshen, Ind., was seated at a table writing a letter, and had a revolver lying before him, "not loaded," as he supposed. His sister was also sitting at the table, toying with the pistol and teasing him. He exclaimed that he would shoot himself if she did not desist from bothering him, and suiting the action to the word, took up the pistol, pointing it to his heart, and pulled the trigger. The ball entered just above the heart, and the physician, while he thinks there is a chance for his life, has not probed for the bullet, not deeming it safe.

Brother, what do you want with a pistol? what do your boys want with one? why do you suffer them to have one under any circumstances? Get rid of that pistol; if you can do nothing else with it, throw it into the river or somewhere else where it will never be found. How many pistols would not the parents and

brothers of that little unfortunate, in Illinois, throw away rather than have that accident happen. Consider how your profession harmonizes with pistols, and what the spirit is that they instill into the boys that carry them. Consider the subject in the fear of the Lord, and knowing your duty do it faithfully.

DIVORCES.—The ease with which divorces are obtained, and the frequency with which they are granted by the courts in many of the states, are sufficient cause for serious alarm, both in the churches and society at large. Unless something is done to check this rapidly growing evil, marriage will cease to be looked upon as a solemn vow on the part of the upright that cannot be broken while life lasts; but instead will be considered a contract that is only binding so long as both parties shall be perfectly satisfied to keep it, and may be as easily and as innocently dissolved as a partnership between individuals in business.

Were it not for the apparently conscienceless departure from a great number of other teachings of the Savior, and plain principles in Christianity, by many denominations, it would be astonishing to see how easily they have been dragged into the error of sanctioning divorce for "every cause." This has come about as decidedly as if the Scriptures were entirely silent on the subject.

The Mennonite Church has never refused to recognize divorce except for the one Scriptural cause; and it has been a matter of question whether any divorced person has a Scriptural right to marry again while a divorced husband or wife is living. This the Church has never encouraged, and but few such persons have been received into her communion.

Since the evil results of the departure of the laws of government and the discipline of many churches from the teachings of the Savior are so plainly apparent, great care should be taken that those who have not yielded to this popular curse keep out of the Maelstrom that is swallowing up the morals and happiness of society. Yet all should avoid, in their zeal, making restrictions that the Savior did not make.

The following statistics, reported at an Episcopal Conference for Southern Ohio, by a committee on the evils arising from the prevalence of divorce, are worthy of

consideration: "In Ohio in 1870 there were 1,008 divorces and 26,459 marriages; or 1 to 25.2. Since that time the number had increased, till in 1882 there were 1,806 divorces, and 30,528 marriages; or 1 to 16.9. Since 1867 the number of divorces has been doubled, while the population of the State has gained only about fifteen per cent. If the evil should progress in the same ratio, in twenty years longer there will be as many divorces as marriages; and the very existence of the Christian family, which lies at the foundation of the safety and prosperity of the community, will be endangered. Five-sixths of the divorces in 1882 were granted in violation of the rules laid down by our Savior, and mostly for trivial causes."

CHURCH NEWS.

BAPTIZED.—On the 11th of November, five persons were baptized and received into the Church, in Franconia, Montgomery Co., Pa. May the Lord enable all of them to hold out faithful to the end, for he that endureth to the end shall be saved.

BRO. NOAH METZLER and wife, of Elkhart county, Ind., spent the third week of November with the church in Livingston Co., Ill. Bro. M. preached a number of times in the Callom Church, and they expected Bro. Emanuel Hartman there at that time.

FROM BUCKS CO., PA.—In the Deep Run Church there were thirteen applicants for baptism which were to be received into the church on the 18th of November. It was expected that Bish. John Hunsberger, of Skippack, would be present to assist the brethren, Overholtzer and Gross.

BRO. SAMUEL YODER, of St. Joseph county, Ind., attended the regular appointment in the Barker Street School-house north of Bristol, on Sunday, Nov. 25th. The services were well attended. Funeral services for Bro. Plank of the Amish Church were held immediately after the service, and in the evening there was another appointment for Bro. Yoder.

MINISTER ORDAINED.—On the 8th of November, the Church at Line Lexington met to fill the vacancy caused by the death of Pre. Jacob Gehman. Six brethren were presented as candidates, and the lot fell on Bro. John Rosenberger. May the grace of God abound in him so that he may be enabled to preach the Word with power, and be an instrument in the hands of God to the salvation of many souls.

BRO. C. P. STEINER, of Cranberry, Allen Co., Ohio, writes in reference to the singing classes, taught in that vicinity by

Bro. C. H. Brunk, as follows: "Bro. Brunk had three classes in different school-houses; he gave 12 lessons in each place, and had two classes of children about twelve years of age, which met during the day, once each week. We are well satisfied with the instructions he gave us. He remained in our midst seven weeks, and we enjoyed many pleasant hours with him in singing and otherwise."

On the 7th of October there was an appointment in the Brick Meeting-house, three miles west of Bluffton, where also the older people were present to hear the children and young people sing, and we had a pleasant time. The young people made good progress in singing, and many would have been glad if it had continued longer."

Bro. NOAH METZLER and wife of Elkhart county, Ind., returned on the 27th of Nov., from a visit to the Culom Church, Livingston county, Ill. They report a good time, and speak highly of the good will and kindness shown them. The church has regular services every two weeks by Bro. H. H. Shelly of Woodford county. They held eight meetings while Bro. Metzler was with them; among these was the preparatory service on Saturday the 24th, and the communion on Sunday following, when Bro. Hartman of Tazewell county was with them.

MEFFLIN CO., PA.—A communion meeting was held, November 1st in the church at Mattawana. Brother John P. King, of Logan Co., Ohio, was present, and by request conducted the services. David A. Yoder was, by lot, chosen to the office of deacon. The want of an elder or deacon has been felt for some time in this church.

In the church, at Allensville, Bro. Jos. H. Byler was chosen to the ministry last spring.

The health of Bishop Samuel Yoder, of the church at Belleville, has been failing so much for several months as to partly disable him. He has just returned from a visit to Missouri, Iowa, and Nebraska, which was undertaken with the hope that absence and rest from the cares of his position might have a tendency to restore, or at least, improve his health, but these hopes have not been realized.

CLOSING OF THREE SUNDAY SCHOOLS IN ONTARIO.

The closing of the Sunday School at Bean's Meeting-house took place on the 7th of October at half past 2 p. m. The school was opened with a hymn and prayer, followed with the regular exercises. The school is not so large as we would like to have seen it, but good order was maintained by the pupils. After the regular exercises were over, remarks were made by the brethren, Tobias Bowman, Amos and Memoress Cressman, and

Jos. Nahrgang; and at the close a few remarks were made by the writer and Bro. J. Bean, under whose care the school was conducted. May God's blessing rest upon all that were present.

The Sunday School some ten miles north of the above named place at Schantz's closed on the 21st of October. I had the privilege in mingling with this school where they busily engaged in the exercises of reading and recitations. This school numbers about 80 pupils. I was much delighted in the children's conduct and also in the management of the school. Remarks here were made by the brethren, Nahrgang and Bowman, followed with singing by Bro. Jos. Shantz, which they made an interesting part of their Sunday School exercises with the scholars. Bro. John Shantz and John Schmidt are the superintendents of this school. My prayer is that the Lord may bless the teachers and scholars in that important work, that it may be all to the honor and glory of the Lord.

The Sunday School some sixteen miles east from here, at a school house about 2 miles south of Berlin, closed on the 18th of November, with a very large number of young and old collected together on that occasion. Quietness prevailed through the entire afternoon. The school was opened with singing and prayer. After which the rewards were distributed, which took about one hour. There were one hundred and eighty rewards given to the school which numbers over 200. The average attendance is 124. Remarks were made by the brethren, N. Stauffer, J. Gingerich, Solomon Lehman, Jos. Nahrgang, and the writer. The Superintendents of this school are Bro. Moses Wismer and Benjamin Schumaker; and their singing teacher is Snyder. Let us not grow weary in well-doing, for in due time we shall reap if we faint not.

I would ask the young reader of this article to reflect and remember what has been said on those occasions. May God add his blessing. HENRY B. CASSELL.

Hayville, Ont.

CORRESPONDENCE.

TOKEN OF SYMPATHY.—It is a blessed state of affairs when there is love and confidence between the ministers and members of a church. Through the blessing of the Lord this condition may be secured and maintained where the ministers are discreet and love the members, always showing a willingness to consult with the Church and regard the wishes and decisions of the church, and where the members show due respect, regard, and love to the ministers.

A few months ago, in a church where a young brother had lately been called

to the ministry, some of the young people, in sympathy and good will for the brother, kindly presented him with a copy of "Buechner's Iland Concordance."

AN AFFLICTED FAMILY.—Last Monday (November 8th) we had a funeral of two children in one family, and only three weeks before the parents had buried one of their children. Not quite two years ago they buried two children in one week, making five in less than two years. They have an only son left. May their family of little angels in heaven be the means if possible of bringing these parents into a hope of eternal life. On the morning of the 11th an aged sister in usual health suddenly became ill, and in ten minutes was a corpse. O how needful to watch and pray, for in such an hour as we think not the Lord may come to call us away. C. F. C.

Mountville, Lancaster Co., Pa

VISIT TO SHELBY COUNTY, MISSOURI.

By request of the brethren I started on the 26th of October to visit in Shelby county, Mo. Arrived at Clarence about midnight and stayed till morning, when I was met by Bro. Brunky, who took me to his home about nine miles distant. The day was rainy, and the roads very bad on the low lands. The next day, Sunday there was appointment for services in the forenoon and in the afternoon. I was glad to be with the dear brethren with whom I had often desired to meet. We had a number of meetings during the week, and the following Sabbath was their regular day for services. These meetings were all well attended and much interest was manifested by all classes, and especially by the brethren and sisters. The love that seemed to prevail will long be remembered by me. The weather and the roads were nice through the week. I sincerely hope that our meeting together will prove a blessing to all that met with us. The brethren desire very much to be visited more by our brethren. They remarked that they often hear of them passing by them. By the way, it seems to me that the people and country of Missouri are very much misrepresented in the east and north. I would call it a good country and I have always found a kind and generous people in Missouri. Land is cheap compared to many other places. I started for home on the morning of the 5th of Nov., arrived home the same evening, and found all well. Thanks to the Lord.

E. M. SHILLENBERGER.

WORDS OF STRENGTH.

There are three lessons I would write,
Three words as with a burning pen,
In tracing of eternal light,
Upon the hearts of men.

Have hope. Though clouds environ now,
And gladness hides her face in scorn,
Put thou the shadow from thy brow—
No night but hath its morn.

Have faith. Where'er thy bark is driven,
The calm's disport, the tempest's mirth,—
Know this—God rates the hosts of heaven,
The inhabitants of earth.

Have love. Not love alone for one,
But man as man, thy brother call,
And scatter, like the circling sun,
Thy charities on all.

Thus grave these lessons on thy soul,
Hope, Faith and Love, and thou shalt find
Strength, when life's surges rudely roll,
Light, when thou else wert blind.

—Frederick Schiller.

THE SCRIPTURES AND WAR.

Mr. William Pollard, of Manchester, writes that he fears that a few extreme partisans of peace, on both sides of the Atlantic, have injured the peace cause by their eccentricities.

He also objects to use the word "non-resistance" in lieu of peace. For the Bible justifies the use of moral weapons, and even of the police as instruments of the powers that be, and as legal upholders of order. The policeman he holds to differ from the soldier, in that the former represents law and the latter lawlessness; at least too generally. He observes that the advocates of war almost always and exclusively resort to the Old Testament for their arguments.

Thus, recently, a prominent member of the Christian Church, in a debate with Mr. Pollard, appealed to the examples of those good old warriors, Abraham, Joshua, and David. Mr. Pollard replied that he would appeal to those words of the Highest, in the Sermon on the Mount—"Ye have heard that it hath been said Thon shalt love thy neighbor, and hate thine enemy; but I say unto you, love your enemies."

He asked the disputant how he would obey that Divine command, by using sword, and shot, and shell? Farther, the appeal to Abraham proves too much. That honorable patriarch had two or more wives. Was his friend prepared to commit bigamy and abide by the consequences, trusting a judicious court would accept his appeal to Abraham's example—an appeal which would probably involve longer imprisonment, on the ground of added impertinence to the court.

Then again as to the Savior's command to "Buy a sword," how does the literal acceptance of these words fit in with his immediate following remark that two swords were "enough." And how pacific

the Lord's own example in refraining from the available aid of Twelve Legions of Angels, because "My Kingdom is not of this world." Christ's Kingdom is of this world, most emphatically, in the truest, deepest and highest sense. But the words mean that it does not adopt the world's mottoes, the world's base principles, or the world's carnal weapons for the extension of his kingdom. Christ's kingdom is indeed of this world, in the sense that it is to establish itself everywhere as the dominant power, but through agencies of Divine truth, purity, and love.

A very common delusion with "good people," is to say, "We decline to unite with the Peace Society, because it does not go deep enough, or far enough. It is only the gospel which will make men peaceable. Teach them the gospel and you will convert them to peace." But is this so? Or is it not rather a fiction and a fancy, negated by the experience of Christians in every town in the kingdom? Are not the majority of even sincere Christians, of almost every denomination except the Friends, still ranged as defenders of war, and do they not appeal to its support, to the very Bible and Christianity itself? Are not most of the sincerest Churchmen, Catholics, Wesleyans, Presbyterians, Congregationalists, and Plymouth Brethren, still refusing to join the Peace Society, or to support or accept its views? These people have the gospel, yet the gospel has not made them pacific. Hence the further necessity for special propaganda and distinct efforts and agencies for the purpose.

Then, again, as to popular views of the "Millennium." Mr. Pollard thinks there is unwarrantable assumption by good people who say, "Oh, it is no use to expect peace before the Millennium. Only wait till the Millennium, and then all things will, all at once, come perfectly right. We must all wait till then."

Do such persons imagine that the Millennium will be a wholly sudden catastrophe, or divine coup d'Etat. If so, where is the warrant for this, either in the Bible or in all God's dealings with men throughout the ages heretofore? Has not the world's regeneration, thus far, proceeded by very gradual progress, and through persevering individual effort mainly, or the labors of the churches—and not by miraculous leaps, and bounds, and crises, out of harmony with God's moral and intellectual laws of ordinary procedure? Hence, to bring about the Millennium, we must labor, we must patiently and actively sow the seed and make the preparation, essential to result in and ripen for that issue.—Herald of Peace.

WHAT IS UNCHARITABLENESS?

Many a person who would not like to be called uncharitable, does not hesi-

tate to repeat what he knows to be truth about a neighbor, or a fellow-citizen, or even a brother church-member; although that truth reflects unpleasantly upon the spirit or the conduct of the person thus mentioned, and there was no necessity laid upon the speaker to tell of that matter, as a duty which could not be avoided. If that is not uncharitable, what is? It is not uncharitable, from lying about a person. That is common decency. A failure at that point would be a crime and a shame. Nor is it charity to refrain from repeating to another's discredit that which is said to be true, but which is not a fact established beyond all question. That is ordinary fairness. A failure at that point would be gross injustice. There is no opportunity for charity with regard to another's good name, or another's true interests, until there is some truth which might be mentioned to the injury of that person, but which can be left unmentioned without sinning through silence. Charity "taketh not account of evil; rejoiceth not in iniquity." It will not store up unfavorable truths about another; nor can it find any pleasure in repeating them. Charity "beareth all things," or, as the margin in the Revision gives it, "covereth all things;" will not let them out unless duty demands it. The truly charitable person never mentions or repeats anything to the discredit of another, if duty will admit of silence on that point. Any person who tells a truth which is to another's harm, unless that telling could not be properly evaded, is so far uncharitable.

"Alas for the rusty
Of Christian charity
Under the sun!"

—S. S. Times.

REFRESHED AND TAKING DEEPER ROOT.

Yesterday I was a *log* all day. To-day, God's peace shines down to the bottom of my heart. I want three things:—

1. More apprehension of the nearness of the ever present God.
2. More relish for private applications, and more enlargement when at it.
3. A deep self-abasement, not spasmodic, but regular, which will prevent my speaking of myself or doings, except when necessary.

I want to go "softly all my years," and to fulfill the Scripture where it says, "And thou shalt know that I am the Lord; and thou mayest remember, and not be confounded, and never open thy mouth any more, because of thy shame, when I am pacified toward thee for all thou hast done, saith the Lord God."

I much feel the need of living all the life of highest holiness. To be saved

from sin is far from being all. "My soul for all his fullness cries!"—*A Wesleyan Minister.*

A DEEPER DEATH.

REV. G. D. WATSON.

There is a deeper death to self after heart cleansing. Heart cleansing is the death of the "old Adam," the death of the carnal, sinful nature; but when the soul has been purified, and made like unto Jesus in its heart-life, this new creature must follow its Lord through the higher form of crucifixion. It may be difficult to explain this, and yet advanced believers are distinctly conscious of it. This higher death is not a death to sin, but it is death to our own goodness. It is getting dead to our own experiences; getting dead to our own way of doing good things. In the earliest stages of sanctification the soul has wonderful facilities for doing good, and has many plans for doing good. It luxuriates in doing good especially along its own chosen lines of work. But God seems to divest the soul of this faculty for goodness, and draws it into a state where it loses its will so completely in Himself, that it has no plans for doing good except the plans shown to it by the Spirit. It can work or wait, or see results, or not see results; sow and reap, or sow and have others reap; accomplish wonderful things, or lie hid away with equal gladness, because its joy is drawn immediately and only from Jesus, and does not depend on the faculty or number of its activities. Into such a state were the holy prophets when they spake as they were moved by the Holy Ghost.—*Christian Standard.*

THE WORK OF THE SPIRIT.

BY E. DAVIES.

It is the Spirit that convicts, and converts, and sanctifies the soul, and then dwells therein.

It is true that "the blood of Jesus Christ His Son cleanseth us from all sin." That is, the death of Christ is the meritorious cause of our salvation from the beginning to the end. So that it is through the blood, and by the blood, as the glorious procuring cause. That is all true; still, the benefits of Christ's death come to us by the agency of the Holy Ghost. So we are convicted by the Spirit, and the Spirit inspires faith in the heart that He has made penitent. Then we are born of the Spirit; then we see by the Spirit the exceeding great and precious promises, and by these we are made partakers of the divine nature and so by this reception of God—the Spirit into our spirit—we are holy sanctified to God.

Hence we read, (2 Thess. 2: 13) "But we are bound to give thanks to God for you, brethren, beloved of the Lord because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth."

1. It is through sanctification of the Spirit. Then the Spirit does sanctify, or make us clean and holy in God's sight. This is settled.

2. Our salvation through belief of the truth; i. e., by believing the record God has given of His Son. But this we cannot do without the aid of the Spirit. The Spirit opens our eyes, and then takes of the things of God, and reveals them unto us. So the work of salvation is carried on by the Holy Ghost from beginning to end, and especially in the work of entire sanctification.—*Christian Standard.*

VOICE OF WISDOM.

WHAT THE GREAT MEN SAY OF IT.

"A voice that in the distance far away, Wakens the slumbering ages."

President Filmore, J. C. Spencer and others:—"The masonic fraternity tramples upon our rights, defeats the administration of justice, and bids defiance to every government which it cannot control."

Thaddeus Stevens, a prominent Republican politician, held: "By Freemasonry, trial by jury is transformed into an engine of despotism and masonic fraud."

William Wirt, Attorney General of the United States, speaking of Freemasonry affirmed: "I view it as at war with the fundamental principles of the social compact and a wicked conspiracy against the laws of God and man, that ought to be put down."

D. L. Moody, the great evangelist emphasized: "I do not see how any Christian, most of all a Christian minister, can go into these secret lodges with unbelievers. They say they can have more influence for good, but I say they can have more influence for good by staying out of them and then reproving their evil deeds."

Judge Marshall, Chief Justice of the United States, decided: "The institution of Masonry ought to be abandoned as one capable of much evil and incapable of producing any good, which might not be effected by safe and open means."

John Quincy Adams, President of the United States, declared: "I am prepared to complete the demonstration before God and man, that the masonic oaths, obligations and penalties cannot by any possibility be reconciled to the laws of morality, of Christianity or of the land."

Wendell Phillips, America's most popular orator, wrote: "I wish you success most heartily in your effort to rouse the community to dangers of secret societies.

They are a great evil entirely out of place in a Republic, and no patriot should join or uphold them. Considering the great forces which threaten the welfare of the nation in the next thirty years, and how readily and efficiently they can use any secret organizations should not be allowed to exist."

President George Washington's Farewell Address: "The very idea of the power and the right of the people to establish government presupposes the duty of every individual to obey the established government. All obstructions to the execution of the laws, all combinations and associations, under whatever plausible character, with the real design to direct, control, counteract, or awe the regular deliberation and action of the constituted authorities, are destructive of this fundamental principle, and of fatal tendency."—*B. in American Freeman.*

SECRET SOCIETIES.—The Society of Friends discourages its members from joining any secret society, such as Masons, Odd Fellows, &c. There is no need for mystery and secrecy where persons are joined together for a good purpose. The Scriptures declare, "He that doeth truth cometh to the light that his deeds may be made manifest that they are wrought in God;" but he that doeth evil hateth the light. There is a constant stability in all secret organizations, where the doings of the members are not brought to the light of their being used for wrong purposes—for purposes which their members would not be willing to have exposed to the eye of the public. The Parnis Park murders in Ireland, were perpetrated by the order of a secret society to which the murderers belonged. In reference to them the *Toledo Blade* remarks:—

"No man has the right to place himself where he has no moral control of his own actions, yet this is what he does when he joins a secret society and binds himself to blindly obey all orders from headquarters, without hesitation or thought whether they are right or wrong. Indeed he dare not question the mandates of these persons whom he does not know. He must simply do as he is bidden, even though it makes him a partner in the most atrocious crimes. The less these disclosures teach, is to become a member of no societies whose purposes are not openly declared, to take no oaths to obey persons whose very names are unknown.—*Sci.*

Married.

SHIRK—WEAVER—October 28th, at the residence of the bride's parents, by bishop Jonas Martin, Benjamin Shirk, of East Earl, and Lydia Weaver, of Caernarvon twp., Lancaster county, Pa.

1883.

MARTIN—MARTIN—November 6th, at the residence of the bride's parents, by bishop Jonas Martin, David Martin, of East Earl, and Hetty Martin, of Earl township, Lancaster county, Pa.

MARTIN—MARTIN—November 8th, at the residence of the bride's parents, by bishop Jonas Martin, Samuel W. Martin, and Mary Martin, both of East Earl, twp., Lancaster county, Pa.

WITMER—SOUDER—November 11th, at Weaverland, by bishop Jonas Martin, Samuel Witmer and Anna Souder both of Earl twp., Lancaster county, Pa.

MARTIN—WEAVER—November 11th, at Weaverland, by bishop Jonas Martin, Ezra Martin and Mary Weaver, both of East Earl twp., Lancaster county, Pa.

YODER—WEIRICH—On the 11th, of November in Van Buren twp., La Grange county, Ind., by Samuel Miller, of Holmes county, Ohio, Tobias F. Yoder and Maria Weirich, both of La Grange county, Ind.

NISLEY—MILLER—On the 28th of October, in Newberry twp., La Grange county Ind., by John C. Yoder, David Nisley and Anna Miller, both of La Grange county, Indiana.

SCHUB—WEIRICH—On the 18th of November, in Newton county, Ind., by David Hostetter, Moses Schub and Mary Weirich both of La Grange county, Ind.

GNAGEY—MAST—On the 25th of November, in Elk Lick twp., Somerset county, Pa., by Moses Deuchy, Daniel C. Gnagey and Magdalena Mast.

Please send marriage and death notices for insertion soon after their occurrence. Always give the name, age, and date of death.

Died.

GREENAWALT—On the 18th of November, on the Haw Patch, La Grange Co., Ind., Catharine, wife of Adam Greenawalt, aged 68 years, 9 months and 26 days. Sister Greenawalt was one of the mothers in Israel that will be much missed in the community, the church and the family. The Lord graciously kept her to a ripe old age, permitted her to see all her family of thirteen children grow up, married and settled down in life, nearly all having confessed Christ. These with 61 grandchildren, and four great grand-children, nearly all living number her posterity. The aged father and husband in feeble and almost blind, and will sadly miss those willing hands, ever so ready to minister to his wants. May we not hope that when he leaves this to him, dark world, he may behold her in the clear sunshine of heaven? Services in German by Jonathan Kurtz of Liponier, and in English by J. S. Coffman of Elkhart.

BOWMAN—At Blair, Waterloo county, Ontario, Samuel Bowman, at the advanced age of 81 years and 9 months. The remains were interred in the Blair cemetery on the 18th of November. Funeral services by Jacob Detweiler in English from Rev. L. 13, and Noah Stauffer in German from Phil. 1: 21.

SHANTZ—On the 20th of November, in Wilmet twp., Waterloo Ont., Ida, daughter of Jonathan and Caroline Schantz, aged 5 years, 6 months and 4 days. Buried at Blenheim; Funeral services by Joseph Nahrgang in German, and Noah Stauffer in English. Text, 1 Peter 1: 24.

CLERMER—On the 8th of November, in Montgomery Co., Pa., of consumption, Sarah, wife of bishop Josiah Clemmer, of the Franciscan Church, in the 61st year of her age. She was buried on the 12th, services at the

house by Abm. Moyer, and C. Hunsberger and at the meeting-house by Isaac Oberholzer and Jacob Mensch, from Phil. 1: 21. A large concourse of people followed her to the grave. May God grant comfort and consolation to the bereaved family, especially to the dear brother, from whose side a dear loving companion has been taken away. Peace to her ashes.

MILLER—On the 23rd of October, at Amish, Johnson county, Iowa, of heart disease, Benedict Miller, aged 63 years, 5 months and 3 days. The deceased was born in Maryland, but removed to Iowa from Fairfield county Ohio, in 1850. He was a member and an earnest worker in the Amish Mennonite Church. He will be missed as a leader in the singing in the church services, and a helper to the needy. Services were held with a large congregation of friends and relatives at his late residence, by Daniel Schrock from Douglas county, Ill., and N. D. Yoder of Johnson county, Iowa. He was resigned, patient during his three weeks of suffering, and gloried in the name of Jesus. J. B. M.

KAUFMAN—On the 20th of November, in La Grange county, Ind., of diphtheria, Rebecca, daughter of Joseph and Catharine Kaufman, aged 4 years and 14 days. Buried on the 21st in J. E. Bontrager's Burying-ground. Services at the home of the child's grandfather Samuel J. Schragen, by Eli and Christian Troyer, the latter from Fuscrawas county O., who had held a service for public worship in the forenoon of the same day. Funeral text, Mark 10: 13—19.

MILLER—On the 30th of October, in Clinton twp., Elkhart county, Ind., Aaron A. Miller, aged 36 years, 9 months and 7 days. Through his severe suffering he was patient, comforted and full of hope, and on his dying bed beautifully admonished his family. Services by Chr. Troyer and Samuel Miller, the latter of Holmes county Ohio.

VINCENT—On the 7th of October in Huron county, Ontario, Bro. Abm. Vincent, aged 61 years and 11 months. He was buried on the 8th, when funeral services were held by H. B. Detweiler and C. Weber.

STOLTZBUS—On the 4th of November, of heart disease, at Kelly Point, Pa., Christian Stoltzbus, at the ripe age of 80 years, 2 months and 1 day. Deceased emigrated from Lancaster county, to Union county, in 1837, two years after which he was ordained a deacon in the Amish Mennonite Church, where he served in that capacity till his death. Ten children, 66 grand-children, and 5 great grandchildren number his posterity. He died very happy, trusting in his Redeemer; longing to go, yet he waited patiently the Lord's own time. Funeral services by John P. Mast, and John Yoder of Millin county, Pennsylvania.

YODER—On the 22d of October, in Juniata county Pa., Tobias, son of Christian and Sarah Yoder, aged 37 years and 9 months. We believe he fell asleep in Jesus. Funeral services by Benjamin Hartzler.

YODER—On the 6th of November, in Brown twp., Millin county Pa., Hannah, relict of Gideon Yoder, aged 84 years, 3 months and 3 days. She was a member of the Old Amish Mennonite Church, and was always true to her profession. She was ready to go, and said: "If I cannot die this week, I hope I may next week." Funeral services by Christian Yoder.

WEAVER—On the 19th of October, at his old home with his son, near Mexico, Juniata county, Pa., brother Joseph Weaver at the advanced age of 90 years, 4 months and 19 days. He was the father of 10 children, 44 grand-children,

and 42 great grand-children. His remains were consigned to mother earth in the family grave-yard, on the 22d, on which occasion appropriate remarks were made by Jacob Grubill and William Auker, from John—last part of 8th verse.

Letters Received.

WITHOUT MONEY.

John I. Kulp, Ellen Plank, Emma M. Hershey, S. Goldshalk, Jacob Yoder, E. B. Swartz, Susan M. Hershey, M. G. Weaver.

WITH MONEY.

A—Jonathan Amstutz, Heinrich Adrian, Dan Augustin, Norra Auey, Peter Albrecht.
B—Bernhard Bergen, Anna Reas, Chr. Berger, Bena Heller, Alice Blosser, William Buckwalter, Jacob Bacher, Philip B. Bruhn, Joseph Bailey, John Burnhart, Elz Belder, Christian Bremm, Samuel Baugartner, Joel B. Bower, Lydia Bunher, Henry Boese, Benjamin Burkholder, John Blosser, John B. Burky, Wm. Bender, John A. Blausser, Christian Bomberger, John Bremmman, Daniel Bailer, Reeler & Bro. Jonas Buckwalter, Samuel Buckwalter, Michael Bender, Bernhard Bergen, Brand & Duncan.
C—Joseph Corbet, Isaac Cocklin, Christian F. Charles, Alm Culp.
L—Catharine Davidheiser, Gerhard Dalke.
E—Samuel Eash, J. Eicher, Henry Eymen, A. Eby, Jacob Elward, Heinrich Epp, Henry Eberly, David Eliger, Henry Eshbach, Coraelia Ewert.
F—Abraham Flaming, Samuel Ferguson, Ang Fritz, Bernhard Fast, Jacob K. Fisher, Jacob J. Falk, Peter H. Franz, Wilhelm Friesen, John H. Funk, A. C. Fishback, H. B. Friesen.
G—Christian Greiler, John Gascho, Isaac Gross, Louis Goss, John Goss, Daniel Hoover, E. W. Horst, John C. Hartzler, Sarah J. Hatfield, Kate Hantz, Jacob Hutter, John B. Harsh, Isaac Hoover, Mrs. Lydia Harsh, Sarah H. Harsh, Sarah H. Hostetter, Henry Hiltz, Adam Hersherberger, Katie N. Hostetter, Elias Harman, Wm. Helmstaedter, C. Huchstetter, H. H. Huchstetter, Jacob Hahn, Jacob J. Harler, R. J. Heatwole.

K—Magdalena Kreider, Gideon Kaufman, John I. Kreider, Jacob K. King, Joshua K. King, S. Kaufman, Jonathan Kurtz, John K. Kleinfelder, D. K. Kepperts, John K. King, Mattie M. Kaufman, Peter S. Kreybill, Tobias Kreider.
L—Moses Livingston, Jacob Loewen, Paul Lepp, D. N. Lehman, Bernhard Loewen, Jacob Lapp, John Lapp, H. Lorenz, Jacob Lapp, Susanna Lehman.
M—John Miller, S. C. Mellinger, Adam Martin, Peter Martens, Moses Miller, Susan A. Mathias, Joseph Metzler, Isaac Martin, B. Metzler, J. W. Myers, Christina Mussman.
N—Samuel Nash, John Nusbaum, Gerhard Neufelt.
O—Isaac M. Oberholzer.

P—John Penner, Dietrich Peters, Jacob Penner, Jacob Patzkowski, Isaac Peters, John Plank Sr., Peter Pankratz, Wilson Paul.
Q—Quintus Quiring.
R—Simon J. Reasler, H. B. Reed, Christian Roth, Barbara Rovenacht, Abr. Ratzlaf, R. S. Riser, C. B. Roth, Abraham A. Regier, Peter Reiser, Koly Rickard, Sarah Ann Realy, H. B. Radad.
S—Daniel Smith, B. Showalter, John Sommer, Daniel Schrock, Jasper Shaw, Anna J. Sauter, Peter Stines, Jacob B. Schimmer, Peter S. Schroeder, John Schmitt, William M. Smith, H. P. Schmitt, Rev. Christian Stauffer, Anna Stover, Urah Sherck, D. Salnt, Owen G. Schimmer, Peter S. Schroeder, John Schroeder, M. Steiner, Daniel Steiner, Henry Stauffer, Reuben Steiner, Amos Stauffer, Christian Sinekey, W. F. Schultze, Elmer Smith, Peter Schanz, Wm. Smith, C. G. Snyder for Ben Snyder.

T—Mary B. Taylor, Noah Thomas, Joseph D. Troyer, Jacob B. Taylor, John T. Taylor, Peter Tewe.
V—Heinrich Voth, Abraham V. th, Peter Voth, Jacob Vogt, John Voth.
W—C. H. Wagner, S. B. Wenger, Godfrey Winkler, David Walter, C. Wenger, Peter Wenzel, David H. Wenger, J. H. Welter, Peter Wiens, Joseph Weller, Rev. Joseph E. Wenger, Samuel Whitig, Daniel W. Wirt, D. B. Wirt, Cornelius Wall, Aaron Wall, Christian Wenger.

Y—Samuel Yoder, Rebeleg Yoder, Rebecca Yoder, Fannie Yoder.
Z—A. Zeicher, Martha Zimmerman, I. B. Zimmerman, Michael Zick.

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"And a very great multitude spread their garments in the way; others cut down branches from the trees, and strewed them in the way."

This showed their willingness to be subjects; he was acknowledged as the Messiah. They put palms of victory in his hands and proclaimed him king. We would hardly think that a multitude so full of rejoicing could, in a few days, cry out—Away with him, away with him; Crucify him, crucify him! They thought he would release them from the Roman yoke and set up a throne like that of Solomon. Will we, too, while enjoying every blessing, acknowledge him our King, but, when adversity and tribulation come, say—"Away with him?" I hope better things of you.

Let us follow a little further. He was acknowledged King of Jerusalem, King of Israel; but what did he do when he reached the city? He wept. Why? Because he knew what would befall the people by reason of their wickedness. How often would I have gathered you as a hen gathers her brood under her wings, but you would not. I have often thought of this, and I will now speak as a child—in simple language. I have often watched the hen, when a horse, dog, or other animal approached, gathering her little chicks under her wings to protect them. Do you see the figure? It illustrates the love of God, the boundless love of God, who is the same, yesterday, to-day, and to-morrow.

"And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrowed the tables of the money changers, and the seats of them that sold doves."

The temple at Jerusalem is a figure of our hearts. Let us not judge each other. I will not judge you and you must not judge me; but let each judge his own heart. What is the first love in each? Is it love for God? If the love of merchandise is the first love in my heart, O may God come quickly and cleanse it. What were they selling in the temple? Perhaps it was doves for sacrifices. This selling, mind you, was to have been done outside the temple. There was a particular place for it; but avarice and greed had carried it into the temple. Let us

guard against this avarice; let not our hearts be mere temples of merchandise. Let Jesus enter the heart of the blind man and he will see—not temporal things—but spiritual things that will more than compensate for his physical blindness. We cannot serve God and mammon. When the Lord calls us, even though it seem a cross to us, if we heed and obey, it will be our eternal blessing. If we follow Jesus we must bear the cross; but every cross we bear will lift our hearts nearer to God.

Let us take refuge in the King of Israel. He is our only hope. Let us take up the cross and bear it; it will lift us to Christ and eternal joy. May we weep, filled with such love that we may weep for love.

Bro. Herr was followed by others in the German language, and, with silent prayer and addresses the greater part of the afternoon was consumed, the services having been throughout, among the most interesting ever held in Lancaster.

For the Herald of Truth.

COVET THE BEST GIFTS.

(1 Cor. 12:31)

Which are the best gifts? Paul wrote to the Corinthians, "Now abide faith, hope, charity, these three; but the greatest of these is charity." 13:13. "Follow after charity and desire spiritual gifts." 14:1. Without charity no other virtue or religious duty is acceptable to God. Love alone never faileth, but outlives all other graces; it alone enters heaven with us. At death faith is swallowed up in sight, and hope ends in possession.

Oh let us never by the coldness of our affections for our neighbors and fellow Christians make ourselves unworthy of the love and mercy that the Lord has bestowed upon us poor, weak mortals. Let us have fervent charity to all the members of God's holy cause, whether they are our friends or causeless enemies. Let us ask God to give us a heart full of meekness and charity, that we may willingly forget the evil we receive, and always do good to others. When our hearts are filled with charity we have no desire to speak evil of others, but will feel pressed to tell their faults in a meek and humble spirit for their soul's sake. When evil spoken of ourselves, being innocent, we will feel to pray, "Father, forgive them."

Charity does cover a multitude of sins, but will not cover willful disobedience, when no confession is made or a desire manifested to become right. Charity exercised to cover up willful disregard for truth, ceases to be a virtue.

Paul said in 1 Tim. 1:5, "The end of the commandment is charity out of a pure heart, and of a good conscience, and

of faith unfeigned: from which some having swerved have turned aside unto vain jangling." And in 1 Cor. 13:1, Paul says, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass and a tinkling cymbal" etc. Our gifts, faith, and knowledge will profit nothing if we have not charity, and they do not come from communion with Him who is alone able to give poor, weak ones, such as we, power to testify of Him.

The Word says, "Without faith it is impossible to please Him." Peter also says to them that have obtained like precious faith, "Add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." Paul, after speaking of many graces, says, "Above all these things put on charity, which is the bond of perfectness." Col. 3:14.

Are we living epistles, known and read of all men? Do we show to the world that the grace of God is able to keep us from sin? Let us not only be willing to come to Jesus, but to follow him also. Let not our light be darkened, nor the salt lose its savor. Let us be devoted in the cause of Christ for the love of God, in love for the Church in all earnestness, with feelings of charity and forbearance, and true Christian piety; and live in purity of heart, gentleness and patient endurance. Let us use the Bible for a text book, faith for a prompter, prayer for an assistant, the Holy Spirit for a director, and Jesus himself for our Teacher. When we have done all the good in our power, let us remember that we are still unprofitable servants, and only did what was our duty to do. We are saved alone by grace through faith, and not of ourselves: it is the gift of God. Let us always have a conscience void of offense toward God and man.

TWO THINGS REMEMBERED.—Wm. Jay, of Bath, called on John Newton when the latter was near his end. The aged saint was scarcely able to speak; but in the course of the interview he uttered the characteristic words: "My memory is nearly gone, but I remember two things: that I am a great sinner, and that Christ is a great Savior." All the incidents of his singularly eventful life had filtered through his memory, and left nothing there but these two great truths.

For the Herald of Truth.
SERVICE.

Since service is the highest lot,
And all are in one body bound;
In all the world the place is not
Which may not with this bliss be crowned.

The sufferer on the bed of pain
Need not be laid aside from this,
But for each kindness gives again
The joy of doing kindnesses.

The poorest may enrich this feast,
Not one lives only to receive,
But renders through the hands of Christ
Returns more rich than man can give.

The little child in trustful glee,
With love and gladness brimming o'er,
Many a cup of ministry
May for the weary veteran pour.

The lovely glory of a throne
May yet this lowly job preserve,
And make that love a stepping-stone,
And raise "I reign" into "I serve."

This by the ministrals of prayer
The loneliest life with blessings crowds;
Can consecrate each petty care,
Make angels' ladders out of clouds.

Nor serve we only when we gird
Our hearts for special ministry;
That creature best has ministered
Which is what it was meant to be.

Birds, by being glad their Maker bliss,
By simply shining, sun and star,
And we whose law is love, serve less
By what we do than what we are

Since service is the highest lot,
And angels know no higher bliss;
Then with what good her cup is fraught
Who was created but for this.

Penrose, Ill.

A SISTER.

For the Herald of Truth.

SPREADING THE GOSPEL.

What has been said in a recent number of the paper helping "worthy poor" will apply doubly to worthy poor ministers. It must be exceedingly trying for ministers who have the care of churches at heart, and yet, by reason of family cares and financial embarrassments, are not able to wait upon their calling in the vineyard of the Lord. They see many "breaches in the wall," and find the little foxes destroying the vines. They see the enemy approaching on every hand, souls going to destruction: the lukewarmness of the church, yet are unable to raise the warning voice.

Now, it is frequently the case that the worthy poor have the cause most at heart, and whom God would use for the work. But how can they, when they have families to care for? We tell them to "trust God, he will make a way." O yes, he could send the ravens to supply their family with food, and he could also convert the world without human instrumentalities, but that is not his general mode of working. I think God could not use a church that is not willing to care for the temporal wants of her ministers.

"Even so hath God ordered that they that preach the gospel should live of the gospel." Will we change God's order? Is it not enough for a godly minister to have the cares of the spiritual welfare of the church, that he besides this should have a double portion of worldly cares?

We said, the minister should trust God but what about us laymembers? We labor and toil daily to lay up abundance, but the minister is to live on faith. Should we not practice what we ask of others? One of old has said, "Half of my goods I give to the poor." Therefore Jesus said, "Salvation has come to this house." This man practiced what we ask of our poor ministers. I am afraid unless we do likewise God will have no use for us, and the blessed reward for turning many to righteousness will be conferred upon others.

Again we say, "Here are our children, they need all we have to spare." But how about the minister's children? It is right for us to care for our own children and give them all the financial aid that is in our power or is necessary, but should we be insensible to the prosperity of minister's children? Is absolute poverty their inevitable doom? And is not such an outlook an additional trial for that father? I know of young men that for this very reason became evil affected towards the Gospel. While father was out in the Gospel work, an additional burden of the cares of life fell on them; and while the churches in general live in ease and affluence, they are struggling along in poverty and sometimes barely above want. Is that fair? Are we not to answer for the souls that have thus been prejudiced against the gospel? We sing of heaven, and look down with pity on those young men whom with our unwise course we have destroyed.

Again, how many true servants of Christ have through the manifold trials and cares of life had the spiritual life crushed out of them, so that both the church and the world is robbed of the work of a living minister of God? We sit in our cosy rooms, or ride in splendid carriages, dreaming of heaven, expecting to hear the "Well done good and faithful servant." But O, is there not danger of being at last deceived, and causing many to go down with us.

Let us look for a remedy.

We do not believe in a hiring system as practiced by many around us. I think that is the other extreme. Nor do I believe in a salaried system. There is a better and also more profitable way. If there is a minister that has the gift and calling to go and preach the gospel, and he has not sufficient income to keep him and his family, the church should place him in a position that would furnish an income without his presence. If he be a farmer, as most of our people are, he should have a farm large enough to sup-

port the family. If he has not boys of his own to do the work, we should hire a good trusty and faithful man to carry on the farm. This might be so managed that a certain amount of the proceeds would well pay any hiring. The salaries that some receive would in a few years buy a small farm that would support a family. In this way the sons and daughters of the preacher would be encouraged to help the father in his calling, and maintain a good feeling towards the cause. In this way a worthy minister might be wholly given to the work, and perhaps bring many souls into the kingdom.

Nor is this all. The church, by having thus provided for and sent out a man, would feel more interest in the work. Just see how small a matter might kindle a wonderful fire. We know, if a man is continually in the work he becomes better qualified thereto.

May we not hope that there will be at once adopted some system of gospel encouragement? Let us in no case lay a burden upon our brother that we would not be willing ourselves to bear. We may make unto ourselves friends with the "unrighteous mammon." Will we do it?

JOHN O. SMITH.

For the Herald of Truth.

GRACE AND FAITH.

"We have no outward righteousness,
No merit or good works to plead;
He can only be saved by grace,
Thy grace through faith is free indeed."

Faith brings us directly into the grace of our Lord Jesus Christ. When justified by grace it is always through faith. Faith then is the direct medium of the grace of God to the children of men. When, therefore, faith is exercised in the promises of God grace will flow directly into the pardoned or purified soul.

Then, O beloved, "have faith in God," and then you may have glory in the grace that saves—saves "even unto the uttermost." What marvelous instrumentalities are these in bringing us near to God and making us partakers of His divine nature. If then you would share largely the divine favor approach the mercy seat by faith in His precious promises. Glory to God for the grace that is brought unto us at the revelation of Jesus Christ. Thus millions of God's sacramental host have been

"Saved by grace through faith alone—
A faith that must to self impart,
A faith that would by works be shown,
A faith that purifies the heart."
Newark, N. J. I. N. KANEKA.

MAKE a journey every day to three mountains. Go to Sinai, and see your sins; go to Calvary, and behold the Lamb of God; go to Zion, and view the heavenly city.

For the Herald of Truth.

NO MATTER WHERE.

We will journey down the valley,
Till we reach the golden strand,
Of our home in the bright mansions,
Of that happy, far off land.

With our Savior, kind, to lead us,
And in him to place our trust,
We at last will safely anchor
In the haven of the just.

Love we here the rainbow blended
With the sunshine on the plain,
And the silvery moonbeams falling,
O'er the fields of golden grain?

Dwell we in some lovely valley,
Where the sparkling brooklet flows,
Where the bright camellias blossom,
With the wild, sweet-scented rose?

Or afar o'er yon blue ocean;
Deep amid the desert frown;
'Mong the chilled and frozen icebergs;
Resting mid fair Italy's bloom?

Pilgrims, journey on, no matter
Where on earth we dwell or roam,
If our Savior only lead us
To our blessed heavenly home.

ADELLA KINDY.
Kentucky.

For the Herald of Truth.

ALL FOR JESUS.

Have you left all for Jesus? How much that includes! In order to follow Jesus we must leave all and learn of him. We must abandon all our preconceived notions and opinions and trust in God's word alone. We may have thought that we had left all for Jesus, but when we are brought through the refining fire for the trying of our faith, it is then that we have an opportunity to see whether we have left all and are trusting alone in the precious promises which our Savior has given us, or whether we are still leaning on the arm of flesh.

God's promises cover all our needs; why do we not turn to him for all? If we have set out to serve him, given ourselves to him, all our time and strength are to be spent for his glory. Let us search diligently in his word, that we may know what he requires us to do, and then be ever ready to do it, and not be afraid of what our fellowmen may say or think of us; but be sure that we are right in the sight of God, and ever try to learn more of his precious word. Pray for wisdom and understanding that you may know what is the perfect will of God. When we compare our daily lives, our actions and conversations with what the Scripture tells us to do in order to be true followers of Christ, do we not see that we are still far from living up to what the Scriptures teach us?

We can do nothing good of ourselves; the Savior tells us, "Without me ye can do nothing." But "if ye abide in me, and my word abide in you, ye may ask what you will, and it shall be done unto

you." John 15:7. O that we would seek to abide in him, now that we have started out to serve him, and be like Abraham who staggered not at the promise of God through unbelief; but was strong in faith giving glory to God, and being fully persuaded that what he had promised, he was also able to perform. Romans 4:20-21. Now if we are fully persuaded that what he has promised he is also able to perform, let us act accordingly.

In the eleventh chapter of Hebrews we read "that without faith it is impossible to please him." In this chapter we read of what was done through faith in olden times, and when our Savior was here in the flesh and healed the sick and opened the eyes of the blind he frequently told them their faith had saved them. In one instance he said, "According to your faith be it unto you." In the 17th chapter of Matthew we find where a father brought his son who was a lunatic, to the disciples to be cured, but they could not; but when Jesus came down from the mountain he brought his son to him, and he cured him. His disciples asked why they could not cure him, he said unto them it was because of their unbelief.

Is it not to be feared there is too much unbelief among us? Let us take God at his word, and trust him for all he has promised. In the first chapter of the second epistle of Peter we find what we must add to faith: in the 9th and 10th verses we read, "But he that lacketh these things is blind and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things ye shall never fall." We must be obedient to his word, and not one jot or tittle of the law must be neglected if we would inherit the promises. Your sister in Christ.

ANNA J. YODER.

For the Herald of Truth.

THE MIND OF CHRIST.

"Let this mind be in you, which was also in Christ Jesus." Phil. 2:5.

The mind in man has much to do with the body; without the mind it is a useless lump of clay. The mind takes its form according to the way in which it is cultivated. It can be cultivated in good or evil, in the service of Christ or in the service of the world. Hence we may see the importance of giving proper attention to the cultivation of the mind.

The apostle Paul admonishes the Philippian brethren to be minded like Christ. He was minded to leave the glory which he had with the Father, the courts of heaven with its hosts of holy angels, and come down to earth to become a suffering Redeemer of fallen man. Are we

so minded that we are willing to do all we can to save sinners; and do we act upon this will and warn them and lead them to Jesus?

When Christ was persecuted he reviled not again. He followed without resistance into the presence of Pilate, and spoke no word of reproach. "He was led as a lamb to the slaughter." If we are minded like Christ we must return good for evil. On the cross he prayed for his enemies.

If the minds of Christ's followers were like his there would not be so much difference between them. His mind and teachings would make us all a loving brotherhood. Neither would there be so much pride, for he was "meek and lowly in heart." He says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart."

If professors of Christianity had the mind of Christ; there would not be that self-righteousness manifested among them which so frequently pains the sincere Christian. The apostle, who had this mind, says, "Let each esteem other better than themselves." Do not we frequently reverse this by showing a desire to be esteemed more highly than our brethren or our neighbors?

The only way to cultivate this mind which was in Christ is to come to the foot of the cross and there learn. All strife and envy, and pride will leave us if we are really there. Love and peace will fill their place, and his children, who have all that one mind, can go hand in hand in the work of the Lord.

Let us cultivate that mind that we may possess it in the fullness of his grace. Then we may say at the end of our pilgrimage with Paul, "I have fought a good fight, I have finished my course; henceforth there is laid up for me a crown of life." PETER A. BLOUGH.

SECRECY.—Notwithstanding the efforts of Secretists, to influence society that they are innocent and harmless the opinion of the world is quite fixed, and there is a silent, serious dread; a tremendous anxious care that nothing be said against them.

So, indeed, has it been here. People whisper to us and say "Are you not afraid to speak of the lodge, even though it be the veriest truth?" And so it is, people steer around it as if it were a huge serpent, that you are safe only by letting it alone. And this exists right here in our free enlightened America. People have come to submit to it as they, (the world) do to the terrors of death, regarding it as unavoidable.

A MAN can profess more religion in fifty minutes than he can practice by working hard for fifty years.

OH TRUST IN THE GOODNESS OF GOD!

Oh trust in the goodness of God!
He surely your needs will supply;
The poor widow's oil be increased—
His children he hears when they cry;
The widow's cause never once failed—
By ravens Elijah was fed;
And whoever trusts in the Lord
Shall never once suffer for bread.

How often God's children forget,
When weary, and lonely, and cold,
The promises found in his word,
More precious than silver and gold:
"Ye weary, and helpless, and faint,
Come near unto me and find rest;
Come, all ye who hunger and thirst,
Ye all shall be filled and be blest!"

Our Savior is able to do
Exceeding abundantly, more
Than all we can ask for or think!
Then why should our wants press us sore?
Christ also is able to make
All grace to abound unto you:
"All things whatsoever ye ask,"
Believe, and his promise is true!

Selected by ANNA J. YODER.

For the Herald of Truth.

ALLELUIA.

Rev. 19:1.

Thou didst begin the year with a hosanna imploring the Lord's blessing; canst thou not conclude it with an Alleluia? Surely thou canst celebrate the praise of a gracious and loving God.

Take a review of the year past: hast thou not had many mercies? Have not the eyes of the Lord been upon thee from good from the beginning of the year to the ending thereof? Hath he not conducted thee through many seen and many more unseen dangers? Canst thou not with truth as well as gratitude, set up thine Ebenezer, saying, "Hitherto hath the Lord helped me?" 1 Sam. 7:12.

If thou hast not been so fruitful in good works as might have been expected, is the Lord to blame or thyself? Whatever good has been done in thee or by thee, surely belongs to the favor of God; and whatever has caused shame or humiliation, is nowhere chargeable but upon thyself.

Praise the Lord, then, O my soul; and all that is within me, praise his holy name: praise the Lord, O my soul, and forget not all his benefits: who forgiveth all thy sins, and healeth all thy infirmities; who saveth thy life from destruction, and year after year crowneth thee with mercy and loving kindness. Oh may we be crowned at length with everlasting glory. Thou wilt soon, O my soul, enter upon another year. Let dear bought experience teach thee to avoid all occasions of evil and keep thee close to thy God. If thou livest to see another year, let out afresh, and remember to offer thy daily sacrifice of obedience, as well as of praises, to thy gracious God.

Let every revolving day remind thee of thy approaching last day, and daily be thou preparing to meet thy God; that so when thy days are ended, thou mayest sing Alleluia before the throne of God and the Lamb forever and ever.

"This God is the God we adore,
Our faithful unchangeable Friend:
Where love is as great as his power,
And neither knows measure nor end.

"Tis Jesus the first and the last,
Whose Spirit shall guide us safe home:
We'll praise him for all that is past,
And trust him for all that is to come."

CYRUS S. WERT.

For the Herald of Truth.

GOD RESISTETH THE PROUD.

"God resisteth the proud, but giveth grace to the humble." This admonition of the apostle Peter to his brethren to be clothed with humility should still serve as a lesson to us.

Ever since the creation pride has been the source of great trouble to mankind. It has been the cause of grievous sins in all ages of the world. Through pride king Nebuchadnezzar was taken from his throne and brought down to the level of the beasts of the field. It took a bitter lesson to teach him that God is the ruler over all things.

Solomon says, "Every one that is proud in heart is an abomination to the Lord: though hand join in hand, he shall not be unpunished." "Pride goeth before destruction, and a haughty spirit before a fall."

Many instances are recorded in the Scriptures where God punished the people as a result of their pride. Read what the prophet Isaiah spoke to the daughters of Zion, 3rd chapter. Their pride and their haughtiness brought them to their doom. God always did resist the proud, and we have that same unchangeable power over us yet.

The pride that loves decorations in gay apparel is causing much misery. Many a poor child is suffering for food on account of it. In our own city, nearly, I know families in limited circumstances, where the food is taken from the children to buy jewelry and other useless finery. Such, and we all, should remember that God never left pride unpunished and never will. He is the same yesterday, to-day, and forever.

If the heart is humble before God, there will be no disposition left within us that will indulge a feeling, nor the attire, that is suggested only by a proud heart. When the heart is right we will want nothing, and will have nothing that is abomination in the sight of God. How can they who have a heart that is full of abomination to God think of being owned as his sons and daughters?

There are many ways of manifesting pride. We may avoid it in our manner

of dressing, and yet betray it in our houses or upon our children, which is no less a sin than to exhibit it on our own person. Let us cultivate humility in our children; and if we have proud neighbors, let us endeavor to teach them the mind of Jesus. Let us use our influence for what the Lord loves.

While we humbly walk with God, with a heart full of love, and attire our bodies in a manner that becometh godliness, let us think of those robes that are washed and made white in the blood of the Lamb. Where the glorified throng is arrayed in these there is no vanity, no rivalry, no sorrow, nothing but love in peace and humility.

CATHARINE BLOUGH.

For the Herald of Truth.

NOT SATISFACTORILY ANSWERED.

There was a request made through the HERALD for an explanation of 1 Cor. 7:14. "For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy."

The believing husband or wife, when the other is unbelieving should have such a sanctifying influence as to cause such a difference in their offspring as to make them holy. This, it was claimed by Bro. J. O. Smith, in an article in this paper some time ago, would make the children legitimate or lawful. This, however, cannot be the meaning, for the children of unbelievers are considered lawful as well as those of believers. I firmly believe that Paul had a nobler idea in connection with this uneven relation of man and wife.

Paul had experienced that religion was an enjoyment above all worldly pleasures, and so considered it impossible that a Christian husband or wife could live with an unbelieving companion and not implant religious ideas. By their Christian conduct and prayers they influence and gain the unbelieving one. This we may understand by the 16th verse. I believe their children also are holy by admonition and prayer with, and for them, being in this way brought to Christ.

It sometimes appears to me as though Christianity were made a secondary matter, and so little regarded, that the children are brought up for the enjoyment of the world first, and secondly to serve the Lord. Should this, or can it be the object of the truly converted father or mother? This state of affairs "ought not so to be." If we are ever so watchful to keep ourselves and our children out of Satan's pitfalls, there are still so many inducements and cunning devices of the enemy, that before we are aware he has the young entangled in his net.

It is truly painful to see how the chil-

dren are brought up at the present time. Sometimes they are taken along to the church services, and instead of going in the house with the father the boys remain out of doors, climbing into the carriages, spilling whips and other property that is left in the vehicles; and frequently when they do go in they so far violate respect for their parents and friends, and their reverence to God, that they do not kneel in prayer with the congregation.

Children too frequently are allowed to have their own way without considering whether it is right or wrong. Sometimes, and not unfrequently, at funerals the bodies of deceased loved ones are attired in such a profusion of vanities that one could not tell that they were not of the unprofessing world. When remarks are made that this is not as it should be, the excuse is made that "the children would have it so." Since I believe the Scriptures, I must believe that this is abomination in the sight of God. I sometimes think the ministers, who should be watchmen on the walls of Zion, are somewhat to blame for these things. They do not warn the people of the sinfulness of having the hearts fixed upon these vanities. Sometimes they pronounce high eulogies over deceased parents, and make flattering comments on their faithfulness, while their children are nearly or quite all living in the highest style of a sinful world. No doubt such funeral sermons sometimes do more harm than good. If this is not true gospel reasoning no reader need accept it; but if it is the doctrine of the Scripture, let us profit by it. Written from a true love of the cause of Christ.

JOSEPH HOLDEMAN.

For the Herald of Truth.
BE KIND.

Our thoughts, words, and actions are almost certain to increase the happiness or unhappiness of others. They never die; we will find them indelibly written in some heart, if not in this life it will be in the world to come, where all things will be revealed.

The habit of scolding and fretting makes all around unhappy, and those in the habit of doing this will not have pleasant memories of themselves stored away in the minds of others. If we desire friends we must win them by kindness. One who makes it an invariable rule to treat every one kindly, no matter how he is himself treated will never be in want of friends.

Young man, be kind to your mother and sisters. If you are not, there is little hope that you will ever be kind to one you may profess to love more dearly. If you are no Christian at home, you will be nowhere else. If it cannot be said that you do right, are kind—a Christian at home, where can it be said of you?

It is always safe to say nothing ill of any one unless it be to protect another person against some evil design or sad result, kind words do not sear our lips, let us have them ready for every one, and speak them in season. "A word fitly spoken is like apples of gold in pictures of silver." Life is too short for hating. Look on the bright side of life, and make it brighter for others by your kindness. Ask God's grace that you may think, speak, and live that pure kindness that graced the life of Jesus.

Smithville, O. A FRIEND.

For the Herald of Truth.
"ETERNITY, AND WHERE WILL WE SPEND IT?"

It is well for us to pause and think of eternity, and where we will spend it. Have we peace with God? Then all is well with us; and if we have not, nothing can give us peace but the blood of Jesus. Everyone that trusts in the blood of Jesus is free from condemnation. Many seek peace, but do not find it. They look too much to their own hearts and their feelings. Do not trust in a well spent life of your own, but in the well spent life of Jesus. Yes; nothing but the blood of Jesus can keep your soul from going to destruction.

Oh sinner, look away to Jesus, he is the only one that can give you peace here and through all eternity. He loves you in all your sin. What does Mount Calvary mean, but that he was in earnest about your soul's salvation? And he wants you to be in earnest about it also.

"Leave all your sports and glittering toys, Come, share with us eternal joys!"

But so many Christians when asked where they expect to spend eternity, say, "Oh, I hope in heaven." They seem to doubt themselves whether they have a home in heaven or not. Let us be wise and have a home prepared for us there before the cold clouds of earth close over us.

Sometimes when I think of the many ways Satan has to keep us from reaching that happy home it makes me tremble; but then, again, when I think of the dear Savior, how he overcame that enemy, my trembling heart finds peace again.

Think of the poor souls that spend eternity where their worm dieth not, and the fire is not quenched! Here we often have sorrow and times of weeping, but weeping lasts but for a night, soon will come the morning. But if the judgment morning finds us lost, our weeping will not cease through all eternity.

Oh let us as Christians tell the poor sinner of the great danger he is in. By so doing we will add a blessing to our own soul. He that desires to be happy must strive to make others happy.

ELLEN PLANK.

A NOBLE EXAMPLE

At a certain point on the east side of the mountains in Pennsylvania the passengers from the west left the cars and went the rest of the journey by canal. The cars rolled up. The captain of the boat, a tall, rough, sun embrowned man, stood by his craft, superintending the labors of his men, when a party of about half a dozen gentlemen went up to the captain and addressed him somewhat in this wise:

"Sir, we wish to go on east, but our further progress to-day depends on you. In the cars we have just left a sick man, whose presence is disagreeable. We have been appointed a committee by the passengers to ask that you deny this man a passage in your boat. If he goes, we remain; what say you?"

"Gentlemen," replied the captain, "I have heard the passengers through their committee. Has the sick man a representative here?"

To this unexpected interrogatory there was no answer; when, without a moment's pause, the captain crossed over to the car, and entering, beheld in one corner a poor, emaciated, worn out creature, whose life was nearly eaten up by consumption. The man's head was bowed in his hands, and he was weeping. The captain advanced and spoke to him kindly.

"Oh! sir," said the shivering invalid, looking up, his face now lit with trembling expectation, "Are you the captain? And will you take me? God help me! The passengers look upon me as a breathing pestilence, and are so unkind! You see, sir, I am dying; but oh! if I am spared to reach my mother I shall die happy. She lives in Burlington, and my journey is more than half performed. I am a poor painter, and the only child of her in whose arms I wish to die!"

"You shall go," replied the captain, "if I lose every other passenger for the trip."

By this time the whole crowd of passengers were grouped around the boat, with their baggage piled on the path, and awaiting the decision of the captain before engaging their passage.

A moment more and that decision was made known, as they beheld him coming from the cars with the sick man cradled in his arms. Pushing directly through the crowd with his dying burden, he ordered a mattress to be spread in the choicest part of the boat, where he laid the invalid with all the care of a parent. That done, the captain ordered the boat to be prepared for starting.

Now a new feeling seemed to possess the astonished passengers—that of shame and contrition at their inhumanity. With one common impulse they walked aboard the boat, and not long after, another committee was sent to the captain,

entreating his presence among the passengers in the cabin.

He went, and from their midst there arose a white-haired man, who with tears dropping starting in his eyes, told that rough, sun-browned man that he had taught them a lesson, that they felt humbled before him, and they asked his forgiveness. The fountain of true sympathy was broken up, and its waters welled up. A purse was made up for the sick man, and all vied in their attention to one whose only desire to live was that he might die in the arms of his mother.—*Selected.*

AN INTERNATIONAL CELEBRATION.

Besides the splendid festivals which have been celebrated in Germany within the last two months—most prominent among which was the unveiling of the colossal statue of Germania, on the Niederwald, near Bingen on the Rhine—there was a modest anniversary held at Crefeld in commemoration of the 200th return of the day, on which the first association of emigrants departed for the present United States. Permit me to describe it in a few words, as the fact may be of some interest to your readers too. It was at the instigation of no less prominent a man than William Penn that thirteen Quaker and Mennonite families of Crefeld and neighborhood in 1683 left their homes and settled at Germantown, the present Twenty-second Ward of the city of Philadelphia. These well to do people were inspired with high and elevated ideas; they wanted nothing more than to serve the Lord in their own way—men of superior character and intelligence, and trained in economic and industrial habits. For conscience' sake they sought homes in Pennsylvanian forests, and proved an excellent acquisition to the new country. Crefeld is now a thriving silk-manufacturing city of nearly 100,000 inhabitants. Proud of her noble sons the prominent citizens on October 6 paid their tribute of respect to those first German pioneers of emigration, and sent words of greeting to their German-American brethren who, at the same hour, were celebrating the day in Philadelphia. At a full meeting held in the largest hall of the city Dr. Friedrich Kapp, member of the Reichstag, delivered an address in honor of the occasion, and gave an exhaustive sketch of the political and religious causes which drove these Crefeld linen weavers, and after them millions of Germans, beyond the Atlantic. As an immortal memorial to him he praised that glorious protest which, as early as in April, 1688, was made by them against human slavery.—*Friend's Review.*

SEEING BOTH SIDES.

Lord Chesterfield, who died in 1773, was as much the envy of his contemporaries as any individual throughout the most brilliant assemblies of Europe. He believed in beauty and wealth, and splendor and gaiety, and intrigue and courtliness and adulation, to the very uttermost; but "God was not in all his thoughts." He had no living belief on which to lean. So his life, which was once a supreme delight, became to him the intensest of abominations; and this is his withering acknowledgement:

"I have seen the silly round of business and pleasure, and I have done with it all. I have enjoyed all the pleasures of the world and consequently know their futility, and do not regret their loss. I appraise them at their real value, which is in truth very low; whereas, those who have not experienced them always overrate them. They only see their gay outside, and are dazzled with their glare; but I have been behind the scenes. I have seen all the coarse palles and dirty ropes which exhibit and move the gaudy machine; and I have seen and smelled the tallow candles, which illuminate the whole decoration, to the astonishment and admiration of the ignorant audience. When I reflect on what I have seen, what I have heard, what I have done, I cannot persuade myself that frivolous hurry of bustle and pleasure of the world had any reality, but I look on all that is past as one of those romantic dreams which opium commonly occasions, and I by no means wish to repeat the nauseous dose for the sake of the fugitive dream. Shall I tell you," he adds, to the friend to whom he was writing, "that I bear this melancholy situation with that meritorious constancy which most men boast? No, sir; I really cannot help it. I bear it because I must bear it, whether I will or not. I think of nothing but killing time, now that time has become my enemy. It is my resolution to sleep in the carriage during the remainder of the journey." (A. Fuller's Works I., 140).

Compare this language with that of one who had something to rely on of which this world could not bereave him—something better than his own opinions to give him buoyancy—something better than self-flattery to sustain him. As the crisis of life drew nigh, as the portals of destiny opened, there was no "failure of hope," to sadden the great Apostle of the Gentiles, no sinking of the heart, to drag him down and make him court insensibility as an emancipation. No. But with the indomitable courage of a veteran, he thus confronts his final enemy. "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth, there is laid up for me a crown of righteousness, which the Lord, the righteous judge,

shall give me in that day."—*S. S. Times.*

FORGIVENESS.

It is true that full forgiveness is an act that requires two parties—one to proffer and the other to accept. But the spirit of forgiveness may be all on one side. We cannot really forgive a person who has willfully wronged us—unless he wants to be forgiven. The act of forgiveness will not be completed until he has asked pardon and we have granted it. But it is our duty to be ready to forgive an enemy before he asks forgiveness, and whether he desires it or not. Unless we are in that spirit, independently of our enemy, the Lord will not forgive us our sins which so surely need his forgiveness. Here is where so many fail in view of wrongs they have suffered from and who prefers to remain their enemy. "Oh yes!" they say, "if he should ask my forgiveness I would give it to him,—I suppose I should have to. But he hasn't asked it; so I have a perfect right to hold my grudge against him." There is no spirit of forgiveness in a person who can talk or feel like that.—*S. S. Times.*

METHODIST VIEW OF CARD-PLAYING.
—1. Card playing is the common method of gambling.

2. The young who learn to play cards are liable to be tempted to gamble wherever they go. Commercial travelers, constituting a large and important class of young men, are very liable to temptations by this means. A vast amount of gambling is practiced among young clerks and boys all through the country.

3. To play cards may, for the reasons above given, though not specially detrimental to ourselves, influence others to their harm.

4. The associations of cards are generally degrading; at the best invariably irregular.

5. When the ungodly see Christians playing cards, they always conclude they are persons without much religion, and always consider that they have made a point against the Church and against such professors.

6. There is a powerful fascination about all games of chance, which over a large portion of the youth is deleterious in the extreme.

7. Chance opens speculation, excites the imagination, develops fascination, inspires perpetual hope, even against reason, and is but a partial test of intellectual power.

8. It is pitiable to see a Christian man who might have a great influence throw it away by devotion to cards. "Dead flies cause the ointment of the apothecary to send forth a stinking savor; so doth a little folly him that is in reputation for wisdom and honor." (Eccl. 10: 1.)—*Ch. Adv.*

HERALD OF TRUTH.

December 15, 1883.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

How to SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

THE DATE on the label of your paper gives the time to which your paper is paid. If it is "dec. 83," it is paid to that time. If "dec. 81," it is only paid to that date, and so of any other date. By this you can always tell if your paper is paid up, or is in arrears. The X on a label shows that your paper is ordered to be stopped at the date on it.

If the label on your paper is not changed in the second number after you have sent money for it send us card stating the case.

Entered at the Post Office at Elkhart, as second class mail matter.

RENEW your subscription for the Herald of Truth before New Year.

THIS NUMBER CLOSES the twentieth volume of our paper. In these years we have issued about 1,500,000 papers.

TITLE PAGE and INDEX to the Herald of Truth will be printed and sent to all our subscribers who desire them, free of charge.

NEW SUBSCRIBERS.—We have already had the pleasure of adding quite a number of new subscribers to our list for the coming year. Also quite a number of renewals have been made. We trust many more will be sent during the coming weeks, and that we shall have a largely increased subscription list for the 21st volume of our paper. A number of our subscribers have begun to work for some of the larger premiums with good success. Our Family Bible and Webster's Unabridged Dictionary are valuable books and can be obtained in this manner without any outlay of money.

BAER'S LANCASTER ALMANACS.—We will supply Baer's Almanacs from this office at the same rates as ours. Please send your orders

WORDS OF CHEER.—We desire to call special attention to our children's paper. The new volume begins with January, and we should like to have it read by a much larger number of our little friends than has heretofore been the case. We will publish a good little paper, and one that the children will like to read. So, if you have not yet subscribed for it, we should like to have you try it for a year. It will cost only 25 cents, and if you get up a club you will get one of the excellent presents we offer.

MENNO SIMONS COMPLETE WORKS.—We desire to call the attention of our readers to the Complete works of Menno Simon, both in the English and German languages. This is a valuable book on the doctrine of the Mennonite Church, and has been brought before the public in a complete edition at a great expense and with much care, and it should find its way into every Mennonite family, and for the purpose of enabling all who desire it, to obtain it on the best terms we will send the book to any one ordering it before the first of January for \$4.50 postage prepaid. This offer will enable any one to have it sent to his Post office address without extra cost. We hope many who do not have this work will take this opportunity to order it.

OUR FAMILY ALMANAC for 1884 is finished, and all orders are being filled. This almanac should find its way into every Mennonite family. It contains the usual calculations, made by the celebrated astronomer L. J. Ibach who furnishes the calculations for the most popular almanacs in the country. It contains also a first class selection of reading, profitable and interesting; also receipts and valuable information of various kinds, together with two fine illustrations. Send your orders early. The price is as follows:

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NOTICE.—The Annual Meeting of the Valuator of "The Mennonite Aid Plan" occurs on the first Monday in January, (7th) in the Church in Elkhart (City). The Valuator of the different churches are expected to be present, as business of importance will be brought before the meeting.

BRO. C. H. BRUNK has taught several singing schools very successfully and satisfactorily in Elkhart county. On the night of the 13th he started from Napanee, Ind., for his home in Va., where he will likely remain the rest of the winter. We were pleased to have him work among us, and feel assured that his efforts have accomplished good for the singing in our churches.

PLEASANT CALLS.—For several weeks in the past. Brother Jonas Wenger and wife, of Morgan county, Mo., and Bro. Christian Wenger and wife, of Kent Co., Mich., have been visiting their numerous relatives and friends in this county. They made us a call at this office, which we much appreciated. Bro. Jonas and his wife expect to spend much of the next year visiting their friends in Ohio, New York, and Pennsylvania.

BRO. P. P. HERSHBERGER has changed his residence from Seward county to Holt county, Neb. From his present home he writes as follows: "There are already several families residing here, and we hope to build up a church here in this western county. We hope others from the east may be induced to settle here, and help to labor in the vineyard of the Lord." His address is Ray, Holt Co., Nebraska. Any person wishing to move west might do well by visiting this place.

AN ORIGINAL SERMON.—We have the privilege of laying before our readers in this issue an original sermon. Not a sermon written and read before a congregation, or written for publication, but a sermon preached under ordinary circumstances, in an ordinary meeting. It will no doubt be a surprise to Bro. Herr to read his discourse, word for word, as he delivered it, and while we know that it will afford both pleasure and profit to hundreds who could not be present to hear him, we feel sure it will be a satis-

faction to him to look over and read again his thoughts as they passed through his mind, while standing before the large audience in the Lancaster Meeting-house, on Sunday afternoon, though he knew not that while he was there endeavoring, by the grace of God, to honor his Master by proclaiming His love and mercy to the listening congregation, that busy hands were noting down each word as it fell from his lips, and that what he there spoke to a few hundred was destined to be read by thousands whom his voice could not reach. We trust he will pardon the liberty we have thus taken, for we have done it all to the glory of His name.

A MERRY CHRISTMAS.—We cannot in the common acceptance of the word wish our friends and readers a "Merry Christmas," because we do not wish to wish any one any evil, and we know that the grand "merrymakings" that are indulged on Christmas by many, lead men to sin, and many of them are, without qualification "in the highest degree sinful. We do not wish to make ourselves partakers of other men's sins.

We wish all our readers, both young and old, from the depth of the heart, a pleasant, happy Christmas, and an abundant measure of grace to enjoy it, as the commemoration day of the advent of Jesus Christ into the world to save us. May the joy of our hearts be that God so loved us, as to give his Son for our salvation. May we worship him in true thankfulness feeling as Simeon did when he held the child Jesus in his arms in the temple at Jerusalem saying, Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation. Let us observe Christmas as Christians and not as the world. Let us praise God and remember the poor.

THE OLD AND NEW.—Twenty years of an editor's life; twenty years toil and care, twenty years earnest watching and active pushing forward in the work of the Lord, close with the present writing, and recollections of joy as well as of sorrow pass before the mind as the pen traces these lines, and thus far the Lord has helped us, and another year is added to the past, and in the great book of life are recorded the credits and debits, that our faithfulness or our unfaithfulness

has merited. This number closes our 20th volume, and with gratitude to God and our many kind friends and patrons, we commend all to the divine care, and turn our mind, our thoughts, our purposes toward the new duties and the new cares that the new year will bring us.

God has kindly sustained us through all these years; we feel no hesitation to cast our cares upon him for the future, and with a willing heart, encouraged by the kind support and aid of our friends, we cheerfully go on, and if the Lord spares us, before this number reaches all our readers, the work for the first number for the year 1884 will already be commenced. Pray for us brethren and sisters that the Editors of our paper may be strong, valiant men in the Lord, and that our labors may be blessed to the salvation of many souls. And thus with our prayers, our mutual efforts and the blessing of God a great work may be accomplished. May the Lord bless and keep you, and give to every one in christian grace and faithfulness a HAPPY NEW YEAR.

GOVERNING POWER IN THE CHURCH.

—The following ideas we glean from a private letter written by a member of the Franklin Co., Pa., and Washington Co., Maryland, conference:

"A matter of general interest was noticed by our last conference. The conference decided that in case a difficulty arises between a bishop and his congregation, and it becomes necessary to call on other churches to help with their counsel and advice in adjusting the difficulty, that the right to call in such assistance is vested solely in the church as a body. Leaving the exercise of authority in the hands of the church is her only bulwark of safety. The church is the repository of faith and power, and they who exercise her privileges are only her servants."

This decision of the above named conference, and the remarks of our correspondent are certainly in season, and in perfect harmony with the Scriptures. The rulings of priesthood is one of the corruptions that overwhelmed the early church, and has ever been opposed and condemned by the faithful few that maintained the pure principles of Christianity. It is one of the things that called the Mennonite Church into exist-

tence. But a tendency has been clearly manifested in all, or nearly all, the protestant denominations, to fall back into this error of the Roman Church, and the Mennonite Church has by no means steered clear of it. How often do we hear of a bishop seeking to clear up difficulties in congregations that have been assigned to his oversight, according to his own way of thinking, without the consent or acquiescence of the church, simply because he can claim the authority of a bishop. Or how many times have bishops been called into other congregations and there made rules and even excommunications without regard to the feelings or preferences of the church for which they were legislating.

That the governing power is vested in the church as a body is a position that we have been maintaining for years, yet for certain reasons have not noticed it as freely in the Herald as we might have done. The spirit of the whole gospel is directly opposed to individual authority, or that any person may occupy the position of a ruler above any of his brethren. The apostle, when writing of the support that should be given elders and the honor with which they should be regarded, says, "I charge thee before God, and the Lord Jesus Christ, and the elect angels, that those observe these things without preferring one before another, doing nothing by partiality." To the Romans he says, "Be kindly affectioned one to another with brotherly love; in honor preferring one another." By this the Christian can claim no honor, preference or authority, for himself, even if he is a minister; he must accord them to his brother.

Once when some of the disciples of Jesus had allowed their aspirations to positions of authority to embolden them to such a degree that they ventured to ask the Savior to be next to him in the positions they should occupy in his kingdom, they received the following rebuke: "Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you: but whosoever will be great among you, shall be your minister: and whosoever of you will be the chiefest, shall be servant of all." This points out the minister's position clearly. He is the servant of the church to teach her mem-

bers, and do her bidding. He must not make authority out of his own judgment. A whole church is more likely to be right than a single individual.

When our Savior gave instructions how to deal with offending members he left it for the church to pass sentence on those that cannot be reconciled. "Tell it to the church;" and only after he "refuse to hear the church" is he to be as a 'heathen and a publican.'

CHURCH NEWS.

A LETTER from Bro. C. B. Brenneman informs us that the brethren in Allen Co., Ohio, held their Thanksgiving meeting at Good's Meeting-house.

THANKSGIVING.—Our Thanksgiving service was this year held in the Yellow Creek Meeting-house, and was fairly attended. The members in that neighborhood generally were present, with members of other denominations, and many outsiders. The principal part of the preaching was an interesting discourse by Bro. J. F. Funk.

MINISTER ORDAINED.—On the 22nd of July a minister was ordained in the South Cayuga Church, Ontario. Three brethren were nominated, viz: J. C. Hoover, Isaac Rittenhouse, and J. Gehman, from which number Bro. Isaac Rittenhouse was chosen and ordained. May he be an instrument in God's hands to the building up of the kingdom of Christ, and bringing many straying souls into the fold.

BRO. GEORGE BRENNEMAN, in company with some of the ministering brethren in Allen Co., Ohio, recently visited Hancock county, and ordained a minister in the little church at New Stark. Bro. Jacob Hurning was chosen. This brother is yet young in years and we hope he may have before him a life of great usefulness. If, with the weight of the solemn responsibilities to which he has been called, he can but get a glimpse of the joy in the Holy Spirit, and the satisfaction in the consciousness of doing good, that those have who go forth weeping, bearing precious seed, he will find much with which to comfort himself. May he faithfully do his part, and the Lord will be his helper.

CORRESPONDENCE.

FROM MANCLONA, MICH.—On the evening of Nov. 9th we were permitted to enjoy a meeting near Mancloona. The ministering brethren, Jacob Kilmer, of Ohio, and J. J. Weaver, of La Grange Co., Ind., were present, accompanied also by Bro. Henry Garber, of Vista, Ind. Bro. Kilmer had been looking for a few

days for a home, and started south again for Kent Co., Mich., while the other brethren remained with us till Monday evening, holding three meetings in the mean time, when they started north to visit in Emmet county. They returned on Thursday, and held two meetings seven miles west at Bro. Miller's and Kaufman's, and two in the vicinity of Mancloona. They started home on the morning of the 19th. We are thankful to our heavenly Father for these privileges. May the good seed that was sown take root and bring forth fruit to the glory of God.

Brother Christian Plank, of the Amish brethren, preached here on Saturday and Sunday, the 24th and 25th, and visited in the neighborhood seven miles west during the week, and preached in our school-house on Sunday Oct. 2nd.

In November two Mennonite families moved into the neighborhood west of us, namely, Bro. Bechtel and Bro. Berkey. E. GARBER.

FROM LANCASTER CO., PA.—Bro. Andrew Mack and wife, of Montgomery Co., Pa., visited their friends and the Church in Lancaster county, the latter part of November. They arrived at Lititz on the evening of the 23rd. In the afternoon of the next day Bro. Mack preached at Hess' Church, east of Lititz, delivering an interesting sermon from Rom. 12:1. He then visited his son who lives seven miles east, near Metzler's Meeting-house, where he attended services on Sunday with a large congregation. Text, Heb. 4:12, 13. On Monday, Bro. Mack preached at Groffdale, and left for home the same evening. We hope the words of truth he spoke will not be wanting in spiritual blessing to the hearers. J. H. II.

FROM VIRGINIA.—On the 2nd of November, myself and wife started on a visit to the Church on the north side of Rockingham county. On Sunday, the 4th, we attended the meeting at the Trissel Church where Bro. Abin Shank officiated at the communion service. A large crowd of people were present, and many partook of the emblems of Christ's broken body and shed blood. It was an interesting meeting which all seemed to enjoy.

We then visited among the brethren and sisters till the 9th, when we, with our daughter, Elizabeth Shank, and Brother and Sister Hugh, A. Brunk, took the cars at Broadway for a visit to Frederick county. On the train we found Bro. Jacob Hildebrand, Brother and Sister Michael Shank, and Sister Landes, also on their way to the sacramental meeting at Kernstown. Bro. Hildebrand and Bro. Shank stopped off at Cedar Creek station to visit the members there, while the rest went on to Winchester, where

we were met by the brethren Christian Brunk and John M. Rutt, with conveyances, and at whose hospitable homes we felt well entertained.

On Saturday there was an appointment for public worship at Kernstown, at 2 o'clock. This was a preparatory meeting and also a baptismal service. Two persons, Jacob Bowers and wife, were received into the Church by baptism. On Sunday the communion was held, and the meeting was much enjoyed, notwithstanding the rain and disagreeable weather. The members were nearly all present. Bro. Hildebrand conducted the service. There was no service on Sunday evening as appointed at the Mill Burn Church, north of Winchester, on account of the rain. A service was held on Monday with our aged sister Helpenstein. In the evening the whole company of visitors with others assembled at the house of Brother Rutt and spent the time in singing, exhortation, and prayer. We sincerely thank our heavenly Father and all our kind friends for the love manifested toward us. FREDERIC A. RHODES.

FROM VIRGINIA.—The following items we glean from a letter from Bro. Suter: "To-day (Dec. 2d.) we attended the funeral of the wife of Edwin Messick, and it was one of the largest funeral gatherings I ever saw at that place (New Election). It was one of the saddest occasions I had seen for sometime, as the deceased had committed suicide. She seemed to have been laboring under derangement of mind for some time. When I looked upon those small children, bereft of a mother in the way they were, my sympathies were so strong that it was almost too much to bear up under.

Last Monday, (the 26th) I attended the funeral of David Swank. He suffered intensely, but he was a pious man, and we hope he is now resting with his Savior in whom he confided.

On the 2nd of Dec. Jacob Rollman, formerly of Pendleton county, but later of Dry River, Rockingham Co., was Buried at the Bank Church.

The church expects to ordain two ministers in a short time in the Linvil's Creek District. The voice of the church was taken at Trissel's Church on the 2d of Dec."

BRO. JOSEPH YODER of Bristol, Ind., writes as follows:—"During the last illness of Bro. John Plank, his brother-in-law, C. K. Yoder of Logan Co., Ohio, attended his bedside. After his burial, Bro. Yoder held two, very interesting meetings at Barker Street, and preached at the Thanksgiving services on the 29th at the Town Line Church, where there was a good attendance. Thanks to Bro. Yoder for his kindness.

We hereby invite all the ministering

brethren to visit us when convenient. I think these visits can be made very edifying and encouraging in the good cause. There certainly never was a time when there was greater need of earnest work than at present, as vanity and pride and all manner of inconsistencies are almost overwhelming the churches. Watchmen of Zion, sound loudly your trumpets over the land. Speak with more power, and look for more spiritual blessing. Preach not to please the people, but to please God, and save souls, and gather them into the kingdom of Christ. May the Lord strengthen and enlighten his servants, and enable them to spread the gospel. S. Y.

For the Herald of Truth. CHRISTMAS GREETINGS.

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life." John 3:16.

Through this circumstance originated the custom of exchanging gifts with our friends at Christmas; which is a very appropriate way of showing our regard for each other. But do we always bear this fact in mind? Are we not apt, amid the pleasures of the merry Christmas time, to forget God—this Bountiful Giver—in our mirth?

God so loved the world, that He gave His only begotten Son. Do we appreciate His wonderful love? Do we realize the value of His precious gift—the most precious He had to bestow—even His only Son? Do we, like the wise men of the East, bring Him our best gifts in return; or, do we turn away from Him and scorn His love and mercy? Oh! think of it, friends, how deeply we are indebted to Him.

How can we ever pay the debt we owe? And yet, so many persons live as though God had done nothing for them, and as though they had no souls to save. It is of little consequence to them that Jesus came into the world, suffered and died for their sake. We can never repay God's love, for He is constantly bestowing good gifts upon us; but that He does not require. He only asks us to give our hearts to Him. We think them poor, unworthy gifts, but He is satisfied.

To-day, our heavenly Father reaches out to us the gift of eternal life—Let us accept it gladly, and bring to Him humble, grateful hearts for thank offerings. Hearts forgiven, purified, and full of love.

Let us with the coming year, begin to work for Jesus, if we are not already engaged in the work. Let it not be said of us, we have no time to work for the Master. No time to work for Him whose whole life was spent in doing good. His noble life-work was finished—the glorious

work of redemption—but He has left a great work for His disciples—that of gathering souls into His kingdom—in which we may all perform a part.

Let us forsake the world and its pleasures, and devote more of our lives to His service; toiling day by day in His vineyard. So that, when the reaping time shall come, we may not, like the barren fig-tree, yield Him nothing but leaves; but may bring to His foot-stool golden sheaves for the heavenly garner. * *

FORM WITHOUT POWER.

We live at a time when in a great measure the visible church holds to a form of godliness, but denies the power thereof, and as she loses the power of the indwelling Spirit which is her glory, attempts are made to hide the shame of her nakedness by a substitution of outward forms and worldly methods; but lehabod is written in letters of fire that cannot be covered. Like Israel of old two evils have been committed: (1) "They have forsaken the Lord the fountain of living waters, and (2) they have hewed out cisterns, broken cisterns, that can hold no water."

Jesus declared that "the body is more than raiment," the internal of more value than the external, and yet many religious teachers spend more time in formulating creeds and "teaching for doctrines the commandments of men," than they do in setting before the church the power, glory and present possibility of an indwelling Christ. Men sent to feed the flock of Christ are offering the husks, the mere externals of truth, giving most of their time to the weaving of fine spun theories about religion, while there is a cry going up from the universal heart for the bread and water of life.

The religious world is full of these theological tailors carrying about their little straight jackets of formulated doctrines, oftentimes woven from materials gathered within the narrow confines of their own biased apprehension of the truth, insisting that men conform themselves to its narrow limits, forgetting that no scripture is of private interpretation, that the word of God is not bound, and above all, seeming to know little or nothing of that glorious mystery "which is Christ in you," and not knowing this experimentally are unable to lead others into the possession of those exceeding great and precious promises, whereby we are made partakers of the Divine nature.

To be a Christian is to follow Christ; to be wholly surrendered to God. To be entirely abandoned to God, is to be possessed by and with Him. This entire surrender to the will and purpose of God is the sum total of Christianity, and is the only way to be possessed of that more abundant life, brought within our

reach through the coming of our Lord Jesus Christ in the flesh. Oh, that every one feeling called of God to preach the Word would first of all seek personal conjunction with Him, so that knowing Him whom they have believed, they might be the better able to teach others to know Him that is true, even in His Son Jesus Christ, for this experienced and this only is the true God and eternal Life.

Little children, keep yourselves from idols, the work of man's hands, for the hour not only is coming, but now is, when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship Him, and we shall do well to ever keep it before us that God is a Spirit, and they that worship Him must worship Him in spirit and in truth.—Words of Faith.

IRRITABILITY is a state of mind into which almost everybody falls, or is tempted to fall, at one time or another; and it threatens the best and brightest people more often than those who are dull and apathetic. But no one has a right to think that "nervous irritability," or even genuine prostration from overwork or worry, affords a good excuse for petulance or ill-temper. Anyone can be gentle and winning when nothing tempts him to be otherwise; when mind, and body, and all outward circumstances, are bright and sunny. But the time when everything seems to go wrong, when the brain is weary and the patience is overtaxed, is the very time when we ought to keep our temper, and our words and deeds, under strictest control. If the surly word springs to the lips, and the unkind act, makes all around us unhappy, we have no business to claim exemption from the charge of being both ill-natured and wicked, merely because we have been strongly tempted so to be. The time to measure our strength of character and gentleness of disposition—or at any rate our ability to "rule our spirits"—is when weariness within and annoyances without beset us most strongly.—Selected.

If you sweep your own door-steps clean, you will have little time to criticize those of your neighbors.

Don't judge a man by his failure in life, for many a man fails because he is too honest to succeed.

God will not force the truth into a soul. He puts the Tree of Life before us, and the beautiful fruit hangs all golden, but you can take it or let it alone.

NEITHER human applause nor human censure is to be taken as the test of truth; but either should set us upon testing ourselves.—Whately.

